

The Heritage and History  
of  
St. John's Evangelical Lutheran Church  
Salisbury, North Carolina  
through 1983



Volume I

Editor: Martha Withers Agner

Associate Editor: Martha Hines Morehead

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of  
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Salisbury, North Carolina  
through 1983**

**Volume I**

**Editor: Martha Withers Agner**

**Associate Editor: Martha Hines Morehead**

**Published by the authority of  
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Sketch on front cover  
by  
Betty Masingo Sedberry

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1988

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Salisbury, North Carolina



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*Gifts for the publication of this history  
of  
St. John's Evangelical Lutheran Church*

*are dedicated  
to  
the Glory of God*

*in  
loving memory*

*of*

*PASTOR PLEASANT DAVID BROWN*

*and*

*in honor of his wife*

*FLORENCE BODENHORN BROWN*

*now in her 100th year of age.*

## FLORENCE BODENHORN BROWN



A native of Pennsylvania, Mrs. Brown was born in Philadelphia on April 21, 1888, the daughter of Aaron Henry and Emma Forney Bodenhorn. She grew up in the Germantown area, took the commercial course at Central High School for Girls in Philadelphia and also studied art and design. She was secretary to the president of the Pennsylvania Institution for the Deaf in Mt. Airy, Philadelphia, where her father served as business manager for fifty years. Her interest in the hearing impaired has been keen all her life.

She met P. D. Brown while he was a student at the Lutheran Theological Seminary near her home. They were married in 1913 in the Schaeffer-Ashmead Memorial Church of the Ascension on the seminary campus where Mrs. Brown had been a life-long member.

Throughout her husband's ministry, Mrs. Brown was a devoted pastor's wife, supporting and facilitating his work in many ways. As the loving mother of four children, she has been equally dedicated to her family. Fifteen grandchildren and nineteen great grandchildren are her descendants.

Warmly appreciated and respected by the Church Women of St. John's, she was honored by having the Florence Brown Group named for her. Now in her hundredth year, she lives independently and regularly attends church services.



## PLEASANT DAVID BROWN

A native of Rowan County, North Carolina, Dr. Brown was born on November 26, 1886. A direct descendant of Michael Braun of the Old Stone House, he was the son of Rosa Agner and Nathan Brown. Closely associated with Christiana Lutheran Church which was built on land donated by his father, he responded early in life to a call to enter the ministry. In 1913, he was graduated from the Lutheran Theological Seminary in Philadelphia after completing studies at Roanoke College. He received an Honorary doctor of divinity degree from Newberry College in 1926.



For a total of forty years he faithfully served churches in High Point and Salisbury, North Carolina, and Columbia, South Carolina. He gave much time and expertise to national and state boards and committees of the Lutheran Church and to the Lutheran Theological Southern Seminary in Columbia, South Carolina. Twice Dr. Brown was offered challenging positions: the presidency of the Seminary in Columbia and the presidency of the North Carolina Synod. In each case, he declined in order to continue in his pastoral calling. He was serving St. John's Evangelical Lutheran Church in Salisbury at the time of his death on August 3, 1952.

A consecrated man of God, Dr. Brown was dedicated to the service of his parishioners as a beloved pastor, caring toward his family as a devoted husband and father, and sharing of his time and talents in the community as a revered leader.



The gifts for publication of this history of St. John's Church were given by the descendants of Pleasant David Brown and Florence Bodenhorn Brown.

Robert Meredith Brown and family

Robert and Hermine Habenicht Brown

Robert Meredith, Jr. and Barbara Klimek Brown

Diana Carol

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Michael Habenicht and Beverly Edelstein Brown

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Geoffrey David and Idalia Martinez Brown

The family of Janice Brown Sturkie (deceased)

Douglas Kinly Sturkie, Jr.

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Michelle Marie Berry

Sterling Christian and Barbara Bolmer Whitener

Heather Wrenn

Megan Marie

Anna Britt

Kim Whitener and Adam Klein

Shawn Selby

Katrina Lee and Gerald Alan Townsend

Eric Lee

Emily Kate

Barbara Brown and Thomas Allan Mole

Dana and Mark Alan Froetschel

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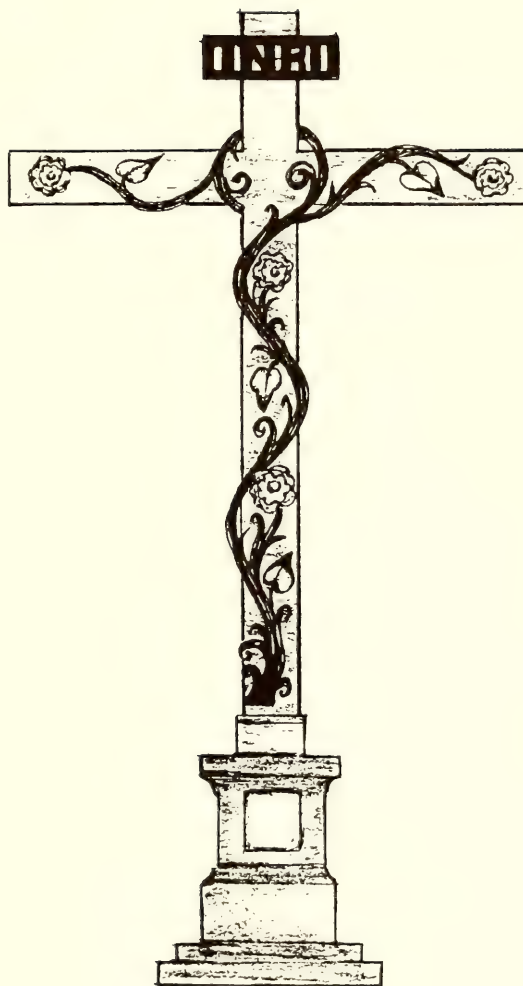
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Altar Cross at St. John's Evangelical Lutheran Church,  
Salisbury, North Carolina. Sketch by Montye Harris Furr.

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## PREFACE

The history of St. John's Evangelical Lutheran Church, Salisbury, North Carolina is the story of a people and their relationship to their church, to their community, and to each other as they have sought to worship and serve God as adherents to the Christian religion as recorded in the Holy Bible. It is a story of generations beginning at the time of Martin Luther with the adoption of the Augsburg Confession, and continuing at St. John's through 1983. It is a story written about St. John's for the congregation of St. John's.

The information put together in this volume is a compilation of all available previously written histories of this congregation coordinated with the results of further research. Because of recent translations of German records becoming available, portions of this work do not coincide with that which had been written before. When alerted to this situation and in light of these translations, Bishop Michael C. D. McDaniel encouraged us to write the story as we found it to be. Our sources of information are documented. It is hoped that these references will stimulate other scholars to find delight in additional study.

The history of how this book came to fruition must be presented. At the outset, let it be recorded that were it not for Pastor Huddle this volume would never have come into existence. He initiated the original research assignment, and through times of delay and frustration, his enthusiasm, encouragement, and support strengthened my sense of dedication to complete what had been set out to do—to tell the story of St. John's Evangelical Lutheran Church in Salisbury, North Carolina.

It had started in 1975 when I was increasingly caught up in the fascination of St. John's history while serving on the Archives and History Committee. At the request of Pastor Huddle and Perry David Hood, committee chairman, I agreed to research and write the story of St. John's first hundred years, 1747-1847. Other members of the committee compiled information for additional segments of the history. Pastor Huddle's purpose in calling for a history of St. John's congregation was to enable the congregation to appreciate, to learn about, and to learn from our heritage.

Finding a record of events for the first hundred years of the congregation was difficult, and the process was piecemeal. Even though no official Church Council records were located prior to 1857, there were references to the Lutheran Church in Salisbury and to members of its congregation from other sources. Some of those sources were the North Carolina Lutheran Synod minutes, records of other churches, newspapers, diaries, and colonial, county, state, and private records.

In 1979 Pastor Huddle called together an ad hoc committee to meet with him and me to hear a report of my research compiled in the

previous four years. The members of this committee were the Rev. Dr. George R. Whittecar, past president of the North Carolina Synod; the Rev. David L. Martin, Secretary of the Synod; and Dr. John Daniel Brown, a professor at Catawba College and St. John's Council member. This five-member ad hoc committee for a history of St. John's then requested from Council a grant of \$1,000 to continue the work on the project, and money was set aside for this historical research. The money was used to purchase supplies and to pay for assistance with typing and making an index. Meanwhile members of the Archives and History Committees placed emphasis on continued collection, preservation, and classification of records and artifacts which were to contribute to a greater supply of information available for the researchers.

In 1983, when Donald L. Weinhold was chairman of the Archives and History Committee, I was requested to complete the whole history of St. John's in addition to writing that of the first one hundred years. As a result of my acceptance, St. John's History Committee was formed. Members of that committee were assigned topics for research and the goal for publication of the book was late 1983. Unaware of the magnitude of the project and with blind faith, we stumbled on, and on, and on. The cooperation from committee members was commendable. Even though the person who was to serve as co-editor resigned because of a time factor, the work continued with the support and good will of the committee and the whole congregation.

Information was gathered, collated, and prepared for the history with the comfort and assurance that the final material would be copy edited by Dr. Martha Hines Morehead. The task of copy editor eventually changed to that of associate editor. Surely, Dr. Morehead's participation in producing the history of St. John's was providential. A 1944 graduate of Lenoir-Rhyne College, she received the doctor of philosophy degree in English from the University of North Carolina at Greensboro in 1980. Married to a Lutheran minister, the Rev. F. Curtis Morehead, she is a mother and a grandmother. She is also a professor and chairman of the English department at Catawba College. Dr. Morehead's lifetime experiences, which developed a unique knowledge of church-and-people relationships, her interest in history, and her expertise in the field of education brought an added dimension in re-writing this history of St. John's. Her cooperation and dedication to the task of copy-editing, re-writing, and writing has been a contribution of meritorious service to this entire history.

Some of the decisions and problems encountered in research and writing should be identified. Even at the beginning, documentation of material collected was emphasized. The system of documentation used in this history is that adopted by the Modern Language Association (MLA) in 1984. This documentation style uses brief parenthetical



references within the text in lieu of the usual footnotes and directs the reader to full citation in the list of "Works Cited," which replaces "Bibliography." Notes supplying additional commentary to information in the text are to be found at the back of the book following the appendices and are labeled "Notes."

Going from a scarcity of material relating to St. John's at the beginning of the history project to an abundance of pertinent items was a welcome experience. In the more recent history with a profusion of information available, choosing what to include in the story of St. John's provided a challenge. Since it was impossible to include every event in every year and the name of every person who was involved, an attempt was made to give a review of activities within the congregation in a chronological manner, highlighting various themes within each time frame. The final twenty years of this narrative present a series of current events—an overview of contemporary life and situations within the congregation. What will be most important in that segment of the history will be determined by future generations.

Some of the editorial decisions dealt with names—German spelling of a name versus English spelling, and recording of the family name of a married woman. Although there are various ways to spell German names in the English language we attempted to use only one version of the name in this history. To simplify family identification of a married female the following system was used: (1) The first entry in the narrative gives the title Mrs. and the husband's given name with the woman's given name and family name enclosed parenthetically, and followed by the husband's family name. For example, Mrs. John Q. (Mary Smith) Doe. (2) Additional entries in the narrative for any female who is or has been married is identified as Mrs., followed by her given name, and then the husband's family name; for example, Mrs. Mary Doe.

As the work progressed and a vast amount of material was collected, it became obvious that what had originally been intended as a single book would be more suitable in two volumes with the narrative of the congregation's history in one volume and the histories of the church auxiliaries, pastoral biographies, etc., in the other. Rather than omit or leave out important portions, the two-volume history was decided upon.

The number of people who assisted in compiling information for this history is remarkable. Credit for work done, support, and endeavors to produce this volume are hereby acknowledged. The names of each member of St. John's History Committee of 1983 are recorded on a separate page and are not repeated here except in an instance of special service.

People and organizations who supplied information or assisted in locating items are the following: Archibald C. Rufty, who directed us

to the Moravian Records and to the Rev. Samuel Rothrock's diaries; Frances Fulk Rufty, who helped to preserve Rowan County historical records while serving as Clerk of Superior Court; Mary Jane Fowler, who supplied or directed us to many items of historical interest concerning St. John's; Jo White Linn, through her encouragement and through her numerous publications of early Rowan County records; George Stevenson, for assistance at the North Carolina Archives; the late James Brawley, through his notes on where to locate church related items in newspapers; the owner of *The Salisbury Post*, James F. Hurley III, for newspaper articles and pictures; the *Post* photographer James P. Barringer; the *Post* librarian Nancy Honeycutt Fisher; the Rev. Karl Park, for supplying a copy of Pellen's thesis; the Rowan Public Library, collections in the Edith M. Clark History Room, and librarians Edith Montcalm Clark, Patricia Gibbons Rosenthal, Shirley Whitt Hoffman, and Rebecca Ellis Weant; the North Carolina Lutheran Synod Archives and archivists: the Rev. David L. Martin, Jenny Verble Roberts, Johanna Sinnott Mims, and James A. Chesky. Those who provided individual items or research assistance were Raymond W. and Anne (Kluttz) Rufty; the Rev. Dr. M. Luther Stirewalt, Jr.; Margaret Workman Lentz; Virginia Honbarger Goodnight; Paul Leake Bernhardt; Grace Aaron Rendleman; Dorothy Vernon Rendleman; Grace McClimon Moser; Sarah Walker; Virginia McAllister Smith; Katherine Taylor; Sherburne Laughlin; Dean Kluttz; Prof. W. Emerson Reck at Wittenberg University, Springfield, Ohio; Louis Voight, archivist at Wittenberg University; Elizabeth Elias Gish; Mary Abernethy Dellinger; Dr. Edgar F. Seagle; Sarah Aull, Miriam C. Hilton; the Rev. Dr. W. Richard Fritz, librarian at Lutheran Theological Southern Seminary; seminarian Timothy M. Smith; Elizabeth Sweet Rufty; the Rev. Dr. Larry Yoder; "Cousin" Ellen Davies Rodgers; Homer L. Brem, Jr.; and Betty Scott Lentz and Stamie Weaver Koontz of St. John's staff.

The extensive quotations from Lilje's *Luther and the Reformation: An Illustrated Review* are used by permission of Fortress Press. We express our appreciation for this courtesy.

The plat of twelve tracts of land surveyed by Mathew Rowan in 1738 was reproduced by permission of the Marquess of Bath, Longleat House, Warminster, Wiltshire, Great Britian. We are grateful for the use of this material.

To the Rev. Frederick S. Weiser and the Rev. Larry M. Neff, we express gratitude for their hospitality in Pennsylvania and assistance and advice in historical research.

We thank artist Clyde Overcash for his sketch of the Old Lutheran Cemetery gate and wall, artist Betty Masingo Sedberry for her 1983 sketch of St. John's Church reproduced on the front cover of this book, artist Montye Harris Furr for her sketch of St. John's altar cross,



and Ruth Diehl Riddle for her sketch of the baptismal font and altar.

Francis M. Aull and Pastor Fred Gotwald provided pictures when needed and assisted in selection of prints, sketches, and maps for publication.

Individuals who assisted with typing the manuscript were Jean Ritchie Agner, Betty Hutchison Mieszkiewics, Carolyn Foster Spry, Mildred Carlson Fain, and Rosemary Agner. Mary Jane Fowler and Sarah Withers Keesee assisted with the index.

Those who read and evaluated the work with an eye to structure and historical accuracy—Sue Pyatt Peeler, the Rev. Dr. Raymond M. Bost, Pastor David K. Huddle, Dr. Roy A. Agner, Jr., Mary Jane Fowler, and Merrea Smith Weinhold—made constructive criticisms much appreciated by the editor and associate editor.

Dr. Frederick U. Goss, Francis M. Aull, and Mary Jane Fowler assisted the editor in proof reading and correcting the printed copy.

The cooperation of the staff at Salisbury Printing Company Inc. has been exemplary through all the vicissitudes of producing this volume. We are especially grateful to Cora Sharpe Mock, Lynne Mock Michael, Thomas V. Mock, Jr., and Steven Neal Mock. Their kindness and dedication to the task made our work more pleasurable.

Special acknowledgement for this publication is due to my husband, Dr. Roy A. Agner, Jr., and our family: to my husband for his valuable criticism and interest in the history and for his patient and enduring emotional, intellectual, and financial support of me through the long years of research, writing, and editing; and to our children and grandchildren for their love and encouragement even though they received so little of my attention, especially during these last four years.

It is my prayer that this work be read with interest in and respect for the generations of people who have attempted to do God's will through their work at St. John's.

Martha Withers Agner, Chairman  
St. John's History Committee  
June 28, 1987

Addendum: We acknowledge with great appreciation the gifts made to the church for the cost of publishing this volume. The gifts were made by members of the P. D. Brown family in memory of the father/grandfather, the Rev. Dr. Pleasant David Brown, who served as pastor of St. John's congregation from March 1939 until his death in August 1952; and to honor the mother/grandmother, Florence Bodenhorn Brown, now in her one hundredth year of age.

August 20, 1987



Martin Luther in 1526,  
painting by Lucas Cranach the Elder, now in Stockholm.

## CHAPTER ONE

### MARTIN LUTHER AND THE REFORMATION

Christianity began when God sent His only son, Jesus Christ, into the world to lead His people and to save His people from their sins. The predictions of Christ's arrival, His heritage through the house of David, His birth, ministry, death, resurrection and the development of the early church are recorded in the *Holy Bible*. The Christian church itself developed into a number of branches. The Roman Catholic Church, from which the followers of Martin Luther separated, was one of the largest of those branches.

To understand and to trace the history of the congregation known as St. John's Evangelical Lutheran Church in Salisbury, North Carolina, we must begin with Martin Luther and the Reformation. During his lifetime, the church and religious practices were changed as a result of Luther's "tower experience"—the hour of his confrontation with God—referred to as the hour in which the Reformation was born (Lilje 127).

Luther, himself, was born November 10, 1483, and was baptised the following day in the Roman Catholic Church at Eisleben, Saxony, in the heart of Germany, where his father was employed as a miner. A year later the family moved to Mansfeld. Luther attended the Latin School there and studied "those things which the school of his day had to offer: Monastic Latin, writing, singing, and a little arithmetic." As Bishop Hanns Lilje notes, this education "provided him with a solid academic foundation." A transfer in 1497 to the school of the Brethren of the Common Life at Magdeburg brought Luther, a fourteen-year-old boy, into contact with a brotherhood having "characteristics typical of a religious order" and itself "a stronghold of genuine lay piety."

The next year found Luther at Eisenach, a place he always termed "his good city," holding happy memories for him. Among the "large circle of splendid people" there with whom he associated was Mrs. Ursula Cotta, "a noble motherly woman," who had "discovered" Luther singing in the streets, as other students did, for "daily subsistence." Perhaps his pattern for future family guidelines was seeded through Mrs. Cotta as "her house was one of the most refined and devout homes in Eisenach."

After Eisenach, Luther's father sent him in 1501 to the University of Erfurt, a school with "a better scholastic reputation" than that of the nearer University of Leipzig (89). His first four years at Erfurt



followed a typical pattern so that "his personal life was just as carefully regulated as his academic curriculum." Because he "distinguished himself" there in "the routine disputations" by developing and practicing his considerable "dialectic abilities," Luther earned the nickname of "the Philosopher" (90). Thirty years after his sojourn at Erfurt, Luther was to recall that "no one read the Bible" or even knew of it then. He himself, twenty years old, had never seen a Bible and thought that "no other Gospel or Epistle existed except for those recorded in the Sunday postils." His discovery of a Bible in the university library and his reading of a passage in I Samuel 1 made him long to have a Bible of his own (107).

When in 1505 Luther was caught near Stotterheim during a thunderstorm "a bolt of lightning struck the ground so close to him that the blast of air hurled him a distance of several yards." In great fear, he called out, "Help me, Saint Anne. I will become a monk!" As Bishop Lilje suggests, this vow to the patron saint of miners was "the culmination of a long inner struggle." Though advised to the contrary, Luther kept his vow and entered the Black Monastery of the Augustinian Eremites (90). There his superiors, who "soon noticed his intellectual gifts," must have "also recognized his problematical spiritual disposition . . . wrestling for the salvation of his soul" and endeavored to "guide the self-accusations of this penitent monk . . . into more fruitful channels." During Luther's monastic years John von Staupitz, Vicar General of the Augustinians and professor of theology at Wittenberg University, "not only aided him pastorally but, as his superior and paternal friend, repeatedly intervened to direct the course of his life." After Luther's ordination to the priesthood in 1507, he was commissioned to study theology and was soon summoned by Staupitz to Wittenberg to lecture in moral philosophy. After earning the Bachelor of Theology Degree in 1509, Luther returned to Erfurt to teach dogmatics (112-113).

As Bishop Lilje records:

His position within his order now began to be strengthened, and Staupitz paved his way toward a meaningful career, for which the degree of Doctor of Theology was to serve as a foundation, since Staupitz intended to recommend Luther to the Elector as his successor. For this reason he was transferred to Wittenberg after a convention of his order at Cologne had elected him superior of the monastery at Wittenberg. (122)

Thus Luther, now twenty-nine, became Staupitz's successor at Wittenberg in 1512, the year in which his doctorate was conferred. Bishop Lilje tells us that Luther "looked upon his doctorate as more than an academic degree. For him it was the cornerstone of all his biblical-theological labors and the definitive commission for his work

as a reformer” (122).

Representing his order Luther had journeyed to Rome in late 1510. He later told of performing the traditional penance since “by climbing the Scala Sancta on one’s knees it was possible to release a soul from purgatory.” In a sermon he related:

As a monk I did everything and still I did not know whether this found favor with God. This is the way I had been taught under the papacy. Likewise, when I had read the seven canonical hours, I had to say that I did not know whether this was acceptable to God. Of what value was that prayer? When in Rome I wanted to release one of my ancestors from purgatory I went to Pilate’s staircase, praying a Pater Noster on every step. It was generally believed that if a person prayed like this he would redeem a soul. But when I got to the top I thought to myself: “Who knows whether it is true?” (120)

One would expect an educated man and leader in the Roman Catholic Church, such as Dr. Martin Luther, to have been at peace within his soul. Contrary to expectation, we find that Luther wrote of his anguish, his guilt, his questions, and his eventual enlightenment and absolution:

Though I lived as a monk without reproach, I felt that I was a sinner before God with an extremely disturbed conscience. I could not believe that he was placated by my satisfaction. I did not love, yes, I hated the righteous God who punishes sinners, and secretly, if not blasphemously, certainly murmuring greatly, I was angry with God, and said, “As if, indeed, it is not enough, that miserable sinners, eternally lost through original sin, are crushed by every kind of calamity by the law of the decalogue, without having God add pain to pain by the gospel and also by the gospel threatening us with his righteousness and wrath!” Thus I raged with a fierce and troubled conscience. Nevertheless, I beat importunately upon Paul at that place, most ardently desiring to know what St. Paul wanted. At last, by the mercy of God, meditating day and night, I gave heed to the context of the words, namely, “In it the righteousness of God is revealed, as it is written, ‘He who through faith is righteous shall live.’” There I began to understand the righteousness of God is that by which the righteous lives by a gift of God, namely by faith.<sup>1</sup> And this is the meaning: the righteousness of God is revealed by the gospel, namely, the passive righteousness with which merciful God justifies us by faith, as it is written, “He who through faith is righteous shall live.” Here I felt

that I was altogether born again and had entered paradise itself through open gates. There a totally other face of the entire Scripture showed itself to me. Thereupon I ran through the Scriptures from memory. I also found in other terms an analogy, as the work of God, that is, what God does in us, the power of God, with which he makes us strong, the wisdom of God, with which he makes us wise, the strength of God, the salvation of God, the glory of God. And I extolled my sweetest word with a love as great as the hatred with which I had before hated the word "righteousness of God." Thus that place in Paul was for me truly the gate to paradise. (126-127)

There in a tower room of the Black Monastery at Wittenberg, Martin Luther, a monk in the Roman Catholic order of Augustinian Eremites, received a revelation that changed the Christian world. Lilje comments:

This was the hour in which the Reformation was born. Without the tower experience there would have been neither the Ninety-five Theses nor the Diet of Worms. A whole new era had its point of departure in the struggle of an individual's search for God. (127)

With the invention of the movable metallic type printing press shortly before Luther's time, a large number of people soon learned to read, and thus Luther's ideas could be widely disseminated. Knowledge, that powerful tool, could then be enhanced by reading. Reading stimulated questions, not only about society but about the church.

The church ruled all the people in Christendom through the Pope and ecclesiastic prelates and taught that God's forgiveness depended upon confession and penance. Various forms of penance were lengthy periods of fasting, difficult pilgrimages, and performance of other deeds. Eventually the indulgence, that is, the payment of money, could be used as a substitute for other forms of penance. In the early sixteenth century simple folk believed the purchase of indulgences was a way to win God's favor and assure their salvation.

### *THE NINETY-FIVE THESES<sup>2</sup>*

In the city of Wittenberg on the Elbe River, in the Electorate of Saxony, Martin Luther wrote two letters on October 31, 1517. As Lilje describes them,

One was to the Archbishop of Mainz, the Elector Prince Albrecht; the other was to the Bishop of Brandenburg. In these two letters (the one to Archbishop Albrecht is still extant) Luther protested against the charlatan and false conception of the indulgence as it was proclaimed in work

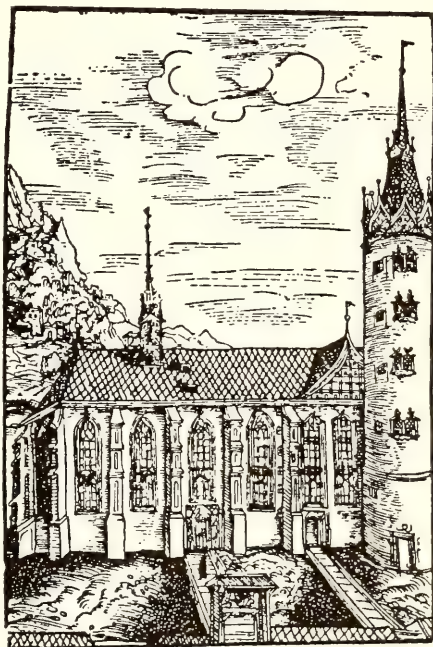


and practice by the Dominican monk John Tetzel in behalf of an indulgence for the construction of the new St. Peter's Church at Rome. Luther wrote further that all this was taking place on the basis of instructions issued and printed in the name of the Archbishop. He requested the Archbishop to undertake changes. To both letters he attached ninety-five theses in which, in a scholarly manner, he explained how dubious the notions being disseminated by Tetzel about the essence of indulgences were, and in accord with the "old custom of scholars" he extended an invitation to discuss them in an academic disputation. (10)

Luther also posted a copy of the Ninety-five Theses, written in Latin, "on the church which is adjacent to the Castle at Wittenberg, on the day before the Feast of All Saints in the year 1517." All Saints Day, November 1, was also the day of the indulgence festival in Wittenberg (129).

Luther's invitation to debate the Ninety-five Theses was ignored. The letters to the Archbishop of Mainz and to the Bishop of Magdeburg went unanswered. Other scholars and friends were sent copies of the Theses "inviting them to a disputation." After the document was translated into German, Luther was "amazed at its effectiveness" and "in the winter of 1517-1518, began at once to draw up a popular treatise in German dealing with the basic ideas of the Theses, the Sermon on Indulgence and Grace." That which was attempted by John Wycliffe in the fourteenth century and by John Huss in the fifteenth century, the long awaited reformation in the church, was predicted in a statement of the Franciscan prior, John Fleck: "He who will do it has come" (12).

In 1518 the Saxon Chapter of the Dominican Order convened and resolved to "charge Luther before the pope with suspicion of heresy." Meanwhile, the pope had received a copy of the Theses from Archbishop Albrecht. Fol-



The Castle Church  
at Wittenberg.

lowing the advice of Staupitz, the vicar of his order, Luther sent his Explanations of the Ninety-five Theses, the Resolutions, to Pope Leo X. When Luther was summoned to appear in Rome after the "Theses were condemned as heretical," his life was in jeopardy for heretics were burned at the stake. Frederick the Wise, Elector of Saxony, arranged for a hearing at Augsburg instead of Rome. At Augsburg Luther was interrogated by Cardinal Cajetan. Luther rejected his judges as prejudiced and uninformed. He desired to be judged not by "the pope poorly informed" but by "the pope . . . better informed." Whether it was at the request of Luther or a desire on the part of his fellow monks to disassociate themselves with the reformer, Staupitz "released Luther from his vow of obedience to the Augustinian Order" (13). Luther hastily left Augsburg and avoided arrest. He returned to Wittenberg. An attempt at extradition was diverted by action of the court preacher Spalatin and Frederick the Wise, who "wrote to the pope that he would not surrender Luther nor banish him from Electoral Saxony unless he were convicted of heresy by scholars and impartial judges" (14).

Two men involved in the Reformation in their support of Luther were Georg Spalatin and Frederick the Wise. Lilje tells of their relationship. Spalatin, almost the same age as Luther, had been an instructor of novices at the Georgenthal Monastery in Thuringia and later was "tutor to a son of the heir to the throne of Electoral Saxony. Due to his humanistic, theological, and legal knowledge he soon became private secretary to Elector Frederick the Wise. He served as liaison between the sovereign and the university and in all matters that pertained to Luther. Electoral Saxony's vigorous and successful support of Luther must be attributed largely to the sagacity of Spalatin" (134).

Lilje describes the stature and integrity of Frederick the Wise:

Among the royalty of that day this monarch was truly unique. His decisions were motivated neither by the cool, calculating reasons of state, nor by the urge for power, nor by personal ambition, but by the concerned conscience of a sovereign who knew that he was responsible to God. He never spoke with Luther himself and sent only one letter in Luther's behalf to the Curia. This one letter of December 18, 1518, however, contains his refusal to hand Luther over to Rome. He writes, "If we were convinced that his teaching is impious and untenable we would not defend him. Our sole objective is to conduct our affairs like a Christian prince." (135)

Another German, the artist Albrecht Dürer (1471-1528), a native of Nuremberg, depicted in his works the heart and soul of his fellow citizens at the birth of the Reformation.





Central Europe at the Time of the Reformation

In 1519 a debate with Dr. John Eck at Leipzig further exposed Luther's theological ideas (137). The following year Luther received a papal bull threatening excommunication. Then, in 1520, Luther extended his requests for change, not just to eradicate penance and indulgences, but to reform the whole church.<sup>3</sup>

In contradiction to the Roman Catholic view, Luther argued, "if faith alone is needed for salvation, then faith makes all people priests and priestesses, be they young or old, Lords or servants, women or men, scholars or laymen." This principle of "the priesthood of all believers" made each member of the congregation equally important and "to Luther's adherents, the arbiter of God's will was no longer the pope, but the Bible" (Simon 176).

The upheaval within the church was climaxed in an "assembly of princes, prelates and representatives of the free cities"—the Diet of Worms in April 1521 (42). The drama that unfolded in that turning point in history is realistically described by Bishop Lilje:

Anyone who happened to be in Worms on April 16, 1521, could not help but sense that something significant was in the offing. This medium-sized city of about seven thousand inhabitants was crowded with visitors. On hand were the young emperor, the object of at least friendly curiosity on the part of the people, and the princes of the realm. Present also was the papal nuncio Alexander, one of the few men fully aware of the implications of the event, who in his excitement dispatched innumerable reports in quick succession to Rome, thereby furnishing us with details which while copious are not always reliable.

The attention of the public, however, was focused not on these men but on Martin Luther. People had followed the news of the triumphant journey of the Wittenberg friar through the German lands. Many knew that protracted diplomatic maneuvers had revolved around the question whether Luther was even to come in order to appear before the emperor and the empire, but only a few were aware of the tenacity with which Luther's wise Elector had fought for and finally succeeded in securing a hearing for Luther in person. Up to the very last minute the papists had done everything in their power to thwart the personal presence of the Wittenberg Augustinian at Worms. Unmistakable threats had been made, and the people had not forgotten the fate that befell the unfortunate John Huss, who had been burned at the stake in Constance despite the imperial letter of safe-conduct. And then when Luther, despite all these considerations and with a magnificent confidence, still under-

took the journey, the people admired the courage of his faith with glowing enthusiasm. People passed on the words that he had spoken: "Even if they kindled a fire between Wittenberg and Worms that reaches up to the heavens because he had been summoned, he would still appear in the name of the Lord, would tread into the behemoth's maw between its huge teeth, and would confess Christ and let him have his way." It was known that he had rejected a note of warning sent him at the last moment by the court preacher of his own elector: "Even if there were as many devils in Worms as there are tiles on the roofs, I would surely enter the City."

Thus, as even his contemporaries already reported, this journey turned into a triumphal procession. Erfurt University's faculty, with the rector at its head, had welcomed him at the city gates with pomp as though he were a prince. On *Misericordias Domini* Sunday he preached on the Gospel for the day in the overcrowded church of his order. An eyewitness reports that the church was so packed "that the balcony began to creak and everyone thought that it would collapse. Some of the people in the balcony broke windows and would have jumped down into the courtyard if Luther had not consoled them and told them to remain still since the devil was just making his ghastly noises, and if they remained quiet no evil would befall them—and there was no accident." The sermon, which has been preserved, may be regarded as typical of Luther's inner attitude and sermonic activity during the entire journey. He was concerned above all with the gospel of God's outpoured grace, and it is only very parenthetically that one comes across a sentence that refers to the historic reason for his journey: "I know well that one does not like to hear this. Nevertheless I shall speak the truth, and I must do it even if it costs me a score of necks, for they shall not be able to condemn me."

Early in the morning of April 16, a large number of noblemen had ridden out to meet him, and servants of the city council had their hands full keeping the crowds in check when the trumpet signal from the tower of the cathedral sounded, as was customary when important visitors were announced. For now—it was about ten o'clock in the forenoon—Luther entered the city like a conquering hero. Casper Strum, the imperial herald, bearer of the imperial letter of safe-conduct, rode ahead of the little carriage with its protective roof in which Luther, with three other companions,

had made the long journey. Only with difficulty would he make his way through the crowds that numbered in the thousands.

It is necessary to take a critical look at the prevalent popular mood with which the crowds greeted Luther. The crowds undoubtedly were motivated by a composite of curiosity, enthusiasm, and sensationalism. Were all these people who lined the streets Christians seized by the fervor of a new revival? To assume such a thing would be naive. For untold numbers Luther was the focal point of the steadily growing national consciousness, which, although still torpid, was always present beneath the surface. When Erasmus, during his German trip a few years earlier, had traveled along the Rhine, there had been a great display of enthusiasm, and he accepted it with a certain amount of astonishment. He knew better than the easily enthused Germans that he did not deserve such displays of enthusiasm. This national sentiment discovered its true object in Luther, and if one is aware of this, then it seems that those who regard the Reformation primarily as a movement are correct. Certainly it is true that there were probably few days in the history of Germany when national sentiment erupted as spontaneously as on this day at Worms. Nonetheless, one must not overlook the fact that this sentiment had its roots in the concerns of a religious faith.<sup>4</sup>

Luther appeared twice before the diet. Late in the afternoon of April 17 he made his appearance at the episcopal palace in the courtroom with the low ceiling. About four o'clock the imperial marshal Ulrich von Pappenheim and the imperial herald Casper Sturm had called for him and, because of the hugh throngs in the streets, had led him through secret passageways to the episcopal headquarters where the diet was in session. It was not until six o'clock that his matter was brought before the diet for discussion and with it the moment when he truly and literally faced "the emperor and the empire." The first meeting, however, was brief and formal, and the hour had little historical significance. . . .

The secretary of the Archbishop of Treves, Dr. John Eck, had been instructed to ask Luther two questions: whether he acknowledged authorship of the books that lay before him, and whether he was ready to retract them, either in part or as a whole. After the titles of the books had been ascertained Luther answered the first of the two questions in the affirmative. In the case of the second, he requested



additional time for reflection, a request which could not very well be denied him. Having been notified that on the following day he would be expected to give his answer, freely and without a manuscript, he was at once escorted outside. Since he—presumably upon the advice of the Elector of Saxony or his councilors—had spoken very softly in order not to appear to be ill-mannered, it is not surprising that those who were less well-disposed toward him felt that he had been overawed, and that the adversaries in general, who had been “almost thunder-struck” by his intrepid willingness to come in the first place, immediately began to think that this affair would be settled quickly and without difficulty.

In view of the constantly increasing throngs, the great hall of the episcopal palace had been chosen as the site of the next day's proceedings, but again the crowd was so great that even the princes had to stand. The hearing began about six o'clock in the evening and since it had already gotten dark, the torches were lighted. Again Dr. Eck opened the hearing and this time Luther gave a detailed answer to the second question whether he was prepared to retract parts of his books. His address was brief, clear, and was spoken in a strong voice and in German. It probably lasted no longer than ten minutes. He was then asked to repeat the address immediately in Latin. He acknowledged that the books were his, and divided them into three groups: devotional writings, books directed against the papacy, and polemical writings against individuals. He stated that no one could be interested in his retraction of the first group. But he was likewise unable to retract his writings against the papal tyranny, which had caused such great suffering to the “most renowned German nation.” The same applied to the third group. But he requested everyone by the mercy of God and on the basis of the Holy Scriptures to convince him of a better truth wherever he might be in error. Only in this way could the schism of which he was being accused be overcome.

Since this address expressed not only a blunt rejection but also the readiness to be reasoned with on the basis of Scripture, the princes, who went into caucus immediately thereafter, found themselves in a difficult situation. They could not simply refuse to take cognizance of his offer, but still less could they agree to a religious disputation on issues which, according to the official position of the church, had already been refuted. The emperor especially was not willing to do so. The result was a compromise resolution



Book illustration of Luther's appearance at the Diet of Worms.

to ask Luther once again whether he was willing to recant. When at the plenary session Eck repeated the question, Luther gave the answer which has made him and the Diet of Worms so famous. Speaking in Latin he said:

"Since then your serene majesty and your lordships seek a simple answer, I will give it in this manner, neither horned nor toothed: Unless I am convinced by the testimony of the Scriptures or by clear reason—for I do not trust either in the pope or in councils alone, since it is well-known that they have often erred and contradicted themselves—I am bound by the Scriptures I have quoted and my conscience is captive to the Word of God. I cannot and I will not retract anything, since it is neither safe nor right to go against conscience." Then he added in German the brief entreaty of the lansquenets [a German foot soldier in foreign service] with which he was in the habit of often concluding his sermons—probably because he was aware of the consequences of his refusal: "God help me, Amen."

When, following a brief verbal exchange with Dr. Eck, he soon thereafter, upon a signal from the emperor, was escorted outside, a sudden tumult arose among the pressing crowds because some of the noblemen thought he had been arrested and was to be taken to a dungeon. When Luther



spoke to them and calmed them, they happily fell in behind him, and, as was customary after a victory in the jousting tournament, raised their arms high and spread their fingers. Luther did the same thing when he returned to his quarters in St. John's Court, and joyfully exclaimed, "I've made it, I've made it!"<sup>5</sup> . . .

On April 25 Dr. Eck, accompanied by the imperial secretary Siebenbürger, appeared at St. John's Court to inform Luther (in Latin and on orders from the Emperor) that since all admonitions had been to no avail the emperor, as the patron of the church, would have to take action against him. The letter of safe-conduct would be valid for an additional three weeks, but he would immediately have to put an end to his preaching and writing. Having withdrawn for a few moments into the solitude of prayer, Luther then responded with a word of gratitude to the emperor and the estates of the realm for having listened to him. He was prepared to suffer all things—even death and total dishonor—for the emperor and the empire. But he would always have to insist on his right to proclaim freely and bear witness to the Word of God.

On the following day, the morning of April 26, Luther and his companions quietly departed from Worms in two carriages through the town gate of St. Martin.

On the way home he was "waylaid" near Eisenach by troopers from Electoral Saxony and taken to Wartburg Castle. Here he was to be protected from hostile forces, and at the same time was to be allowed that sublime leisure out of which blossomed one of the loveliest fruits of his entire life's labor—the translation of the Holy Scriptures, of the New Testament. (Lilje 142-147)

Although this separation from his followers gave Luther an opportunity to accomplish the translation of the New Testament into German, his friends were deeply worried about his whereabouts and circumstances. One of those friends was the artist Albrecht Dürer, who recorded his concern about the disappearance of Luther in his diary:

Whether he lives, or whether they have murdered him—which I do not know—he has suffered this for the sake of the Christian truth. . . . O God, if Luther is dead, who will now present the Gospel to us so clearly! O God, to think of what he might have been able to write for us in another ten or twenty years! O all you good Christian people, help me diligently to bewail this God-inspired man. (154)



Katherine von Bora, Luther's wife,  
from the school of Lucas Cranach the Elder.



Excommunicated and an outlaw Luther spent seven months in the solitude of Wartburg Castle where he completed translation of the New Testament into German within a period of three months and began "the orderly structuring of evangelical life" (160).

Lilje reported some of Luther's activities for the two years after Wartburg. He made journeys to Altenburg and Zwickau, where 14,000 people came to hear him preach. He also traveled to Borna, Eilenburg, Torgau, Weimar and Erfurt. Three publications, *A Little Prayer Book of the Ten Commandments*, *The Estate of Marriage*, and the *September Testament*, came forth in 1522 (166).

Other changes took place in Luther's own life and in the world around him:

Monks and nuns continued to leave the monasteries. In April of 1523, Katherine von Bora, who later became Luther's wife, fled from the Nimbschen convent in Grimma with eleven other nuns. In July at Brussels two young Augustinian monks, Henry Vos and John van den Esschen, were publicly burned at the stake and became the first martyrs of the Reformation. Inspired by the events at Brussels Luther himself embarked upon his own venture as a writer of songs. (167)

Some of the songs Luther wrote were "A Mighty Fortress Is Our God," "Out of the Depths I Cry to You," and "Dear Christians, One and All."

In 1525 Luther was judged to have attained the height of his popularity among the Germans at that time; however, Luther's attitude regarding the Peasant's Revolt "cost him his hitherto unique popularity among the people" (170). Luther's words, "Truly, you do not become a Christian by demolishing monasteries, by showing contempt for the authorities, or by gorging yourself with food and drink to the point of intoxication" (172) stated his disapproval and he condemned to the sword of the authorities any violators of law and order.

Subdued by the excesses of the peasants and of the princes in the spring of 1525, according to Lilje, Luther made a decision that would affect the lives of Lutheran pastors to come. His decision to marry was influenced partly by the recent conflict and the knowledge that his life was in danger. Also, his decision was partly due "to his father, who, particularly after the death of his two other sons, had long ago expressed the wish that Martin Luther would marry and perpetuate the family name" (173). On June 13, 1525, Luther, then approaching 42 years of age, and Katherine von Bora were betrothed (179).

Lilje discusses the importance of the strong

. . . personality of the woman whom Luther chose, or, as many

references would lead us to surmise, chose him. Katherine von Bora, who was descended from an impoverished old family of Saxon nobility and who, with several companions, had left the convent with Luther's consent, evidently was an ideal life partner for Luther. Their marriage was characterized by that combination of affection, common sense, and fidelity which is perhaps the best prerequisite for an enduring marriage. No one ever doubted that the marriage was a happy one and that Katherine von Bora, gifted with a sober business sense, was an excellent manager of the hospitable and ever-growing household, in which the joys of music and the art of conversation reigned, and in which the master of the house was characterized by an almost prodigal generosity. (173)

Lilje's account of life in the Luther household begins with a depiction of the home and of how the property became Martin Luther's:

When speaking of Luther's labors we should not overlook the chores in his home, the former Black Monastery. When in 1524 it became increasingly difficult to raise the revenues for the monastery, Luther requested his ruler to use the monastery buildings for some other purpose and to assign him a room in another house. The Elector then gave the entire monastery to Luther without any further encumbrances. The document of conveyance, dated 1532, still exists. Little by little the austere old monastery was transformed into a dwelling place for the restless and extensive household managed by his wife. In addition to the parents, the children, the domestics, a manservant, an aunt of Katherine von Bora, tutors, adolescent nieces, and the sons of a sister, there were also refugees, nuns and monks, families of his friends, and co-workers seeking asylum from the plague or epidemics. Not to be forgotten were the many guests, princes, officials, theologians, and scholars who wanted to see or speak with Luther in official matters or as they were traveling through Wittenberg. All were guests at Luther's table and some even stayed on for months as his house guests. Here there were wedding and doctoral dinners, or evenings devoted to family musicals. Out of all this coming, going, and sojourning, these domestic joys and worries, came the collection of Luther's remarks known as *Table Talk*. (212)

Luther was challenged in 1525 by Erasmus of Rotterdam, "the prince of the Humanists," on the question of "freedom of the will." His reply was published in a book, *On the Bondage of the Will*, which, according to Lilje, was Luther's most powerful, richest, and theologically

most significant book" (174). Another of his books has reached a greater audience and has had an effect just as profound. Out of the tangle of political, religious, and education upheaval Luther had placed primary emphasis upon the living proclamation of the Word and "created one of his famous pedagogical tools: *The Large Catechism* and *The Small Catechism* of 1529" (185). *The Small Catechism* became the most widely used of Luther's writings, and is purportedly second only to the Bible in the number of languages into which it has been translated. Lilje's enthusiastic commentary summarizes Luther's unique achievement:

In these two books he explained with vivid pictorial clarity and pedagogical incisiveness for his own and innumerable future generations what is meant by God's Word and command, by faith and the church. Luther's *Small Catechism* is a book which in its original version and in many later variants helped to establish a framework for the life of the Evangelical, to define ethical concepts, and to set up an order establishing the individual, within the fleeting changes of his particular times and needs, to keep his bearings. And all this with great simplicity, readable for young and old alike, easy to understand and to commit to memory! (185)

The name of Philip Melanchthon springs forth in the history of the Evangelical [Lutheran] Church at the Diet of Augsburg in 1530. Melanchthon had served as a professor at Wittenberg beginning in 1518 when he was twenty-one years old. At that time it was predicted that he would "reform the university." The first book of Evangelical dogmatics, his *Loci communes*, written by Melanchthon in 1520-1521, was highly regarded by Luther (186). Melanchthon was to represent the Evangelicals at the Diet of Augsburg as Luther was still under imperial ban. In the process of debate Melanchthon was induced to speak "about the articles of faith and doctrine which later made the Augsburg Confession the classical document of Protestantism." This had been the "first major test" of the Reformation instigated by Luther but "divine providence" chose other instruments for that phase of development of the Evangelical faith (198-199).

In his biography of Luther, John M. Todd indicates Luther's awareness of another reformer who had preceded him:

Near the end, he [Luther] looked back to the Bohemian founder of the schismatic Church in the Czech lands, in an acceptance of a popular idea of Luther as the fulfillment of a prophecy: "St. John Huss prophesied of me when he wrote from his prison in Bohemia 'They will roast a goose now (because "Huss" means goose) but after a hundred years



they will hear a swan sing and him they will endure.' And that is the way it will be, if God wills." (Todd 320)

The swan, as a symbol of Luther, is still used today in Europe, particularly in Holland, on Lutheran Churches. Jerusalem Evangelical Lutheran Church at Ebenezer, Georgia, bears on its steeple a swan as the symbol of Luther.

While Luther completed his translation of *The Entire Bible in German*, wrote volumes, lectured, preached to the people in Wittenberg, and produced the Smalcald Articles, Philip Melanchthon and others helped establish the Evangelical congregations which came to be known as Lutheran.<sup>6</sup> The 1530 statement of Protestant beliefs, written by Melanchthon, was presented to Emperor Charles V at the Diet of Augsburg. Although not intended as a charter to start a new church, the Augsburg Confession became the foundation of the Lutheran faith. Called to state the protestant views, Melanchthon hoped to mollify the differences between Roman Catholics and Protestants in Germany. However, the Catholics did not accept Melanchthon's statement and the Protestants (so named at a previous Diet of Spires) did not accept the Roman Catholic Confutation; thus, a permanent division widened between Roman Catholics and Protestants.

A few months after Luther's death in 1546, religious war between the Lutheran and Catholic states of Germany broke out—a religious revolt that eventually culminated in the Thirty Years' War (1618-1648) and other problems that led to mass emigration to America.





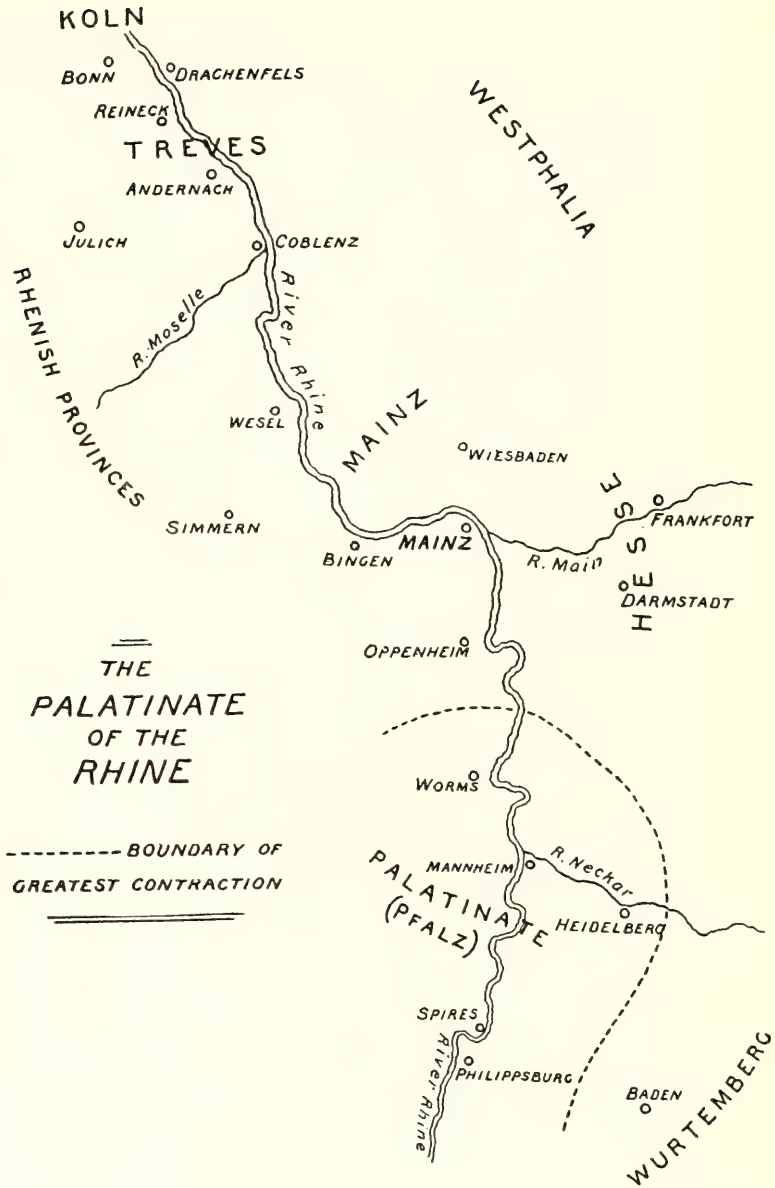
### Martin Luther's Seal

**T**HE first thing expressed in my seal is a cross, black, within the heart, to put me in mind that faith in Christ crucified saves us. 'For with the heart man believeth unto righteousness' +++ Now, although the cross is black, mortified, and intended to cause pain, yet it does not change the colour of the heart, does not destroy nature — i.e., does not kill, but keeps alive. 'For the just shall live by faith,' — by faith in the Saviour +++ But this heart is fixed upon the centre of a white rose, to show that faith causes joy, consolation and peace. The rose is white, not red, because white is the ideal colour of all angels and blessed spirits. +++ This rose, moreover, is fixed in a sky — coloured ground, to denote that such joy of faith in the spirit is but an earnest and beginning of heavenly joy to come, as anticipated and held by hope, though not yet revealed +++ And around this groundbase is a golden ring, to signify that such bliss in heaven is endless, and more precious than all joys and treasures, since gold is the best and most precious metal. Christ, our dear Lord, He will give grace unto eternal life.

Amen

*Martin Luther*

While a professor at Wittenberg, Luther devised this seal which he declared was meant to be "expressive of his theology." This explanation is the gist of a letter written to his friend, Herr Sreogier, town clerk of Nuremberg.



Map from *The Story of the Palatines*  
by Sanford H. Cobb

## CHAPTER TWO

### FROM GERMANY TO AMERICA

#### *THE PALATINATE: Homeland of the Carolina Germans*

To chart the beginnings of the Lutheran Church in North Carolina and in Salisbury, we must go back to the area of Germany known as the Palatinate. There the German-speaking people suffered such severe persecution for their Protestant faith that many sought refuge in other lands. The ravages of the Thirty Years' War and the French invasions under the ambitious Louis XIV reduced the people of the Palatinate region to poverty and misery. This suffering ultimately resulted in German Lutherans seeking new locations in America when life became intolerable in their homeland.

The origin of the name "Palatinate" is notable. Derived from the title of the ruler of the area, "Palatinate" means the principality of the Palatine. Some scholars surmise the name, Palatine, goes back to imperial Rome and the Palatine Hill with its palace of the Caesars. Others date the title from the time of the Merovingian kings of France, with whose court was connected a high judicial officer called *comes palatii*. Although Palatine was originally the name of a ruler over his prescribed area, identified as a Palatinate, the name *Palatine* was eventually attributed to every person residing in the Palatinate regions of Germany.

The Palatinate lasted as "a distinct hereditary sovereignty" for almost seven centuries. In 1801 its territory was divided among adjoining German states with only Rhenish Bavaria remaining as a remnant of the former powerful Palatinate.

People from the old Palatinate who moved to Baden, Wurtemberg, Swabia, Bavaria, the Tyrol, and parts of Switzerland and eventually emigrated to Pennsylvania and North Carolina shared a common dialect, believed to be "the best type of old High German, as it exists in German literature from the eighth to the eleventh century" (Cobb 22).

As an independent state of Germany, the former Palatinate was divided into two territorial areas—the Upper, or Bavarian Palatinate, and the Lower, or Rhine Palatinate. The Upper Palatinate became the northern part of the kingdom of Bavaria. Located on both banks of the Rhine River, the Lower Palatinate was bounded on the east by Wurtemberg and Baden, on the south by Baden and Alsace, and on the west by Alsace and Lorraine. Its northern borders reached the cities of Treves and Mainz (Beidelman 15).

The beautiful Rhine Pfalz (Palatinate) was thus the ancestral home-

land of the German Lutherans who emigrated to Pennsylvania and North Carolina to escape persecution. Writing at the end of the nineteenth century, William Beidelman describes the Rhine Valley around Worms and Heidelberg with this comment:

Nowhere has nature been more lavish in bestowing its bounties, than in that fair land. There are to be seen the most highly cultivated fields; vine-clad hills; enchanting scenery; ruined castles, that tell of a once feudal dignity and glory. The valley of the Rhine is indeed "the garden of Germany," if not of all Europe. The causes however which led to the enormous emigration from the charming Rhine nigh unto two [now three] hundred years ago were irresistible. They are written in fire and blood. (17)

Because the inhabitants of the Palatinate, along with those of other German states, had "embraced the tenets of the Reformation," their "exercise of freedom of thought in matters pertaining to religion . . . brought them into collision with the German emperors, who continued to adhere to the Roman Catholic faith." Intent upon exterminating all heresy, the See of Rome apparently chose to make the Palatines "the special victims upon whom to inflict the fullest vengeance of the Catholic princes." These princes demonstrated enormous zeal in "seconding the injunctions of the papal authority." As Beidelman points out, these "religious contentions followed soon after Martin Luther's protestation against the Church of Rome, and they continued for more than a hundred years" (19).

During the Thirty Years' War (1618-1648), the Palatinate had quite early become an arena of conflict as "Protestants and Catholics in South Germany were among the first to take up arms in defense of their religion. . . . Even when the war was transferred for a time to Bohemia and elsewhere, the Palatinate did not get a respite, for it was then invaded by a Spanish army under Spinola in 1620, and again in 1645 the armies under [the French] Turenne and Condé invaded the Palatinate and each time it was devastated" (20).

Terms of peace were drawn up in the Treaty of Westphalia, which established Switzerland and the Netherlands as independent states, weakened the Holy Roman Empire, enabled France to become a major power, and retarded the political unification of Germany. The outcome of the war thus saved Protestantism in Germany "but at a fearful cost." In the Palatinate religious freedom was assured, but the devastation of economic, social, cultural, and human resources was appalling (21). In spite of their dreadful impoverishment, these Palatines were glad to sing Martin Rinkhart's hymn "Now Thank We All Our God," written near the end of the Thirty Years' War and popularized



as an expression of gratitude of that war's end.

As Beidelman records, "The echoes of the clashing of arms of the Thirty Years' War had scarcely ceased when the tramp of the invader was again heard, and it was not long before the unfortunate Palatines learned, that the worst cruelties were yet to be inflicted upon them" (21).

When the Palatine Elector Philip Wilhelm died in 1688, Louis XIV of France attempted to wrest the Electorate from John Wilhelm, Philip's eldest son and successor, so that the Duchess of Orleans, Louis' sister-in-law, might rule it. According to Beidelman, Louis' troops invaded the Palatinate, and "the whole country was pillaged, and made desolate; towns and cities were laid in ashes, and more than one hundred thousand of the inhabitants murdered. The descent of the French troops into the Palatinate came unexpectedly, and was made with such suddenness, as to give no chance to arrest the progress of the invaders." Beidelman makes his account more graphic by quoting other historians:

One other historian in speaking of the cruelties perpetrated by the French soldiers says: "The elector beheld from his castle at Mannheim two cities and twenty-five towns in flames, where lust and rapine walked hand in hand with fire and sword." Another records that while the burning of cities and towns was in progress, and the country was being turned into a desert, the defenseless inhabitants begging for mercy on their bended knees, were stripped naked and driven into the fields in mid-winter, where they perished in the snow from hunger and cold. (30)

No relief came from these atrocities perpetrated by the French until 1697, when the Treaty of Ryswick was signed by France, England, Spain, the Netherlands, and Germany (32).

Like the Palatines, the Swiss also suffered after the Thirty Years' War under circumstances that led many of them to flee to the Palatinate and thence to America. In 1648, the Swiss experienced a severe economic depression, stemming from Switzerland's "immense prosperity during the war itself and . . . the export duties levied by the state to keep prices down." Then, as J. Christopher Herold recounts:

In 1652 the government, without warning, suddenly decreed a major depreciation of the currency—after having made sure that at the actual moment of the depreciation the larger part of the currency was not in the hands of the treasury. By this somewhat crude method the government had acquitted itself of all its debts without losing a single penny, leaving the peasants holding the bag. The result was the peasant



revolt of 1653, which the government put down with the utmost severity. Such was the republic which was hailed by some enthusiastic eighteenth-century writers as an example of ancient democracy surrounded by an enslaved world. (105)

Repression and suffering were felt in the Canton of Bern. Herold quotes Edward Gibbon, who found that the Bernese in power "allowed free speech, but only so long as no idea of action was connected with it. They kept down industry in their subject lands, and they deliberately kept down the standard of living, for they found that 'poor and obedient subjects were preferable to rich and recalcitrant ones'" (106).

Not only did the Swiss have severe economic troubles, but in time new problems came with the flood of refugees seeking haven from French aggression and from persecution elsewhere. L. C. Vass gives an example of the disorder:

In 1696, there were in the Canton of Bern, including its dependency, the Pays du Vaux, 6,500 male refugees, of whom 2,000 were paupers, dependent on public support. Some German-Swiss objected to the billeting refugees on them; and guards, with halberds in hand, had to force the hospitality. (62)

Efforts to help these suffering refugees were of several kinds: "Legacies, donations, collections in churches, appeals of the Waldenses, and public subsidies." Vass also notes that "earnest efforts were made to facilitate their departure. Thousands were helped to leave, but many were driven back by the army of Louis XIV." More refugees came in 1703 from the Principality of Orange. As Vass points out, many of the refugees were "blessings to Switzerland; but their numbers were too large. Such was the story year after year, until the burden became ruinous, and the hospitable Cantons were compelled to find homes for their homeless and unbidden guests. Moreover, many refugees were skilled mechanics, and took work away from native artisans, so that great distress ensued." For these refugees emigration could offer relief (62).

From 1703 onward, religious conflict in Switzerland "caused sore disturbance and ruin. Switzerland depended for its political existence on fidelity to the Treaty of Westphalia," which had recognized only Catholic, Lutheran, and Reformed churches. Providing some insight on these religious controversies, Vass Comments:

Anarchical Anabaptists were not to be tolerated; so a violent persecution arose against the Mennonites in Zurich and Bern, which reached its culmination in 1710. Many of this sect went to the Palatinate, and thence to Pennsylvania. There were also Swiss who quit their country because they could

not conscientiously subscribe to the "Helvetic Consensus Formula," directed against certain errors of the French Church, and prevailing for half a century after its adoption by the Reformed Cantons in 1675. (62)

After the wars many Swiss citizens, longing for freedom from persecution and/or seeking land on which to live, flocked into the Palatinate to help rebuild that area. Life was not easy in the Rhine Pfalz, but the German Protestants and the German-speaking Swiss Protestants there were an industrious and hardy people.

### *AMERICA: The New Home*

Before, during, and after the Thirty Years' War in Europe, a great experience was occurring in America. Columbus had discovered the new world in 1492, twenty-five years before the Reformation; the "Lost" Colony had landed at Roanoke Island, Virginia (now North Carolina), in 1585; Jamestown, Virginia, had been established in 1607; the Pilgrims had landed at Plymouth, Massachusetts, in 1620; and all up and down the eastern coast of North America towns came into existence where there was a natural bay for ships so that commerce with the Indians and settlers could take place. The European market was only accessible by water. In 1663 a Charter for Carolina was granted by Charles II of England to eight Lords Proprietors who were to promote colonization and develop trade.

James W. Wall offers commentary on early exploration and pioneering in North Carolina:

Soon after English colonies were firmly established, trade with the Indians began. By the 1640s Virginia had begun sending adventurers, explorers, and traders southwestward from Petersburg. The first written account of such a journey is that of a German doctor, John Lederer, in 1670. . . . Lederer's journal records the first description of the Great Trading Path, which left Virginia near Clarksville, entered North Carolina in Granville County, and extended southwestward through Durham, Orange, Alamance, Randolph, Davidson, Rowan, and Cabarrus counties and on to the Catawba Nation. The Trading Path crossed the Yadkin River at the Trading Ford near Salisbury. (11)

The Trading Ford was to be the point of crossing the Sapona (Yadkin) River for most of the German pioneers entering the present county of Rowan.

The following view of Trading Ford was visible from "The Heights of Gowerie," an elevated area, on the south bank of the river. The photograph was made by the late William D. Kizziah.



*Photograph by William D. Kizziah*  
The Trading Ford on Yadkin River.

In 1700 John Lawson traveled from Charleston, South Carolina, in a circuitous route to the vicinity of present-day Washington, North Carolina. The attractive prospect of settlement in the east and south sections of Rowan County was surely planted in the minds of the German-speaking people of Europe when John Lawson's book, *A New Voyage to Carolina*, first printed in English in 1709, was printed in German in 1712. The title page of the 1712 German publication records (as translated from the German): "The latest description of the province Carolina in West Indies together with a Travel Journal of more than a thousand miles among various Indian Nations also an accurate map and other copper plates. Translated from the English by M. Vischer, Hamburg" (Lawson xlv).

This travel journal, translated into German, thus afforded German readers descriptive, and perhaps seductive, glimpses of the Yadkin River area as the following excerpt from the original journal shows:

Next Morning, it proving delicate Weather, three of us separated ourselves from the Horses, and the rest of the Company, and went directly for Sapona Town. That day, we pass'd through a delicious Country, (none that I ever saw exceeds it.) We saw fine bladed Grass, six Foot high, along the Banks of these pleasant Rivulets: We pass'd by the Sepulchres of several slain Indians. Coming, that day, about 30 Miles, we reach'd the fertile and pleasant Banks of Sapona [Yadkin] River, whereon stands the Indian Town and Fort. Nor could all Europe afford a pleasanter Stream, were it inhabited by Christians, and cultivated by ingenious Hands. These Indians live in a clear Field, about a Mile square,



A NEW  
**VOYAGE**  
 TO  
**CAROLINA;**  
 CONTAINING THE  
*Exact Description and Natural History*  
 OF THAT  
**COUNTRY:**

Together with the *Present State* thereof.

AND  
**A JOURNAL**  
 Of a Thousand Miles, Travel'd thro' several  
 Nations of *INDIANS*.  
 Giving a particular Account of their Customs,  
 Manners, &c.

By JOHN LAWSON, Gent. Surveyor-  
 General of *North-Carolina*.

LONDON:  
 Printed in the Year 1709.

Älteste Beschreibung  
 der Provinz  
**CAROLINA**  
 In  
**West-Indien.**  
 Samt einem  
 Reise-Journal  
 von mehr als  
 Tausend Meilen  
 unter allerhand  
 Indianischen Nationen.  
 Auch einer  
 Accuraten Land-Carte und andern  
 Kupfer-Stichen.  
 Aus dem Englischen überfetzt durch  
 M. Wischer.

HAMBURG,  
 gedruckt und verlegt durch seel. Thomas von Wierings Erben /  
 bey der Börse / im goldenen A, B, C. Anno 1712.  
 Sind auch zu Frankfurt und Leipzig bey Zacharias Hertels  
 zu bekommen

*North Carolina Collection, The University of North Carolina at Chapel Hill*



which they would have sold me; because I talked sometimes of coming into those parts to live. This most pleasant River may be something broader than the Thames at Kingston, keeping a continual pleasant warbling Noise, with its reverberating on the bright Marble Rocks. It is beautified with a numerous Train of Swans, and other sorts of Water-Fowl, not common, though extraordinary pleasing to the Eye. The forward Spring welcomes us with her innumerable Train of small Choristers, which inhabit those fair Banks; the Hills redoubling, and adding Sweetness to their melodious Tunes by their shrill Echoes. One side of the River is hemm'd in with mountainy Ground, the other side proving as rich a Soil to the Eye of a knowing Person with us, as any this Western World can afford. We took up our Quarters at the King's Cabin, who was a good Friend to the English. (52)

In another entry, Lawson erred in his geography as he did not know that the Yadkin (Sapona) links with the Pee Dee River, and thus he wrote, "The Sapona River proves to be the West Branch of the Cape-Fair, or Clarendon River, whose Inlet, with other Advantages, makes it appear as noble a River to plant a Colony in, as any I have met withal" (53).

Lawson's account of Indian hospitality and the natural resources of the Yadkin area must have fascinated those early readers and made the North Carolina colony quite appealing to them:

Friday Morning, the old King having shew'd us 2 of his Horses, that were as fat, as if they had belong'd to the Dutch Troopers, left us, and went to look after his Beaver Traps, there being abundance of those amphibious Animals in this River, and the Creeks adjoining. Taken with the Pleasantness of the Place, we walk'd along the Riverside, where we found a very delightful Island, made by the River, and a Branch; where being several such Plots of Ground environ'd with this Silver Stream, which are fit Pastures for Sheep, and free from any offensive Vermin. Nor can anything be desired by a contented Mind, as to a pleasant Situation, but what may here be found; Every Step presenting some new Object, which still adds Invitation to the Traveller in these Parts. Our Indian King and his Wife entertain'd us very respectfully.

On Saturday, the Indians brought in some Swans, and Geese, which we had our Share of. One of their Doctors took me to his Cabin, and shew'd me a great Quantity of medicinal Drugs, the Produce of those Parts; Relating their

Qualities as to the Emunctories they work'd by, and what great Maladies he had heal'd by them. This Evening, came to us the Horses, with the Remainder of our Company, their Indian Guide (who was a Youth of this Nation) having kill'd, in their Way, a very fat Doe, Part of which they brought to us. (54)

That many people came from the Palatinate to the Yadkin River-Salisbury area we know; however, according to Sanford H. Cobb in *The Story of the Palatines*, "no records [of the exodus from the Rhineland] are extant, or accessible, detailing its organization and departure from the Palatinate." Citing a passage in the autobiography of Conrad Weiser, a twelve-year-old at the time of emigration from the Palatinate, Cobb offers one of "the influences helping the decision to emigrate": the extremely severe winter of 1708-9. Of that time, Weiser, writing in his later years, said, "Birds perished on the wing, beasts in their lairs, and mortals fell dead in the way" (75). This same Conrad Weiser was to become the father-in-law of Henry Melchior Muhlenberg.

Although he says that no records of the actual exodus from the Palatinate exist, Cobb is able to present information, using Weiser's account, about the Palatines and their sojourn in London:

The first mention of the exodus as begun is in the recorded presence of the Palatines in London in surprising numbers, to the no small astonishment of the English people and the equal perplexity and embarrassment of the authorities. The migration was evidently a concerted one at home, with lines stretching into all parts of the principality. The impression made by it at Rotterdam and London was such as would be caused by the irruption [a bursting in] of an entire tribe. Weiser has a fine bit of fervid description. "A migrating epidemic seized on the stricken people, and, as a wave, thirty thousand Germans washed along the shores of England. Israel was not more astounded at the armored carcasses of the Egyptians lying by the banks of the Red Sea, than were the people of England at this immense slide of humanity." . . . They began to arrive in London in May of 1709, and by the end of June their numbers amounted to five thousand. Before August was passed this number was nearly doubled, while thirteen thousand is set as the aggregate by the end of October. . . . The city was entirely unprovided with ready means to meet the demands thus suddenly made by the flocking Palatines, who, pouring in such crowds upon London, threw themselves upon the generosity of the English government and people. . . . The impression made upon all

the English was profound, and the interest in this great company of refugees was felt, far beyond the limits of the capital, in many parts of the kingdom. . . . The immediate response of the English court and people to this appeal, was nobly generous, to such extent that nothing else like it can be cited from the history of centuries before our own. . . . Queen Anne, who, though lacking in many of the qualities needful, not only for a monarch, but also for a strong character, was of tender heart, became greatly interested and took the poor people under her special care. . . . The immediate needs of the people were met in a way which for that day must be accounted magnificent. The Queen allowed ninepence each per day for present subsistence, and lodgings were provided in various parts of London. One thousand tents, taken from the army stores and pitched on the Surrey side of the Thames, sheltered the greater number. Fourteen hundred were lodged for four months in the warehouses of Sir Charles Cox. Many occupied barns until they were needed for the crops. A smaller number found lodgment in empty dwellings, while the few among them with means obtained quarters at the inns. In some instances buildings were put up for them, of which a monument still [1897] remains in a hamlet at the west of London, where four buildings, yet called "the Palatine Houses," were erected for these people by the Parish of Newington. Much of this generous provision was due to the kindly interest of the Queen, who not only gave of her own purse, and incited her government to similar action, but issued briefs calling for collections throughout the kingdom. It is estimated that the sums, expended by the government and contributed by the people of England for the support and final establishment of the Palatines in Ireland and America, aggregated the enormous amount of 135,000 pounds. (75-80)

Cobb tells us that following the first shipment of emigrants from England to Ireland, a "second large shipment of the Palatines was to the Carolinas. They sailed from England in the early autumn of 1709." He goes on to say that this "expedition was the suggestion of two natives of Bern, one a nobleman named Christopher de Graffenried and the other Lewis Michell, a merchant" (86). In John Lawson's book, we find these two organizers of the 1709/10 emigration of Swiss and German people listed as "Christoph von Graffenried and Franz Louis Michel, both from the Canton of Bern, Switzerland." Lawson himself, given the title "Gent. Surveyor-General of North Carolina," assisted



these two Bernese in settling Swiss and German immigrants in the "planned 'Swiss' Colony," which later became the town of New Bern, North Carolina (Lawson xxiv).

Furnishing further information on the arrangements to bring German Palatines to North Carolina, Cobb records:

The articles of Agreement between "the Commissioners and Trustees under the Queen's bounty for the subsistence and settlement of the German Palatines," and the two associates, make a very interesting document, as illustrating not only the destitute condition of that people, but the large spirit of generosity and care toward them which at first possessed the English mind. Some of its expressions and provisions should be here quoted. It recites the purchase of land by De Graffenried and Michell, "now waste and good for settlement," and says that the Commissioners "thought fit to dispose of, for this purpose, six hundred persons of the said Palatines, which may be ninety-two families more or less—they have laid out and disposed of to each of the said six hundred poor Palatines the sum of twenty shillings in clothes—and likewise paid to said De Graffenried and Michell the sum of five pounds ten shillings for each, for transportation to North Carolina and comfortable support there."

The agents are "within two days to embark them in two ships and provide for them on the way." After arrival in the new settlement the agents are "within three months to have surveyed two hundred and fifty acres for each family, to be divided to each by lot, to be contiguous for the sake of society and of religion." This land was to be given to them in fee, to hold free of rent for five years, and afterwards at a rental of two pence per acre.

During the first year the partners were to supply to the "said poor Palatines sufficient quantities of grain and other provisions and necessities for their comfortable support and relief,"—such outlay to be repaid by the Palatines at the end of three years. Also, "within four months" they were to "provide to each family two cows, two calves, two sows with their litter, two ewe sheep and two lambs, with a male of each of said kind of cattle to propagate and increase." This is to be repaid by the Palatines at the end of seven years. In addition the partners, "immediately after the partition of the land, shall give and dispose of gratis a sufficient quantity of tools for working the ground and building houses." It is also directed that "conveyances of land shall be registered," and that "beyond what stipulations



are herein contained" De Graffenried and Michell, their heirs and assigns, shall have no further claim against the settlers. Then, as making still more positive the benevolent purposes of the Commissioners, it is further enjoined that "these articles are to be construed in the most favorable sense for the ease, comfort, and advantage of the said poor Palatines, and in cases of difficulty the Governor of North Carolina shall decide in conformity with this agreement and contract. (90-92)

To carry out the arrangements to bring German Palatines to North Carolina, Lawson with 650 Palatines, who had emigrated to London, sailed from Gravesend, England, and arrived in January 1710. Nearly half of the Palatines died on this thirteen-week voyage to Virginia. From Virginia the survivors traveled overland to the Chowan River and then by boat to their original destination. These were the first German settlers in North Carolina (Lawson xxviii).

In his introduction to Lawson's journal, Hugh T. Lefler tells of von Graffenried's September arrival at the settlement in New Bern with 100 Swiss and his finding it "in a wretched condition: 'sickness, want, and desperation having reached their climax'. . . . Within a short time however . . . 'there was a fine appearance of a happy state of things,' when suddenly, in September, 1711, disaster struck and the colony was almost wiped out by the Tuscarora Indians" (xxx).

In 1714 forty-two Palatines from the Swiss Colony at New Bern signed a petition addressed to the King of England. In their appeal they enumerated von Graffenried's failings and told of his desertion. Their petition asked for 400 acres of land per family. The petition was granted (xxxiv), for having taken control of the colonies, England was encouraging settlement.

Of great importance to the history of Lutherans in America was the colonization of Pennsylvania. In 1680 William Penn had asked King Charles II to settle an unpaid debt to Penn's late father with wilderness land in America. The territory west of the Delaware River between New York and Maryland was granted in 1681 to William Penn, who opened the land to his fellow Quakers where they could worship God as they pleased. Seeking freedom of religion, the first Germans in Penn's colony of Pennsylvania arrived in 1683 and founded a settlement known as Germantown, now part of Philadelphia, the city of brotherly love.

Freedom of worship was important to German Protestants. Although the Thirty Years' War had supposedly won them the right of religious freedom, Protestants in the Palatinate were still subject to religious views of the reigning prince. Often Lutheran pastors and teachers were deprived of their frugal salaries as they were replaced by Catholic

priests and schoolmasters. One such German Lutheran pastor was the Reverend Anthony Jacob Henckel, great-grandfather of the Reverend Paul Henkel, first North Carolina-born Lutheran minister and organizer of the North Carolina Synod. Pastor Anthony Jacob Henckel had led a group of Protestants out of Germany to Pennsylvania in 1717. He preached to Lutherans in Philadelphia and Germantown, and is believed to have founded the first German Lutheran congregations there (Glatfelter 61).

Eleven years later on September 11, 1728, John Casper Stoever the elder (a widower) and his son John Casper Stoever the younger arrived in Philadelphia thirty days after the death of Anthony Jacob Henckel. The father is thought to have extended his journey to New Bern, North Carolina, and there married Maria Magdalena (family name not known) by whom he had a second son. The elder Stoever, a Lutheran born in 1685 at Frankenberg, Hesse, in Germany, was a schoolmaster. He was first married to Gertraudt (family name not known), born in Amt Solingen, and they had at least two children: John Casper Stoever, the younger, and Elizabeth Catharine Stoever (138-139).

John Casper Stoever the younger was born December 21, 1707, in Luedorff, in Solingen Amt, Duchy Berg, in Unter Pfalz. His private education in Latin was from his father and from four teacher/pastors, one of whom was the Rev. John Valentine Kraft, who taught Latin and Greek. Later he received instruction in Hebrew and French, in addition to Latin, Greek, and theology from H. Knabel. Further instruction came from H. Special (Superintendent) Adolph Ruehfeld at Brumath, twelve miles from Strassburg. As he journeyed to America from Europe in 1728, he preached on shipboard on Sundays. After his arrival in Pennsylvania he continued to preach (Stoever 3-4).

Early in 1733 John Casper Stoever the elder received a call from Hebron Church in Madison County, Virginia. He was ordained on April 8, 1733, together with his son, John Casper Stoever the younger at Providence, Montgomery County, Pennsylvania, by John Christian Schulz (Glatfelter 138).

After eighteen months or so at Hebron Church, Pastor Stoever the elder, accompanied by two members of his congregation, went to Germany in search of an additional pastor for Hebron Church, financial support for the congregation, and donations of books and supplies. With authority from Hebron congregation Stoever and the two commissioners extended a call to George Samuel Klug. Klug, born at Elbing, near Danzig, educated at Helmstedt University and ordained August 30, 1736 at Danzig, responded to the needs of his countrymen. Accompanied by one of the congregation members, he came to Virginia in the fall of 1739 to serve as pastor of Hebron Church. His ministry continued at Hebron until his death in 1764, a period of twenty-five

years (71).

After the success in finding another pastor for Hebron, Stoever had remained in Germany until 1739 soliciting support for his congregation and furthering his education. In company with the other member from Hebron Church, and after a very successful mission in the fatherland, Stoever was on the boat returning to Virginia when he became ill and died (139). His death was a great loss to the Lutheran Church in colonial America.

Some of the pastoral activities of John Casper Stoever the younger are recorded in his published diary: *Rev. John Casper Stoever's Record of Baptisms and Marriages from 1730 to 1779*. Fourteen years before the arrival of Henry Melchior Muhlenberg in Pennsylvania, the younger Stoever was preaching to Lutheran congregations in Pennsylvania, Maryland, and Virginia. One of the congregations was located on Opequon Creek in Frederick County, Virginia, and is identified in Stoever's records as Opequon. Of interest to the members of St. John's, Salisbury, North Carolina, is an entry in the year 1737: Christina, daughter of Johannes Schnepf (Snap), born May 15, 1737, received the sacrament of holy baptism from the younger John Casper Stoever on June 15, 1737. Sponsors were Phillipp Schless and Barbara Burger (Stoever 9). Christina, daughter of Johannes Schnepf and sister to Laurens Schnepf (spelled Lawrence Snap in the records of Rowan County), was to grow up and become the wife of John Lewis Beard. This couple made important contributions to the Lutheran Church in Salisbury.

A year after the Stoevers arrived in America the political climate changed in Carolina. In 1729 King George II requested return of the Carolina property from the Lords Proprietors to royal ownership. Seven of the proprietors acquiesced, but John Carteret, Lord Granville, chose to retain possession of his one-eighth portion of the Carolinas. The Granville District, as his portion was named, was bounded on the north by Virginia. *The North Carolina Gazeteer* records: "The southern line was run from the coast to Bath in 1744, to Haw River in 1746, and to Rocky River in 1766" (Powell 198).

#### ONE REASON WHY GERMAN-SPEAKING PEOPLE CAME TO NORTH CAROLINA 1745-1760

Of singular importance to this history is an account of Henry McCulloh's petition of a land grant from the English King George II. In 1736 McCulloh, a Scotsman from Ireland living in England, was aware of the plight of the Scotch-Irish in Ireland and of the dire circumstances of the Swiss Palatines and other German Protestants. Obviously a man of political strength, he had brought Scotch-Irish and Swiss Palatines into Duplin County, North Carolina, that same year. Through his



representatives, Murray Crymble and James Huey of London, McCulloh requested a grant of land totaling 1,200,000 acres in North Carolina. McCulloh's proposition, submitted from the Privy Council to the King, states the conditions and obligations of the petitioners:

My Lords, we have had under our consideration, your Lordships reference of the third of June last, and the petition therein enclosed, of Murray Crimble and James Huey of London, Merchants, in behalf of themselves and several others, praying for a grant of lands in North Carolina, and proposing to make a settlement thereon of 6000 Swiss Palatines, and other foreign Protestants of Germany, within the space of ten years, from the date of their grant.

Upon the subject of this petition we have several times been attended by the petitioners whom we find willing to undertake the settlement proposed in North Carolina, in an uninhabited part of the country, at the heads of the Pedee [Yadkin], Cape Fear [Haw] and Neus [Tar] Rivers, under the following conditions, Viz: That they be allowed one million two hundred thousand acres of land to be surveyed in twelve different parcels of one hundred thousand acres each. That these twelve parcels be laid out, as contiguous as may be; but none of them to be at any greater distance than ten miles from some other of them. That these twelve parcels so surveyed be granted by the governor to Mr. Crimble, Mr. Huey and their associates, in such proportions as shall be required by them; but no grant to contain less than twelve thousand [five hundred] acres. That Messrs. Crimble, Huey and their associates do pay the usual fees for surveying and passing the grants of the said tracts.

That all the grants be made by the governor immediately upon the return of surveys to him and that they do bear equal date with each other.

That the commencement of quit rent, be computed from the expiration of ten years from the date of each particular grant; which quit rent, is to be four shillings proclamation money for every hundred acres included in the said grants.

Although the quantity of land proposed to be settled in this manner is very great, amounting to the proportion of two hundred acres for each person designed to be settled thereon in ten years; yet as the petitioners propose, not only to transport at their own expense the aforesaid six thousand foreign Protestants—To be at the charge of laying out and surveying the land to be assigned for them—But also to provide provisions for them, for the first year, and



the necessary materials for labour. We cannot but think their undertaking very much for his Majesty's service, and the interest of a Province, where there are vast tracts of land, neither cultivated nor claimed by any person; especially as it will be the means of increasing his Majesty's quit rents; improving the trade of the province; and extending their settlements by protecting their frontiers. [The German settlers were to be a buffer between the English and the Indians.]

We are therefore of opinion that his Majesty may be graciously pleased to comply with the prayer of their petition and instruct his Governor of North Carolina, to grant to the petitioners the land they desire in the manner before proposed, and upon the conditions aforementioned; provided he take care in the grants to be made for this purpose, that no part thereof be already granted to any other persons, and provided that if within the ten years aforementioned each grantee do not carry over and settle one white person for each two hundred acres of land contained in his grant according to the proposal, such grant shall be void. Dated November 24th, 1736 at Whitehall.

This petition was granted by His Majesty's Order in Council bearing the date May 19, 1737. In that same year Matthew Rowan, surveyor general of North Carolina, divided the 1,200,000 acres into twelve tracts of 100,000 acres each. A misunderstanding arose between Rowan, who thought he had carried out his obligations in the twelve-tract survey, and McCulloh, who refused to pay for the survey until the land was divided into smaller tracts of not less than 12,500 acres each under the terms of the 1736 petition: "that those twelve parcels so surveyed be granted . . . in such proportions as shall be required by them" (NCCR 4: 691). The misunderstanding resulted in a delay until the year 1745/6 when the deeds were at last issued to McCulloh and his associates.

The ten-year period in which to settle "6000 Swiss Palatines or other foreign Protestants of Germany" (or "one white person for every two hundred acres of land") was to run through 1755/6. At the end of this time all land not settled or set aside for McCulloh was to revert to the king. Because of the French and Indian War (1754-1760) in the colonies, a five-year extension was granted the McCulloh associates extending the settlement period to 1761.

There was overlapping of the property assigned to Lord Granville and the property assigned to Henry McCulloh. It was not until 1744 that Lord Granville's one-eighth portion of the Carolinas had been assigned to him and, as previously stated, extended in 1746, and

again extended in 1766. An agreement was made between the two factions for the McCulloh property within the Granville District to be treated as if it were at the king's disposition. Even with the agreement there was some question of irregularity in the issuance of deeds (4: 1107).

A letter written by Henry McCulloh in 1757 states the situation:

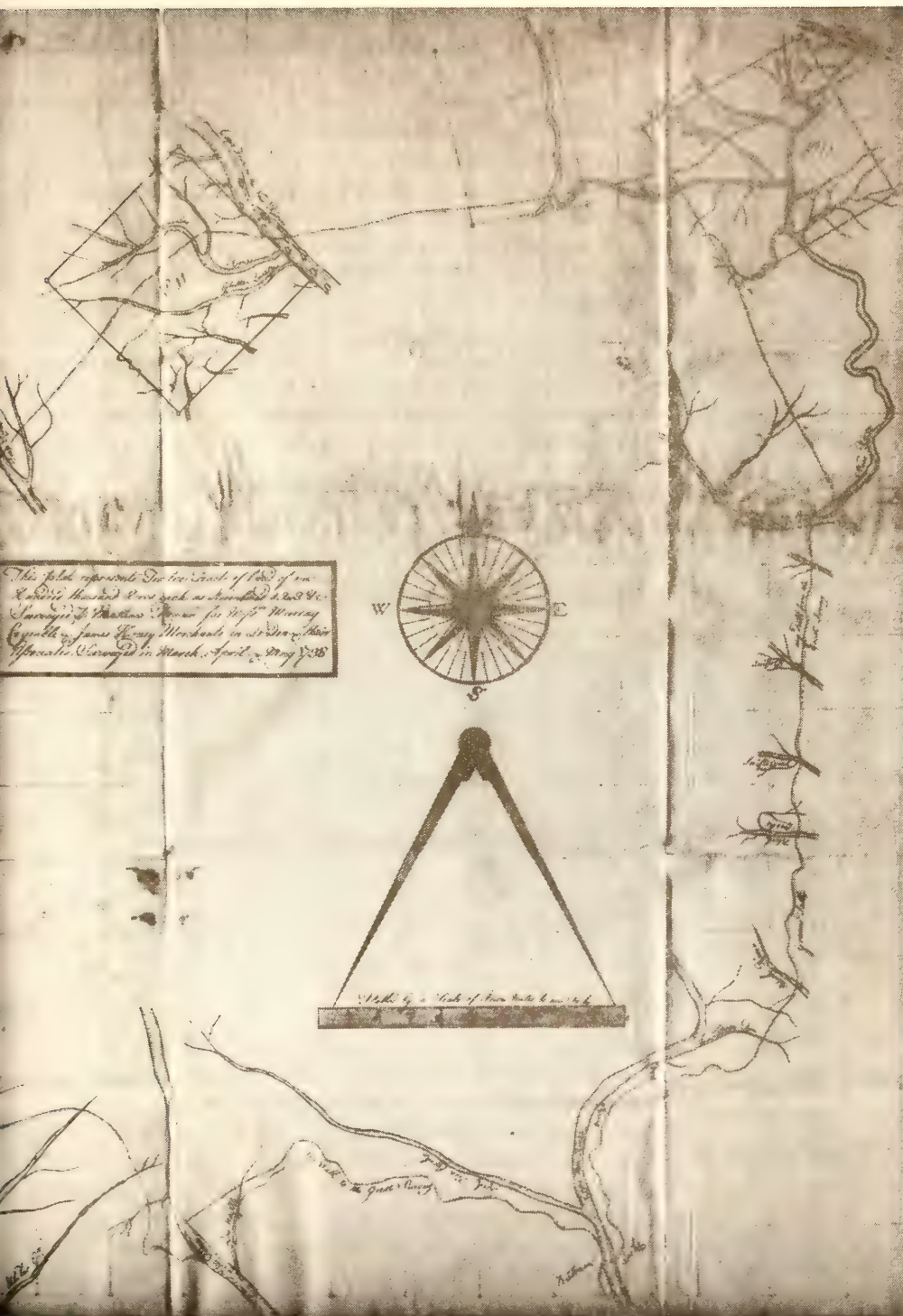
. . . upwards of Four hundred and fifty Thousand Acres of the Lands contained within the said Grants (happened after the right honourable Earl Granville's Line was Extended from Pamlico river to Great Pee Dee River) to fall within his Lordship's Division of his One Eighth Part of the two Carolinas with the Crown which did not in the Least Injure or Prejudice my Title to the sd Lands and which the sd Earl Granville always Declared I was in no respect to be Injured or hurt by reason of his said Division having so taken Place with the Crown Yet Mr. Francis Corbin his Lordships Agent in North Carolina from sordid Wicked and avaritious Intentions & with a Design not only to Injure or Prejudice Me but also to Impose upon such Persons who were Settled on my Lands & to Gain Money from them by admitting of Entries & Passing Grants for Several Parcells of my sd Lands has by his Conduct in Intimidating such Persons as were settled on them Prevented and Excluded me from the Benefit of the Privileges which his sd Majesty was Graciously Pleased to Grant me in the Exemption of Quit Rents from the sd Third day of March 1745 until the 14th Day of March 1756. (5: 780)

Tract No. 9 of the McCulloh land was located on both sides of the Yadkin River and approximately 16,000 acres were located in the present-day east section of Rowan County (Ramsey 93). Both McCulloh land and land in the Granville district were dispensed by deed from agents of McCulloh or agents of Granville. This procedure was different from that to procure title to property owned by the king. Where the king owned the land, one could settle, or homestead, a parcel of land, apply for a land warrant through government channels, and the property would then be surveyed and a deed issued upon payment of the price and fees. With McCulloh property it was not unusual for settlers to claim a portion of land and be issued a "bond to make a deed" by agents of McCulloh. The deed was to be rendered when payment was made and at times no specific date was set for this transaction to occur. Therefore, a settler could have claimed McCulloh property, could have signed a contract with an agent of McCulloh, and could have had the use of the land for years without either a deed to the



SURVEY PLAT OF HENRY MCCULLOH'S 1,200,000 ACRES IN  
NORTH CAROLINA, 1738.





This fold represents the last fold of the  
Landing the last fold of the last fold  
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Reproduced by permission of the Marquess of Bath,  
Longleat House, Warminster, Wiltshire, Great Britain.



property or without having the contract recorded in any court. This is obviously what occurred with the German people of east Rowan.<sup>1</sup>

Few deeds were issued for McCulloh property until the expiration of time allowed in his Majesty's 1737 Order in Council for settlement of the land, plus the five year extension. In January 1757 there were recorded 720 white souls residing on McCulloh's tract No. 9 (NCCR 5: 742), the most heavily populated of any of the twelve tracts. That same year, to correct discrepancies in his property rights, Henry McCulloh appointed "John Campbell, Esqr Merchant in Bertie County in the Province of North Carolina and Alexander McCulloh, Esqr Deputy Auditor of the same Province my true and Lawful attorney and attorneys" (5: 780).

In 1761 the son of Henry McCulloh, Henry Eustace McCulloh, along with John Campbell, both with power of attorney for Henry McCulloh, arrived in Salisbury, North Carolina, had the property surveyed, and began to issue deeds to the people residing thereon in Rowan County. Records show that

in 1762, a compromise was made with the Crown by which McCulloh and his associates were allowed to retain as much land as the number of settlers they had brought over would entitle them to on the original basis — i.e., 200 acres for each settler. Accordingly Colonel Nathaniel Alexander, of Mecklenburg county, and John Frohock, Esq., of Rowan county, were appointed Commissioners to ascertain the number of white persons, male and female, young and old, who were, without fraud, resident upon each of the grants on 25th March, 1760, and make due return of the same under oath to the Governor and Council. It was further agreed that upon such return being made McCulloh and his associates should formally surrender the unsettled lands to the Crown and be released from the payment of the back rents due thereon. (5: xxxii-xxxiii)

To date the exact arrival of the German settlers in the Rowan County area is more difficult than to ascertain the arrival of settlers south of the Granville district, which in 1755 was Mecklenburg County and would later be divided as Mecklenburg and Cabarrus Counties. Two hundred thousand acres of that land had been assigned to a man who was to become governor of the province, Arthur Dobbs, as part of the 1,200,000 acres granted to Henry McCulloh and his associates.

Extracts from a letter written by Dobbs and dated at "Newbern" on August 24, 1755, are pertinent to this history. As governor of the province of North Carolina, Dobbs was writing the letter to the Board of Trade in England:

My Lords,

I sett out the 17th of June to view my Lands, and at the same time the Western Frontier and fix a place to station our Frontier Company . . . I came near Abbott's Creek, which falls into the Yadkin, here the Lands begin to improve, and beyond it, to the Yadkin above 7 miles, and all along the Yadkin, is very rich level ground, free from rocks or gravel, but all a rich dark red, and some inclining to yellow of the richest Loams, here they sow barley, wheat, rye and oats, and have yards to stack it in. The Yadkin here is a large beautiful river where is a ferry, It is near 300 yards over, it was at this time fordable scarce coming to the horses bellies. At 6 miles distance I arrived at Salisbury the County town of Rowan the Town is but just laid out, the Court House built and 7 or 8 log Houses erected, from this unto the end of Lord Granville's Line which is as yet run no farther, upon cold water Creek on the Catawba's path, is 14 miles, the Lands still very good, here I was within 3 miles of the North west corner of my Lands, which lye upon Rocky river, and its several Branches, it being very rocky, being very rapid with many falls until it joins the Yadkin, which has also many falls, where they join the river takes the name of Pee-dee, and falls into the sea near George' Town or Winyaw. . . . There are at present 75 [English speaking] families on my Lands I viewed betwixt 30 and 40 of them, and except two there was not less than from 5 or 6 to 10 children in each family, each going barefooted in their shifts in the warm weather, no woman wearing more than a shift and one thin petticoat; They are a Colony from Ireland removed from Pensylvania, of what we call Scotch Irish Presbyterians who with others in the neighbouring Tracts had settled together in order to have a teacher of their own opinion and choice; Besides these there are 22 families of Germans or Swiss, who are all an industrious people, they raise horses cows and hogs with a few sheep, they raise Indian Corn, wheat, barley, rye and oats make butter and tolerable cheese, and they have gone into indigo with good success, which they sell at Charles Town, having a waggon road to it, tho' 200 miles distant, because our roads are not yet shortened, and properly laid out, and from the many merchants there, they afford them English goods cheaper, than at present in this Province, the trade being in a few hands, they take a much higher price. . . . Country so healthy that few or none have died since their settlement 7 or 8 years ago . . . As to the back

Country it is much better settled than the Sea Coast, and near Navigation, as the climate and Land is so good, and well watered, but no poor man dare venture to take up lands upon an exposed Frontier to the merciless Indians, and none but rich Planters and German Families will remove from the Northern Colonies with a View of enlarging their Properties, and having a large scope of land to divide among their children, so that 640 acres will not be sufficient for these Migrants, and they have no way to obtain larger Grants, than to take 2 or 3 such patents either in their own or a Trustee's name for which they are obliged to pay more Fees, so that upon the whole your Lordships will judge how far to enlarge my Instructions on the Article, and not insist regularly on rights. (NCCR 5: 353-364)

McCulloh and Dobbs property became available to the Swiss Palatines or other foreign protestants of Germany in 1745/6. That was the year deeds were made for the 1,200,000 acres to McCulloh and his associates and the beginning of an intensive ten-year period of trying to attract German-speaking settlers (Lutheran and Reformed) to those tracts of land.

Dobbs' reference to the "colony . . . of what we call Scotch Irish Presbyterians who with others in the neighboring tracts had settled together to have a teacher of their own opinion and choice" could also apply to the German and Swiss colonists, who had usually settled with a group of friends or a group of related families. They, too, were in search of land and religious freedom in order to perpetuate their unique heritage.

Governor Dobbs spoke of twenty-two German families on his land. "His" land was part of the McCulloh properties. Dobbs held title to tract No. 2 and tract No. 5 containing 100,000 acres each, located in Mecklenburg, now Cabarrus and Mecklenburg Counties. In his letter to the Board of Trade in 1755, he was not speaking of the total German population on the western lands under his governorship but of land to which he held or had held the deed. Arthur Dobbs' will proves his ownership:

Item. Whereas, I have a right to the Moiety of Two hundred thousand acres of Land Granted to me by the Crown in Sixteen Patents of Twelve Thousand Five hundred acres each, in Mecklinburgh (late Anson) County as one of the associates of Huey and Crymble [McCulloh], the other Moiety having been settled by me upon my eldest son Conway Richard Dobbs upon his Marriage, I do hereby empower and direct my Executors or Either of them as soon as convenient may



be after my Decease, to sell in parcells (to the present Occu-  
pants or to such others as shall incline to become purchasers)  
the said moiety of Lands. (22: 302).

The so-called McCulloh tracts were only a portion of the wilderness lands occupied by Germans. Colonies were located along the entire colonial frontier.

### GERMAN COMMUNICATION

While the maneuvers of McCulloh and his associates to attract German settlers were taking place in North Carolina, a project initiated by Christoph Saur in Pennsylvania would affect all of the German-speaking people in the colonies. Born in Laasphe, Westphalia, in 1693, Saur had come to America and settled in Lancaster, Pennsylvania. Lucy Forney Bittinger in *The German in Colonial Times* tells that Saur "soon quitted that neighborhood and settled in Germantown, where in 1738, he announced the foundation of the first German press of America." Bittinger quotes Saur as having said, "I could find no more convenient device . . . to make it known throughout the land than to print an almanac." In 1739 he published a newspaper which at first was called *Geschichts-Schreiber*, then *Berichte*, and finally *Germantown Zeitung*. According to Bittinger, this newspaper had "a large subscription list for the time and language, having four thousand subscribers, not only throughout Pennsylvania, but in Virginia and Georgia and the Carolinas." Saur also published the first edition of the Bible printed in a European language (German) in America, the splendid quarto "Germantown Bible" (154-156).

While Saur's publications served as an important communications link among German-speaking colonists, the earliest communication system between the German settlements in North Carolina, Virginia, and Pennsylvania was probably supplied by traders as they traveled from place to place. Judge Alfred Nixon describes the 1752 diary or "memorandum book" of one such trader, John Ramsauer:

This little book, yellow with age, bound in buckskin, bears on its flyleaf the date of August 27th, 1752. In it are many entries of great interest. It marks his travel and perhaps that of all the pioneers from Pennsylvania to their far distant new homes in Carolina. It contains his expense account of two trips from Pennsylvania to Carolina and return. It mentions his trading in beaver, black fox, and otter skins. It contains the plans and specifications for making various useful implements, such as the plow, wind mill, reel, tub, barrel, keg, etc. An interesting feature of the book is the effort of a Pennsylvania German to make his entries in the King's English.



The spelling in Ramsauer's book is especially interesting as it shows the German-speaking Ramsauer's attempt at phonetic spelling of English words, whereas in early North Carolina civil records one finds the English phonetic spelling of German words. Nixon, writing for *The Lincoln County News* in 1911, copied as accurately as possible the part of the travel diary recording the routes traveled and the mileage as follows:

Memparrantem. m[iles] From langaster to rits farey 10 to Yorktown 12 to fratricketown at Conocogik 60 to Fratricketown in Canawaka 60 to Nolens or Willim luckets Farey at bartomat partommack 15 to Cose krick or Cose rone in prence Willim County 18 to Charmingtown in Vargenney 42 to nort rever rappehanick 8 to the tuch copers 9 to the Sout rever of reppehanick at orresh olt Cort hous or vinsh 6 to new orrensh Cort house 14 to googland cort house at James Rever 50 to lilese fort at abbamattick Rever 15 to ameley Corte House 10 to tockter Coot 14 to promswick old Cort hous 4 to the horse fort at Rouneocke 25 to Cranwell Court house 30 to tare Rever 16 to Flat Rever 15 to the hawe feales or to the hawe Rever 38 to teep Rever 30 to abbents Creek 35 to the Yatkin Rever 8 to Gov Jorg Carty 18.

Although traders like John Ramsauer were extremely helpful in creating a communication chain through the settlements, churches (often called meeting houses) were essential to establishing a sense of community as well as offering opportunities for communion and fellowship. Foremost, of course, was the need for churches as places of worship. Each settlement of Germans, like that of the Scotch-Irish, needed a place to worship God in its own way. The only established, or recognized, church in the English colonies was the Church of England. The records of colonial Rowan County refer to buildings used by the German settlers as Duch (same sound as much) Meeting Houses and to a building used by the Scotch-Irish as ye Lower Meeting House or Cathey's Meeting House.

According to entries made prior to 1823 by the Reverend C. A. G. Storch in records at Organ Church, Rowan County, the group of Germans in east Rowan built a meeting house of hickory wood located on Jacob Fulenwider's property at Second Creek.\* A monument in the cemetery across the road from St. Peter's Lutheran Church (on St. Peter's Church Road in Rowan County) marks the site of the Hickory Meeting House. Another "Duch" Meeting House was that of

\* See Appendix A.

Dutch Pine Meeting House (Union Lutheran Church, Rowan County). Unfortunately the earliest records of the Dutch Pine Meeting House are no longer extant; however, evidence suggests the existence of this church at a very early date.\*

United by family ties and the bond of language, the German Lutherans and Reformed in east Rowan congregated at their centrally located meeting houses. One can envision the joyous Sundays as they gathered for worship, received Holy Communion, brought their children for baptism, dutifully studied the word of God, collected and dispensed news, and shared communications from the folk they left in Germany, Switzerland, Pennsylvania, Maryland, and Virginia. No newspapers were published in North Carolina when the first German Lutherans came to Rowan County so the meeting house was also a place for these settlers to become politically informed and socially aware. As Carl Hammer says, the church was "their most fundamental social institution" (Hammer 34).

#### GERMAN IMMIGRANTS AND NATURALIZATION

These German settlers in Rowan had a religious and social life centered in the church and a family life grounded in their Lutheran faith, rooted in the Biblical injunction to be fruitful and multiply, and committed to industry and diligence in establishing their homes. What Dr. Benjamin Rush (1745-1813), the "father of American medicine," said of his fellow Pennsylvanians can be said of German settlers in Rowan, most of whom came from the same Rhineland stock as the Germans who settled in Pennsylvania:

The principal part of them were farmers, but there were many mechanics, who brought with them a knowledge of those arts which are necessary and useful in all countries. These mechanics were chiefly weavers, tailors, tanners, shoemakers, combmakers, smiths of all kinds, butchers, papermakers, watchmakers, sugarbakers."

Equally applicable to the Germans in Rowan as to those in Pennsylvania is his comment that "no better material ever crossed the Atlantic to break the virgin soil, to build hamlets, to begin commerce, and to practice religious and social virtues than these German pioneers" (Roberts *et al.* 1: 45).

Dr. Rush's enthusiasm and praise for the German settlers and their faithful productivity was eloquent:

The favorable influence of agriculture, as conducted by the Germans in extending human happiness, is manifested by the joy they express upon the birth of a child. No dread

\* See Appendix B.

of poverty, no distrust of Providence from an increasing family depresses the spirits of these industrious and frugal people. . . . Happy state of human society! What blessings can civilization confer that can atone for the extinction of the ancient and patriarchal pleasure of raising up a numerous and healthy family of children, to labor for their parents, for themselves, and for their country, and finally to partake of the knowledge and happiness which are annexed to existence! (1: 48)

Dr. Rush's observations do indeed shed light on the German settler's homelife and describe "the subtle and indefinable contributions of the German" settler not only in Pennsylvania but also in North Carolina (1: 48).

Rush's enthusiasm for the German settlers was matched by the advocacy of the German Pastor Kocherthal for "the Renowned District of Carolina in English America." Pastor Kocherthal's two pamphlets (1706 and 1709) strongly advocated the Carolina settlement as the most favorable for Germans. Thus those early German settlers in Rowan were blessed with a new homeland suitable and fitting for people such as they and their neighbors, the Scotch-Irish settlers.

The German settlers were different from the neighboring Scotch-Irish in that the latter were already British subjects and therefore citizens whereas the Germans were foreigners. For a German immigrant to become a British subject in colonial America, he must go through a process of naturalization. In her article "Naturalization in the English Colonies," Cora Start says, "Citizenship signified before the Revolution, as it does now, the incorporation of the individual with the body politic, nothing more. It carried with it civil rights, but no political privileges." Start goes on to explain:

The present importance of suffrage did not exist in the colonies. Manhood suffrage depended, not on citizenship alone, as today, but on the property qualification of the individual. Back of this was the English law that an alien could neither hold nor bequeath any real property whatsoever in the realm, and that if he acquired such it escheated to the Crown on his decease. Besides this, when one remembers that he came to a new country where suffrage had but small local and no national significance, that coming to stay, his first thought was the taking up of land, and his own and his children's legal title to the same, it is sufficiently apparent that the suffrage was of but secondary consideration with him. (317).

A uniform procedure for naturalization in the English colonies



was devised in 1740 (during the reign of George II) when an act of parliament

extended the status of natural born subjects to all persons born out of the King's ligeance, but having resided in any of the British colonies in America for seven years without absence for more than two months, who would take the oaths, and subscribe the declaration in the Act of George I for the security of the King's person and government, or, being Quakers, make the declaration of fidelity, and affirm the effect of the abjuration oath, and make the profession of Christian belief prescribed in Act of 1 W. & M., all but Quakers and Jews being required to receive the sacrament [of Holy Communion] in some Protestant congregation within three months before taking the oath. Under this law, a number of persons, whose names were forwarded to the Lords for Trade, were naturalized. The legislative power of Pennsylvania on Feb. 3 aforesaid gave to all Protestants conscientiously refusing to take an oath the exemption allowed to Quakers by the Act of Parliament. (Keith 1: 859)

Some of the earliest German settlers who came to Rowan County were sons of immigrants who had received naturalization in Pennsylvania or Virginia. Some of the settlers had only just arrived in America. The importance of naturalization in the life of a German family could hardly be ignored. No land could be inherited from the father if he were an alien. Every immigrant to Colonial America of foreign origin surely planned to become a British subject (and therefore a citizen) at his first opportunity.\*

One who availed himself of this change in status was John Lewis Beard, whose German name was Johann Ludwig Barth. Barth or Beard, who in 1768 deeded property to the German Lutheran Congregation in and about the township of Salisbury, arrived in America through the port of Philadelphia in 1749 aboard the ship *Patience*. Johann Ludwig Barth's age is not shown on the immigrant list recording his arrival. He was naturalized in Rowan County, North Carolina, on July 15, 1755.

The record of Beard's arrival in the port of Philadelphia is found in Dr. Ralph Beaver Strassburger's work *Pennsylvania German Pioneers* (1: 409). These three volumes record the incoming ships to the port of Philadelphia from 1727 to 1775. In the first volume are lists made by each ship's captain which record names of the men, sometimes stating the age of the individual. Occasionally there is also a list of the women, with age mentioned, and names of children under 16

\* See Appendix C.



years with age mentioned. Also, in the first volume of Strassburger's work are the translated lists of people who signed allegiance to the King of England and took an oath of abjuration.

In Strassburger's second volume photostatic copies of the original lists with signature of each individual or "his mark" are recorded. The use of a mark instead of a signature does not necessarily mean that the passenger was illiterate. In many instances he could have been too ill to wield a pen to his satisfaction. The third volume of Strassburger's work includes an index.

When Johann Ludwig Barth (John Lewis Beard) arrived in Philadelphia on the *Patience*, all the passengers aboard were from the Palatinate and the Duchy of Wirtemberg (sic). Beard took the oath of Allegiance on September 19, 1749 and signed his own name. His age was not recorded, but his birth year has been surmised to be between 1715 and 1732; thus he could have been from 17 to 35 years of age when he arrived in America. Beard, who became a successful tavern keeper and butcher, was evidently bilingual. He used the translated English spelling of his name in legal instruments but the German spelling was used in inter-German records.

Some evidence suggests that a group of Lutherans arrived in what is now east Rowan before 1749, the year John Lewis Beard arrived in Philadelphia. Governor Arthur Dobbs' statement in 1755, regarding Germans arriving on his lands seven or eight years before, places their arrival in 1747 or thereabouts. Quite likely in 1747 German settlers were also situated on McCulloh property in Rowan.

### ROWAN COUNTY, SALISBURY, AND THE LUTHERAN CHURCH

The precise date of the organization of what is now St. John's Lutheran Church is not known in spite of the caption on a 1924 picture postcard. The card, postmarked Salisbury, N. C., 1924, shows St. John's as it appeared when it was located on North Main Street. The complete caption beneath the picture says "St. John's Evangelical Church, Organized 1749, Salisbury, N. C." The picture is of the fourth church building, the second one at that site. The first two church buildings were built on property deeded by John Lewis Beard in 1768 and were located on North Lee Street.

Whether the Lutherans arrived in the Salisbury area before 1745, in 1745, in 1747, or in 1749, it was not long before their sought-for peaceful existence was shattered. As evidence, Robert W. Ramsey in *Carolina Cradle* records:

Insofar as the people of the Carolina frontier were concerned, the French and Indian Wars began in 1753 and ended in 1760. In November, 1753, acting Governor Matthew Rowan wrote the Earl of Holderness that "three French

and five Northward Indians came down to kill some of the Catawba Indians but were met by 13 of the Catawbas who killed two French and three of the Northward Indians . . . this action was within less than two miles of Rowan County Court House [later named Salisbury] during the sitting of the court.” (192)

This threat of imminent peril to the settlers affected the Rowan population. According to Ramsey’s research: “The number of taxable persons in Rowan County was an estimated 1,531 in 1756. . . . Three years later there were fewer than 800, the remainder having fled for safety east of the Yadkin” (193). Another historian, however, provides evidence of at least one instance of an attempt by some of the settlers to negotiate with the Indians. As Mary L. Medley notes, “The Colonial Records give an account of a Thursday-Friday May 26-27 meeting in 1756 of chief justices and principal gentlemen with King Hagler [ruler of the Catawba Indian Nation] and fifteen warriors. The group went to the house of Peter Arrand [Arndt, a German] ordinary keeper in Salisbury” (22).

After the French and Indian Wars, Salisbury was still in its infancy when a growth spurt was triggered by a migration to the south. Ramsey reports on Governor Tryon’s comment early in 1766 that “North Carolina was being settled faster than any province, and that in the preceding autumn (1765) and winter about one thousand wagons with families accompanying them passed through Salisbury” (NCCR 7: 248). As more people arrived to take up land and as Salisbury, which had been laid out in 1755, became a bustling town, some of the German settlers in the county developed business interests in the town, held property, and built homes there. Some also retained their property in the county outside of town. As the town grew, the need for a church became obvious to the German settlers who lived there.

The earliest court record of a Lutheran congregation in Rowan County is the deed of September 9, 1768, from John Lewis Beard to the German Lutheran Congregation in and about the township of Salisbury. The original deed is in possession of St. John’s Evangelical Lutheran Church, Salisbury.

Pertinent to this history of St. John’s is the detailed account of the Reverend Dr. G. D. Bernheim, Lutheran historian:

St. John’s Lutheran Church, in Salisbury, North Carolina, is first brought to view, and was doubtless the first Lutheran congregation organized in that Province, under the following circumstances:

The German citizens of that place organized themselves into a congregation in the days of King George III, and several years before the Revolution, when Salisbury was as yet

*South Carolina*  
Witness John Lewis Beard of the County of Marion and Province of South Carolina, do hereby certify that the following is a true and correct copy of the original deed of gift of the township of Salisbury to the German Lutheran congregation in and about the township of Salisbury, as on display in St. John's archives room.

*John Lewis Beard*  
Witness my hand and seal this 17th day of May 1878.

*John Lewis Beard*  
Deed of Gift of the Township of Salisbury to the German Lutheran congregation in and about the township of Salisbury, as on display in St. John's archives room.

Photograph of original 1768 deed from John Lewis Beard to German Lutheran congregation in and about the township of Salisbury. The deed, itself, is on display in St. John's archives room.



denominated "a township," containing but few dwellings and a small number of inhabitants. One of the wealthy citizens residing there, John Lewis Beard, a member of the Lutheran Church, was bereaved by death of a beloved daughter. Whether the township of Salisbury could then boast of a regular "God's acre" is not known, and the probability is that the mortal remains of departed ones were, at that early period, deposited without many religious services in the grounds of each landholder in whose family or family connection the death occurred, a custom thus early established from the force of circumstances, and still [in 1872] reverently observed by many in the various parts of this country.

In the same manner was the body of Mr. Beard's daughter laid in the silent tomb, opened on her father's town property, in a lot containing nearly an acre, and well selected for the quiet repose of the dead. However, the question then naturally arose, Shall that hallowed spot, consecrated by the repose of the dead and the tears of fond survivors, ever be disturbed by the march of civilization?<sup>2</sup>

To prevent such an occurrence, the forefather of the Beard family in Salisbury made and executed the following land title, donating the grounds upon which his daughter slept the quiet slumber of the dead, to the German Lutheran Church,—the Church of his choice. The original title is still preserved, and enables us to glance at the peculiar customs of that day in making a conveyance of property, as well as to learn the condition of the Church at that time. (239-240)

Omitting "all useless and redundant matter," Bernheim then quotes from the "conveyance of property" agreement:

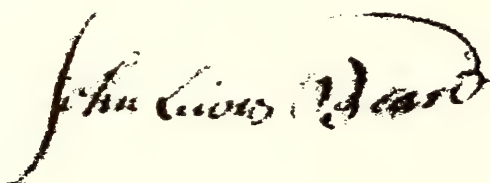
This indenture, made September 9, 1768, between John Lewis Beard, of Salisbury, in the County of Rowan, and Province of North Carolina (butcher), of the one part, and Michael Brown, Michael More, Caspar Guenther, and Peter Reeb, Trustees of the Evangelical Lutheran Congregation in the township of Salisbury, of the county and province aforesaid, of the other part, Witnesseth, that for and in consideration of the sum of five shillings, etc., etc., and for other good causes, him thereunto moving, hath granted, etc., etc., unto the said trustees of the said congregation aforesaid, and to their successors in office forever" (here follows the boundaries and description of the lot, containing 144 square poles), "unto the German Lutheran congregation in and about Salisbury, for to erect and build thereon a church, or Meeting House, for the only proper use

and behoof of the said German Lutheran congregation forever" (here follows a long description of the manner the vacancies in the trustees' office are to be filled, granting also the use of the church to) "the High Church of England, and to the Reformed Calvin ministers at such time as the said Lutheran minister doth not want to perform divine service in said church," etc., etc. Signed and sealed by John Lewis Beard, in the presence of John Braly, Andreas Betz and Valentine Mauny.\* (240-241)

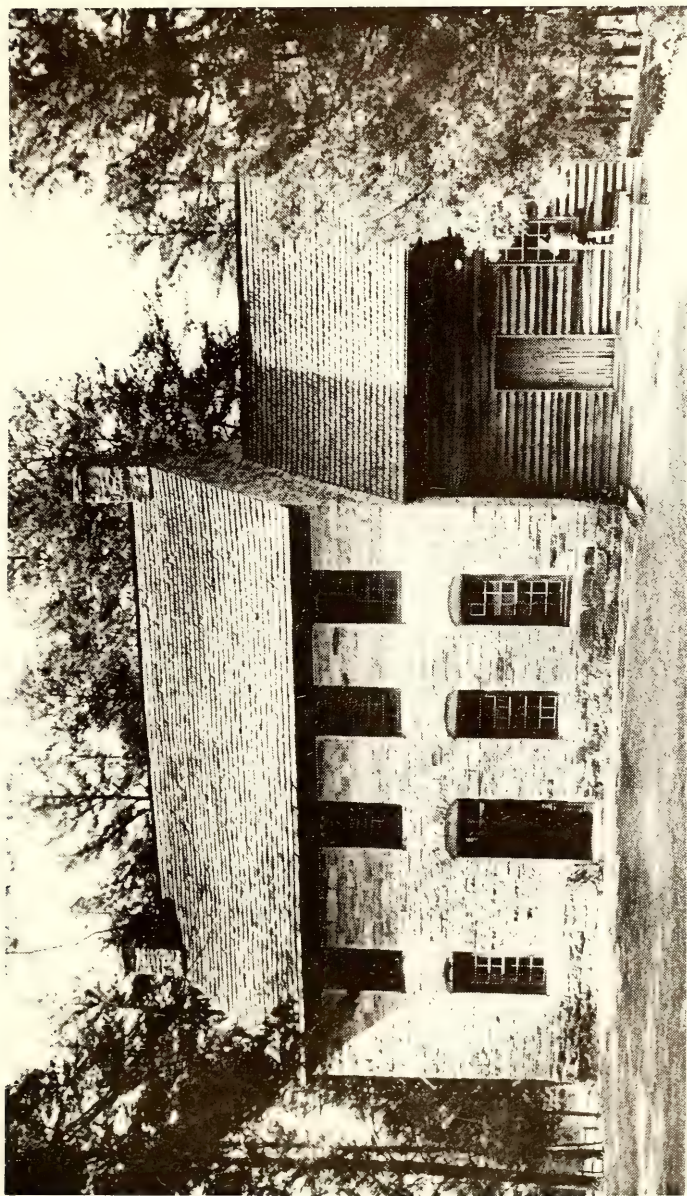
Bernheim concludes his discussion of the "conveyance of property" with the following strong assertion:

The historical facts derived from this conveyance and from other sources are the following: In the year 1768, Salisbury had as yet no house of worship of any kind within its precincts; ministers of the Gospel may have often or occasionally preached in the private or public houses of the place, and persons may have worshiped in other churches in the country, but no church [building] existed in Salisbury at that early period. (241)

Then as now the edifice itself, though important, is not of first importance. A congregation believing and serving as the body of Christ is the prime essential in the true definition of a church. That there was a church as such in Salisbury before 1768 is evident.

A handwritten signature in dark ink, reading "John Lewis Beard". The signature is written in a cursive style with a large, sweeping initial "J" and a long, horizontal flourish extending to the right.

\* See Appendix A for family information of church members.



Photograph by James Barringer of *The Salisbury Post*.

THE OLD STONE HOUSE, built in 1766 by MICHAEL BROWN as his place of residence, is located in the east section of Rowan County. This is the same Michael Brown who was first-named trustee in the 1768 deed from John Lewis Beard to the German Lutheran congregation in and about the township of Salisbury for land upon which to build their church.



BIBLIA,

Des 1<sup>ten</sup>:

Die

Heilige Schrift

Altes und Neues

Testaments,

Nach der Deutschen Uebersetzung

N. Martin Luthers,

Mit jedes Capitels kurzen Summarien, auch  
beygefügt vielen und richtigen Parallelen;

Nebst einem Anhang

Des dritten und vierten Buchs Esra und des  
dritten Buchs der Maccabäer.

---

Germanstown:

Gedruckt bey Christoph Saur, 1743.

## CHAPTER THREE

### EARLY MINISTERS

#### *PASTORS BEFORE THE MIGRATION TO ROWAN COUNTY*

By the mid-seventeen hundreds, several groups of people, all of whom based their Protestant beliefs on the Augsburg Confession, were in Pennsylvania, the colony from which most of the German-speaking residents of Rowan County came. One of these groups was made up of immigrants and their offspring who came from Germany to Pennsylvania before 1717 and later and who were shepherded in the Lutheran faith for eleven years by the founder of the German Lutheran Church in Pennsylvania, Anthony Jacob Henckel, himself an immigrant. After Henckel's death, the work of the Lutheran Church in Pennsylvania and in the upper reaches of Virginia was carried on through the efforts of the John Caspar Stoevers, father and son. These pastors, as far as is known, had not been sponsored by any official organization in Germany. Without apparent sponsorship the Stoevers had arrived in Philadelphia in 1728 and had signed the required oath with the following abbreviations of status designations: "Miss." and "S. S. Theol. Stud." One of the Stoevers was obviously a missionary, and the other a theological student, but which title belongs to whom is not clear. Because of the need for pastors in the wilderness of North America, the Stoevers, who had arrived a month after Henckel's death, were eventually ordained in April 1733 by another pastor, John Christian Schulz, who was leaving Pennsylvania to solicit funds in Europe for the building of churches and schools for the three congregations he served and to secure one or more additional pastors. According to Lutheran polity, Schulz as a minister acting alone had no authority to ordain, but he may have decided the situation was desperate enough to justify his ignoring well-established rules (Glatfelter 126). Thus lacking episcopal ordination, the Stoevers were viewed by some with disdain or distrust.

Another group was that of the Moravians, the Unity of Brethren, supported by Count Nicholas Ludwig von Zinzendorf, an ordained Lutheran minister and bishop of the Moravian Church/Colony in Saxony, Germany. Zinzendorf himself visited Pennsylvania in 1742 and started a movement to unite all German congregations in the province. He wished to create what he called "The Congregation of God in the Spirit." His desire was that "each denomination, without giving up its denominational characteristics, should work together with others in a higher unity of the Spirit" (Hinke 28).

Yet another group were the Lutherans who had been succored spiritually for fourteen years by the younger Stoever and others until the arrival of Henry Melchior Muhlenberg in November 1742. Muhlenberg was responding to a call issued nine years previously by three Pennsylvania congregations (Philadelphia, New Hanover/Falkner Swamp, and Providence/Trapp) and conveyed to Halle by Schulz. Muhlenberg was sponsored by a group of dedicated and influential people at the University of Halle and was thus provided financial support, literature, and authority for his ministry. In 1748 Muhlenberg organized the ministerium of Pennsylvania, at first only for Hallensians. Later the ministerium became a more inclusive church body and after the American Revolution developed into a true synod (Glatfelter 95-96).

By mid-eighteenth century and after, a number of pastors—these already mentioned as leaders and others—had both directly and indirectly touched the lives of German Lutherans living in Salisbury and Rowan County. Through the efforts of these ministers some of the first settlers in these places brought with them their Lutheran heritage. Appropriate to this history is a record of the training and educational background of those pastors in this early period as evidence of the importance of an educated pastorate to Lutherans then as now.

For example, Anthony Jacob Henckel (Henkel/Hinkle), born in Germany at Merenberg, Nassau (now Hesse), and baptised in 1668, entered Giessen University in 1688 and was ordained at Eschelbronn in 1692 (59). John Stoever, the younger, born in 1707 at Luedorff, Berg, Lower Palatinate, studied Latin, Greek, Hebrew, French, and theology under a succession of private teachers, including his father and four pastors, one of whom was John Valentine Kraft (139), who studied at Giessen University in 1704 and then entered Halle University in 1705 (71). John Christian Schulz, who had ordained the Stoevers, was a pastor's son, born in 1701 at Schainbach, Anspach. He entered Strassburg University in 1719, was ordained in Schainbach, and came to Philadelphia in 1732, approximately six months before he ordained the Stoevers (126). When Schulz and the two laymen representing his three Pennsylvania congregations returned to Europe to obtain another pastor, it was by way of Frederick Michael Ziegenhagen, the Lutheran court preacher in England, and through Gotthilf August Francke at the University of Halle that the call was eventually extended to Henry Melchior Muhlenberg. Muhlenberg, who was born September 6, 1711, at Einbeck, Hannover, entered Goettingen University in 1735 and became a teacher at Halle Orphan House in 1738. He was ordained at Leipzig Consistory in 1739 (95). Even Moravian leaders, such as Count Zinzendorf and August Gottlieb Spangenberg, began as Lutherans and were educated as Lutheran pastors. Zinzendorf,



who arrived in Pennsylvania months before Muhlenberg's arrival there, was educated at the Universities of Halle and Wittenberg and became a Lutheran clergyman in 1734. He was consecrated a Bishop of the *Unitas Fratrum* (the Unity of Brethren), by which name the Moravians were first called. Spangenberg, educated at the University of Jena, took orders as a Lutheran minister. While a professor at Halle and superintendent of the orphanage there, Spangenberg became acquainted with the Moravians and joined them in 1733. Spangenberg is the Moravian leader who selected the site in the Granville Tract in North Carolina which became Wachau (or Wachovia), the 100,000 acres set aside for Moravians, also identified as Dobbs Parish in Rowan County (Fries 28).

Because an evidently amicable relationship existed among the Moravians, the Lutherans, and the Reformed in Rowan County in the second half of the eighteenth century, some attention should be given to origin of the Moravians. With doctrines based on the teaching of the reformer and martyr John Huss, who was burned at the stake for his religious views in 1457, the *Unitas Fratrum* or Unity of Brethren began in Bohemia and Moravia. Exiled by persecution and war from Moravia, the Brethren were championed by Count Zinzendorf who allowed them to build the town of Herrnhut on his estates in Saxony, Germany. After his consecration as a bishop of the Unity of Brethren in 1737, he became the chief representative of that sect in 1743 (21). A record of communication between the Moravians under the leadership of Count Zinzendorf and other segments of the German population and a record of events pertinent to this history can be seen in selected entries made between 1764 and 1806 in diaries kept by the Moravians in Bethabara, Bethania, and Salem in North Carolina.\*

Just as direct connections to Salisbury and to Lutherans settled there can be observed in the diaries kept by Moravians who had emigrated from Count Zinzendorf's estates to North Carolina, we can find in other records evidence of links between early Lutheran pastors like the Stoevers and Lutherans who settled in Salisbury. For example, the elder John Caspar Stoever, who may have preached in New Bern from 1729 to 1733, did serve as pastor to Hebron Lutheran Church in Madison County, Virginia, and did persuade George Samuel Klug, a native of Elbing, near Danzig, who had studied theology at Helmstedt University, to accept a call to serve Hebron Church in 1739 (Glatfelter 71). As pastor of Hebron, Klug provided communion for the father of Christina Snapp (Beard) before he was naturalized in 1746 (Eisenberg 25). Christina Snapp became the wife of John Lewis Beard, who in 1768 deeded land in Salisbury to the German Lutheran Congregation.

When John Christian Schulz went back to Europe in 1733, he left the younger John Caspar Stoever as the only ordained pastor in

\* See Appendix D.

Pennsylvania until John Valentine Kraft, Stoever's former teacher, arrived in 1742. Until 1779, when he was fatally stricken while conducting a confirmation service, the younger Stoever was for forty-five years the senior German Lutheran pastor in the Pennsylvania field (Glatfelter 143). He was, however, at Opequon Creek in Virginia in 1737 because it was there that he baptised the same Christina Snapp mentioned earlier.

Although we have not been able to trace absolute connections between Salisbury Lutherans and some of the other pastors who ministered in the Salisbury area before the coming of Adolph Nussmann as pastor for Rowan County in 1773, we have scattered evidence of some of those other pastors ministering in the Salisbury-Rowan area from time to time. Among those pastors was Henry Burchard Gabriel Wartmann, a native of Mittelnkirchen bei Stade, who studied at Goettingen University, served a parish near Hamburg, and then came to Philadelphia in 1753. His ordination as a Lutheran pastor had taken place before he came to Pennsylvania. His course took him to Virginia about 1757 where he apparently served at Peaked Mountain and Rader's until about 1760. He then became pastor of St. John's, Charleston, South Carolina, after the death of John George Friedrichs. Although the published diaries (1729-1787) of Henry Melchior Muhlenberg bear no record of the Lutheran congregations in North Carolina, a journal entry for October 7, 1774, when Muhlenberg was visiting Charleston, tells of Muhlenberg's learning of Wartmann's career and of his stay in Charleston until 1762, when he "then went farther into the country." Muhlenberg described Wartmann as "an educated minister, who is said to have been an uncommonly lively speaker, but a fiery and grossly extravagant cholericus who had worn himself out with several congregations in Pennsylvania and Virginia" (168).

It is not unlikely that when Wartmann "went farther into the country" he at some time served Lutherans in the Salisbury area because most of the German pastors who served in the area preached in the various churches as they roved from place to place. One of the Moravian diaries, dated 1773, records that a "Pastor Wartmann is mentioned as living in the Dutchman's Creek neighborhood, having been born in Hanover, and being an educated and ordained minister" (Fries 2: 793). He thus may have been serving as the pastor of the Dutchman's Creek Meeting House, sixteen miles above Salisbury, at about the same time as Muhlenberg's visit to Charleston in 1774.

Perhaps, as some have suggested, "by good fortune rather than good planning," ministers "drifted" into North Carolina German settlements before the arrival of Nussmann (Eisenberg 111). Lutherans were served by other than Lutheran pastors at times. Because from the earliest days the German settlements were usually made up of settlers of both

Lutheran and Reformed faiths, their churches were nearly always union churches, holding Lutheran and Reformed services on alternate Sundays. The members of these congregations frequently intermarried, thus sharing communion was not a great problem (NCCR 8: 730). Several examples of transient ministers who preached and ministered to German settlers of Lutheran faith can be given. For instance, *The History of the Lutheran Church in North Carolina* records that "some-time before 1755 Rev. Samuel Burgell had been preaching to Lutherans on Haw River and in that year went to Montgomery County, Virginia" (Morgan 20). Another who may have served the Salisbury-Rowan settlements was George Soelle, born in Denmark in 1709, who was called and ordained as a Lutheran minister in 1741, but later was associated with the Moravians (Eisenberg 112). In the Moravian diary for 1772, Soelle records the following evidence of ecumenical collaboration:

The settlers in Alamance and Stinking Water [Stinking Quarter, Guilford County] are nearly all Germans. They have four churches, one in Alamance and three in Stinking Water; the newest is large and has a pulpit and galleries. Sutor preaches in all of them, and Nott reads when there is no preaching. (Fries 2: 800)

Because Soelle preached at a number of churches in Guilford County for several years starting in 1769, he must have known—and we may assume—"that preachers from the Moravian settlement at Salem sought out their German brethren in the many backwoods clearings" (Eisenberg 112). The "Sutor" to whom Soelle referred in 1772 was likely Samuel Suther, a Reformed pastor who came to Rowan in 1768. He also served in Mecklenburg (now Cabarrus) and Guilford counties (Hammer 66-67). These men—Wartmann, Burgell, Soelle, and Suther—are only four of the pastors who served the German people in piedmont North Carolina before the coming of Nussmann and Arends.

#### GERMAN MISSIONARIES FOR ROWAN COUNTY

In 1768 when the Lutheran congregation in and about Salisbury township was deeded lot #67 (the present site of the Old Lutheran Cemetery on North Lee Street) upon which to build a church or meeting house, it was referred to by the German people as "in der Stadt," translated to "in the town" or "in Salisbury" (Storch 20). In English it was simply known as the Lutheran Church in Salisbury.

Plans were probably underway to procure a Lutheran pastor from Germany when Theodorus Drage arrived in Salisbury to become rector of St. Luke's Parish, Church of England. Drage had set out on horseback on November 24, 1769, from New Bern to his new work in Rowan





The Old Lutheran Cemetery.

First site of the Lutheran Church, the only church building in Salisbury for fifty years.

*Sketch by Clyde Overcash.*

the proposal, and on July 19, 1771, that "Society did approve the pious and useful design" (NCCR 8: 631).

When in 1772 Christopher Rintelman (Rendleman) and Christopher Layrle\* (Lyerly), as representatives of the Rowan petitioners,<sup>1</sup> began their journey to Europe, they carried Governor Tryon's recommendation† and a letter from the Episcopal Rector Drage. A postscript to Drage's letter sheds light on the existing spirit of cooperation that helped to make the project successful:

The Bearers hereof are two Germans, my Parishioners, who are commissioned by the Governor to collect in England and Germany, towards a sum which sixty Lutheran families propose to raise as a capital, with the interest of which to maintain a Lutheran Clergyman and a schoolmaster and whom they are to bring from Germany. The union they desire to live in with the Church of England and the kind assistance they are at all times ready to give, and frequently those who understand English attend the service, I hope will recommend them to the notice of the Honorable Society, and would be a means of cementing the union which at present exists amongst all the Lutherans in these parts, who are a very considerable body of people. (NCCR 8: 506-507)

\* See Appendix A.

† See Appendix E.

County (Powell 5). Evidently the members of the Lutheran Church in Salisbury had shown respect to this Anglican minister and had displayed to him an earnest desire for constant exposure to the Word and the Sacraments of their faith in their own language. The relationship between Drage and the Lutherans was such that he supported them when about sixty German Lutheran families in Rowan County signed a petition seeking a pastor and a teacher from Germany. Approval from Governor William Tryon on February 1, 1771, came with his recommendation that the London-based Society for the Propagation of the Gospel in Foreign Parts consider

We should note here that Rintelman and Layrle, referred to by Drage as "two Germans, my Parishioners," undertook the mission to Europe at their own expense to act as deputies for the German settlers on (Dutch) Second Creek<sup>2</sup> in Rowan County, St. Luke's Parish. (Because of the colonial union of church and state, all of Rowan County was considered St. Luke's Parish except the Wachovia tract.) Their first stop on the way to Germany was in London to receive directions from their advocate and benefactor, the Society for Propagation of the Gospel in Foreign Parts. The Society made plans to assist the Lutherans with collections in Germany, to collect money in England, to provide financial aid themselves, and to receive and disburse funds through the treasurer of the Society.

One of the officials in London with whom Rintelman and Layrle dealt was John Caspar Velthusen, a chaplain of the King's German Chapel at the Court of St. James. It was he who affixed his signature to the record book kept by the two Rowan envoys.\*

Velthusen's importance to the Lutheran Church in Salisbury is such that attention should be given to his background. Born in Wismar, Germany, in 1740, Velthusen, the son of a merchant, studied theology at the University of Goettingen for five years. He became the private tutor of the children of the magistrate in Lilienthal and later married a daughter of the magistrate. In 1767, he became pastor of the Muensterkirche in Hameln, not far from Christopher Rintelmann's homeplace. In 1770 Velthusen became the Second Court Preacher at the German Court Chapel in London. Because of his wife's inability to endure the London climate, he returned to Germany to serve in a variety of administrative and academic positions until his death in 1814 (Pellens 40). A description by a contemporary tells of Velthusen's winning hearts "by the expression of sincere piety and by an indefatigable zeal to help" (10-11). This "indefatigable zeal to help" is in evidence in Velthusen's friendship with the man who would become the first Lutheran pastor for North Carolina—Adolphus Nussmann.

When Rintelman and Layrly arrived in Germany, they were felicitously received and their mission was successful: the Consistory of Hannover selected Adolphus Nussmann as minister for North Carolina and Johann Gottfried Arends (Ahrend/Arndt) as schoolmaster. According to Pellens, who researched the matter in 1952, Nussmann came to London in 1773 and "preached there in the German Lutheran Chapel of St. James to the general satisfaction of all members. For the future development of the Lutheran Church in North Carolina it was of great importance that he became a friend of the Second Court Preacher Velthusen" (13). In that same year (1773) Nussmann and Arends

\* See Appendix F.

sailed for Charleston, South Carolina, and from there they traveled inland to Second Creek in Rowan County and the Lutheran settlers awaiting them.



*Photograph by Francis Aull.*

A silver host box in possession of Organ Lutheran Church bears an inscription on the perimeter of the lid: “ \* Der Evang. Lutherischen gemeine in Rowan County in Nord America verehret von Johann Bohl, im Haag, 1772.” Translation: “Presented to the Evangelical Lutheran Congregation in Rowan County in North America by John Bohl, in the Hague, 1772.”

Other relics on display at Organ Church are a baptismal bowl, a pewter pitcher inscribed 1773, a pewter platter, a chalice made of silverplate on copper with identification mark  $\mathbb{W}$ , a primitive tin cup and wafer plate, and a green blown-glass bottle claimed by the late D. A. Rendleman, B. A., LL. D. as the most valuable antique in Rowan County. It is said to be a whiskey [or wine] bottle used ceremoniously when King George III granted an audience to Christopher Rendleman and Christopher Lyerly on their return to America by way of London after a successful missionary appeal to Hannover. Traditionally, the king drank from the bottle as did the guests.



Nussmann and Arends had quite different backgrounds. Nussmann, the son of Joan (sic) Nussmann and Joanna Maria Hilleke Kros, was born on July 11, 1739, in Muenster, Westphalia, and was christened the next day in the "Liebfrauen-Pfarre" (Liebfrauen Church) there. As a Roman Catholic, Nussmann joined the Franciscan Order and became a priest in Goldenstedt (Kirchspiel Colnrade). Converted to the Lutheran faith, Nussmann "began his studies of Lutheran Theology at the University of Goettingen on April 30, 1772. Because he was poor the Lutheran Church of Hannover paid his study expenses." Eberhard Pellens goes on to tell us that Nussmann's teachers at Goettingen were "the Professors Walch, Foertsch, Zachariae, Less, Miller, and Michaelis." When Nussmann was chosen to be pastor for German Lutherans in North Carolina, the Consistory Counsellor Gabriel Wilhelm Goetten prepared him for his work (13). Before he became acquainted with Nussmann in London, Velthusen had "at first questioned the wisdom of the selection" of Nussmann for the North Carolina mission because of Nussmann's background as a Catholic priest; however, after Velthusen's association with Nussmann in London, Velthusen "became convinced that a better selection could not have been made" (Morgan 21).

Nussmann's cohort in North Carolina, Johann Gottfried Arends was born on December 11, 1740, in Goettingen, Niedersachsen (Lower Saxony). He was educated in the "schoolteacher-seminary at Hannover." As Pellens notes, "Teachers of that time in Germany were, unfortunately, on such a low social level that nobody was interested in keeping documents and other written sources concerning teachers." Arends' certificate as schoolmaster,\* however, is extant. On October 16, 1772, in Hannover Arends took his examination and received his certificate to which was affixed the royal and electoral seal and signature of the Consistory. The document declares that the Consistory "after due examination for such an office, found him to be experienced, he also having promised, according to the custom of this country and the published appointment for a future school teacher, to conduct his office with all fidelity and diligence, and manifest obedience toward his pastor, modesty toward the congregation, and love for children" (Pellens 17-18).

As the *History of the Lutheran Church in North Carolina* indicates, Arends, as well as Nussmann, "proved to be eminently fitted for the work to which they had been called" (Morgan 21). They lived among and served the members of the congregation at Second Creek in Rowan County from their arrival in 1773 until Nussmann left the congregation in 1774 to serve the Buffalo Creek congregation in Mecklenburg (now Cabarrus) County, five to ten miles away. Arends continued to serve

\* See Appendix G.

as schoolmaster until he was ordained as "a regular Evangelical Lutheran pastor and minister" in 1775. The ordination certificate of Arends,\* still in existence, was signed by Joachim Buelow, "Missionary and Inspector over South and North Carolina" at Second Creek, Rowan County, on August 28, 1775.

Less than a year after the ordination of Arends, the American Revolution had begun officially with the Declaration of Independence, July 4, 1776. Prior to the outbreak of actual war in the colonies, there had been political turbulence in Salisbury and elsewhere in North Carolina. Only three years after the 1768 deed was made for the land on North Lee Street where the Lutheran Church would be built, the political climate in Salisbury, the county seat of Rowan, was far from peaceful. There were in North Carolina at that time the Regulators, frontiersmen discontented because of oppressive taxation, whose acts of force and aggression culminated in the Battle of Alamance in May 1771. Rumble gives a stirring account of some activities of the Regulators:

Some time previous to the conflict Governor Tryon sent General Hugh Waddell to Salisbury with a division of troops from Bladen, Cumberland, and the western counties. These troops were to remain at Salisbury until a supply of powder, flints, blankets, etc., from Charleston should reach them. But the "Cabarrus Blackboys," as they have been called, intercepted the convoy at Phifer's mill, three miles west of Concord, unloaded the wagons, stove in the kegs of powder, tore up the blankets, and forming a huge pile blew up the whole. The military stores failing to reach him, General Waddell, with two hundred and fifty men, left Salisbury and attempted to join Tryon in Orange or Guilford County. But when he reached Potts' Creek, about two miles east of the Yadkin, he was confronted by a large force of Rowan Regulators, who threatened to cut his troops to pieces if he offered to join the army under Tryon. Calling a council of officers, he discovered that the Regulators outnumbered him by far, and that his men had no desire to engage in battle with their brethren. He wisely resolved to fall back across the river to Salisbury. This was on the tenth of May, 1771, six days before the battle of Great Alamance. (Rumble 94).

The political upheaval occurring from the time of the Regulators to the end of the Revolutionary War made Salisbury, a once peaceful but bustling town and promising homesite, a rather rough and forbidding place in which to raise a family. Many Lutherans in the vicinity

\* See Appendix H.

who had helped to plant their church in the thriving town were probably loath to subject their families to the effects of the conflict there and so remained on their farms in east and south Rowan. Land in the Salisbury area was still available as evidenced by an advertisement in the *Virginia Gazette*\* for January 1, 1773, placed there by Henry Eustace McCulloh, who had purchased vast acreage from his father (the original Henry McCulloh) and others.

No known record exists of how often Nussmann held services in the Hickory Church on Second Creek, in the church on Buffalo Creek, in the Pine Church, or in the Lutheran Church in Salisbury. Such a record would be of particular interest to this history as is the record Arends kept in his diary of pastoral acts performed after his ordination in 1775 (Arends 17-21). A "first time to Holy Communion" register begun November 12, 1775, lists boys (Knaben) and girls (Madgens) in groups. The congregations Arends served were Seeken Criik (Second Creek), Ebellscriik (Abbott's Creek), Cataber (Catawba), Modecriik (Muddy Creek), Stinkenquarter (Stinking Quarter), Peint Kirche (Pine Church), Saut Fark (South Fork, Catawba River), Warlich Settlement, Kilian Settlement, Diep Criik (Deep Creek), Stadtkirche (Town Church, Lincolnton), and Bieverdam (Beaver Dam). Arends has no entry for the Lutheran Church in Salisbury for first communion, the culmination of catechism by confirmation. The young people who lived in town gathered with their friends and relatives at Second Creek and at Pine Church. Among the first communicants listed as Second Creek congregants are names of some known to be associated with the German Lutheran congregation in and about Salisbury. For example, in 1778 Johannes Bert (John Beard) was a first communicant at Second Creek (21). In 1780 the children of Michael Brown and of John Lewis Beard were first communicants on Pfinsttag (Pentecost) at Second Creek: Michael Braun (Brown), Susanna Braunen (feminine for Brown), Christina Braunen (Brown), and Margaretha Barthen (feminine for Barth/Beard). The other communicants in 1780 at Second Creek were Martin Rintellman (Rendleman), Michael Guthman (Goodman), Andreas Grush (Cruse), Henrich Schwenk (Swink), Peter Edellman, Johannes Schwenk (Swink), Hannes Albrecht (Albright), Clara Kleinen (Cline), Anna Maria Grushen (Cruse), Marlena Schwenken (Swink), Elisabetha Trautman (Troutman), and Julianna Schrotten (Surratt) (18).

Arends' diary does not record his preaching schedule or baptismal records. In one period only, 1775/1776, is there a record of marriages he performed. He probably kept other record books which have not survived. No known record books exist for Hickory Church, for Pine Church, and for the Lutheran Church in Salisbury during these early

\* See Appendix I.



years.

After the war for American Independence was over and the final peace treaty was signed in Paris on September 3, 1783, American veterans were granted great tracts in the newly won lands west of North Carolina. As the population shifted westward in this former colony, the need arose for a Lutheran pastor west of the Catawba River. Pastor Arends, who had lived in east Rowan for ten years, then moved to Lincoln County in 1785, to the former home of his wife. He and Hanna Rutenseel (Rudisill), daughter of Michael Rutenseel of Lincoln County, had been married on October 24, 1776, the year after his ordination (21). The Arends home at Iron Station in Lincoln County is still standing.

We have no known record of the effects of the War for Independence upon Arends and his family, but Dr. Ruth Blackwelder, great-great-great-granddaughter of Adolphus Nussmann, has provided a vivid picture of her ancestor's plight. Pointing out that Nussmann began his work in North Carolina "more than a year before the First Continental Congress met and three years before Independence was declared," Dr. Blackwelder writes:

The fact that he had already learned to do his own thinking is evident by his giving up Catholicism for the Lutheran faith. Because he actively supported the American Patriots, he suffered physical torture from savage Tories. There were times when he had to hide to save his life. When conditions worsened in the southern states, he feared that he would have to give up his North Carolina mission. He maintained correspondence with Henry Melchior Muhlenberg of Pennsylvania, the patriarch of the Lutheran Church in America. Muhlenberg recorded in his diary that a letter from Pastor Adolph Nussmann revealed that he was "eager to serve the Lord—but he does not know where—even if it were the end of the world." Muhlenberg further recorded that the Whigs in North Carolina, South Carolina, and Georgia were "in a terrible manner" being "tortured and killed by the Britons, Tories, and Indians." (Brown *et al.* 2)

Nussmann, of course, did not leave North Carolina. Dr. Blackwelder cites a letter Nussmann wrote on May 4, 1784, to the Hannoverian Consistory Counsellor, Gabriel William Goetten, who had prepared Nussmann for the work in America. Because the American Revolution had terminated communications as well as pastoral and material assistance from Germany, Nussmann did not know when he wrote this letter after the war that Goetten had died in 1781. This letter was apparently forwarded to Nussmann's friend Johann Caspar Velthusen, who by this time was back in Germany and had become Professor and

General superintendent at Helmstaedt. In the letter Nussmann explained his staying in North Carolina. "To be sure several opportunities were offered, which would have improved my temporal advantages," Nussmann wrote, but he could not "forsake a congregation that was indeed poor, but never-the-less was very anxious to have the Word of God proclaimed in their midst." Recognizing himself as a missionary on the "most distant border of the civilized world," Nussmann chose to remain in this parish of seven hundred square miles in an age when horseback was his only means of transportation (2).

The dedication of Nussmann to serve Christ in the wilderness of North Carolina enlivened the missionary zeal of Velthusen, who organized the Helmstaedt Mission Society to give aid to North Carolina Lutherans. Velthusen in his *Helmstaedt Reports* reveals the details of Nussmann's coming to London in 1773, of Nussmann's living for several weeks in the Velthusen home, and of his (Velthusen's) paying for Nussmann's transportation to Charleston. Having forged a sound friendship from these experiences, Velthusen enthusiastically responded to Nussmann's letter, dated May 11, 1786 and received in October of the same year. Nussmann's request was for assistant pastors, a special catechism, and books suitable for the establishment of a church and school library. In response to Nussmann's appeal, Velthusen enlisted the aid of his colleagues at Helmstaedt (H. P. C. Henke, L. Crell, G. S. Kluegel, and P. J. Bruns). Thus the society to help Lutherans in North Carolina was formed.

This group's decision "to write some special books for the Lutherans in North Carolina, to collect books and money for the pastor and the congregations, and to elect some young pastors for the congregations in North Carolina" bore rich fruit. Velthusen's *Helmstaedt Reports* provide the names of the many contributors of books and money for the cause. Among the books eventually written by Professors Henke, Crell, Kluegel, Bruns, and Velthusen were *Catechism and Question-book*, *Handbook of the Bible and Biblical Narratives*, *A History of Religion and Geographical Handbook*, and *Book of Practical Information Based on Reason*. The catechism edited by Velthusen proved to be an influential work among North Carolina Lutherans.

The importance of catechetical instruction as a part of the general education for young North Carolina Lutherans in the late 1780's is indicated in Nussmann's appeal to the Helmstaedt Society for a catechism "written under the supervision of our University" (Boyd 7: 92), as well as "a good paraphrase of the New Testament; a good practical work on Ethics; a good church history; a German dictionary; a geography, for example, the one by Buesching, and a few others for the instruction of children; for example, Du Fresnoy, which is provided with maps, a small atlas, and something like a scholarly history, espe-

cially of the last fourteen years." The practical need for the last book he mentioned is obvious: "My book, *Home Treatment of Diseases*, by Tissot, which has rendered me great service, was lost during the time of war" (7: 94).

In another letter, dated September 26, 1787, Nussmann explained to Velthusen what his being appointed as "third commissioner of an academy to be founded in Salisbury" involved:

By an academy the English people here do not mean what we Germans call an academy. It is a mere beginning of a school system in a rough, wild country where forty years ago there were few or no inhabitants whatsoever, excepting the Indians. Several of my English grammar schools, if they united their children, might constitute a modest gymnasium, which, if supported by smaller subordinate schools and subscription,—since there is no fund,—might grow and develop. Now in order to promote this, thirty or more trustees or Commissioners, are appointed to the Assembly, among whom there are three preachers, two Presbyterians and myself. (7: 124)

The enormous help coming from the Helmstaedt group, led by Velthusen, was both spiritual and material sustenance to the North Carolina Lutherans. Not only were the Helmstaedt professors preparing books and collecting materials and money, but also they had promised to send pastoral assistance to North Carolina. In the same letter Nussmann expressed gratitude from the congregations he served:

When I received the delightful reports from Germany I tried, as soon as possible, to make them known among the German congregations, which however required some time, since in the absence of any printing facilities one is obliged to travel on horseback and tell the people orally. All are highly rejoicing in a kind Providence which has awakened such altruistic friends who are willing to assist the poor American church in its spiritual needs. They praised God aloud and rendered thanks, frequently with tears. (7: 122)

In his correspondence with Velthusen, prior to the arrival of the pastors to be sent by the Helmstaedt group, Nussmann spoke of those who were then assisting him:

Messrs. Christopher Bernhard and Gottfried Arnd have been, and still are very helpful to me. . . . The former [Bernhard] is a young, educated man from Wuerttemberg with considerable ability, about 24 years old, in who I can see daily that the gospel truths, which he preaches, are a vital matter in his own young life. He preaches for the lower



Second Creek charge in Peint [Pine] Church, and in several other churches besides. His uncle, the Rev. Mr. Bernhard, is Special Superintendent in Stuttgart. The second one is known to you, and preaches for the four Catabaw [sic] congregations. He is loved and honored by his people. . . . Until the arrival of our brethren we three will have a large area to cover on horseback, and will have to look after the interests of some twenty congregations. (7: 123-124)

The 1787 diary of another great Lutheran missionary, Paul Henkel, tells of his visit to Salisbury and vicinity at about the same time as Nussmann, Arends, and Bernhard were serving in Rowan:

Finally traveled to Salzburg [Salisbury]. Preached several times in the city and also in other churches. From there went to Dutchman's Creek. Held catechetical instruction, etc. English and Methodists also attended. (Curry 4)

Henkel, who had been born in the forks of the Yadkin in 1754, was eventually ordained in Pennsylvania and was at this writing a resident of Virginia. One can surmise that, like Henkel who "preached several times in the city" young Bernhard, at that time not yet ordained, may have also preached in Salisbury as well as the Peint (Pine) Church and others of the lower Second Creek charge.

Nussmann's long letter to Velthusen provides a glimpse of life on the frontier for these missionary pastors such as himself, Arends, Bernhard, and Henkel:

Here I will add several domestic observations. We wear all sorts of dark colors, gray, brown, blue. Since we always ride horseback on our travels the more delicate colors would not serve our purpose. Nevertheless while administering the Lord's supper or on other festival occasions it is customary to be dressed in black, if one has the clothes. A good raincoat if it is rainproof, is better than an overcoat, and is necessary on our frequent travels. Good linen is scarce here and very expensive, consequently it would be good if our incoming brothers supplied themselves with it before they start. They can have shirts made here cheaper than in Germany, and it would be better to bring their material uncut, but of medium grade, and not much fancy stuff, for here we must pay more attention to wearing qualities than to finery. Boots are used while riding, heavier ones in winter, and lighter ones in summer; and while walking in the forest one is protected against bites of snakes, of which the poisonous varieties, however, are scarce. For as the settlement grows in population their number is gradually decreased. Light boots in

summer also protect one against ticks, very harmless, to be sure, but nevertheless a very annoying variety of vermin, which hang in clusters like dust on the grass, and when touched, cling to one's legs by the hundreds, causing an annoying itching on the entire body. So far, however, they have never attached themselves to my boots. Wigs we do not need. We wear our natural hair short, trimmed in English fashion, without any artificiality, without curls, powder or the like. All this would be something unusual among us. While at home we wear thin clothes in summer,—the dressing-gown is unknown here. Thin trousers of wide cut, and ankle length, usually of linen, interwoven with blue threads. Black silk neckties are very convenient—This one thing above all I wish and request, that no one come in here who has already married in Germany. It would have to be miraculous if he were not to meet with a thousand sad experiences. An American wife is in our circumstances infinitely better adapted. (Boyd 7: 125-126)

The first pastor sent by Velthusen and the Helmstaedt group came—as Nussmann requested—without a wife. This young man was Carl August Gottlieb Storch (Charles Augustus Godlove Stork), who arrived in October 1788. Born in 1764, Storch had been educated at Helmstaedt and ordained there by Velthusen. Nussmann had planned for him to go to Stinking Quarter (Guilford County), but circumstances were such that he accepted the work at Salisbury, at Peint-Church (Union), and at Second Creek (Organ).

A letter to Velthusen from Nussmann at Buffalo Creek on November 12, 1788, provides information as to Storch and his beginning ministry in the Salisbury-Rowan area:

The illness [malaria] of Mr. Storch, however, whom, because of his scholarship, virtue, courage, and intimate friendship already enjoyed in Germany, I love as my own soul, caused me considerable embarrassment and grief. Everybody who sees and hears him loves and humors him. But God's help was also not missing in this case. Mr. Storch is well again. . . . With regard to his call, however, to the congregation in Guilford County [at Stinking Quarter], there was a reconsideration before he accepted it. While we were still deliberating this whole matter Providence intervened with a radical change. Storch at that time was so weak physically that he was obliged to consider himself unequal to such long journeys on horseback as were connected with this charge. . . . In the meantime there came a call to three vacant charges nearby, Salisbury, Peint-Church and Second

Creek, with a written guarantee of one hundred and ten pounds, and within a few days an additional fourteen pounds from a church located seven miles from Salisbury, which demanded a pastor's services only during week days. This opportunity which God opened for us had to be appropriated. Consequently he is now pastor of Salisbury, Peint-Church, and Second Creek. (7: 238)

Storch began his work at Organ on October 26, 1788, and at Salisbury on the following Sunday, November 2, 1788. The Organ congregation had agreed to a salary of forty pounds a year, as did the Salisbury congregation (Storch 9), with funeral sermons and weddings to be paid for separately.\*

Several months after Storch came to Rowan, the Helmstaedt group sent a second pastor, Arnold Roschen, who was "born, educated, and ordained at Bremen, where he also married shortly before his departure for America." Landing in Charleston, the Roschens made their way to Salisbury, arriving in February 1789. They settled "near Beck's Church, in what is now Davidson County," where he served for eleven years before returning to Bremen in 1800 to accept a charge there in his homeland (Hammer 49-50).

A report from Storch to Velthusen, May 28, 1789, indicated that he and Roschen lived "contentedly" with their congregations. Of his own progress, Storch reported that Organ Church on Second Creek, with eighty-seven families among its members, was the strongest of his three congregations. He proudly reported that in his work he was treated with "affection and esteem" and provided with "all the necessities for his support." At that time he noted that his total income (salary plus incidentals) was "about 100 pounds of North Carolina paper money, of which one pound is equivalent of 3 Reichsthaler in German money, although such German Thalers can scarcely be obtained here, even for pounds." He also recorded that his congregation was "having a house built for him" and had offered "to advance for him the money to buy a plantation, without which one can scarcely get along." Up to the time of his report, Storch had been living in Salisbury where an academy (school) had already been established. In the academy he found students to whom he taught Hebrew. The desire to perpetuate the native German language is evident in his report that he "also founded a small special German school, in order to accustom the youth to a purer German." He added that he had confirmed about fifty children "last autumn."

Storch also reported that Roschen enjoyed "the love and respect" of his four congregations from whom he annually received about one hundred pounds of paper money. Storch commented that Roschen

\* See Appendix J.



lived eighteen English miles (only three German miles) away, separated from Storch's Rowan charge by the Yadkin River. He noted, too, that Roschen had already purchased a plantation and was "becoming well accustomed to the climate and ways of living at that place" (Boyd 7: 240-241).

Roschen's own report to Velthusen is an articulate and interesting chronicle of his trip to Salisbury and his experiences in association with Storch. He told of his congregations in Davidson County sending wagons for his belongings and horses for him and his wife to ride on the trip of 300 miles from Charleston to Salisbury. Excerpts from his report are worthy of reproduction here because it enables us to see more clearly what these early missionary pastors were experiencing:

The leaving of Charleston seemed especially difficult for me, I had opportunity there to make many advantageous connection. . . . On our departure we were accompanied several miles by our friends, after which our way led from South Carolina directly to North Carolina. This journey overland lasted two weeks and, as might be expected, was very difficult. Occasionally, we slept at night on a plantation, where we were received and treated in a very cordial way. At other times we stayed at the temporary home of a new planter where often seven or eight slept in the same room with us, among whom occasionally those sick and even dying could be found, who disturbed our rest. Again we slept under a tree, or under a wagon, and a few times out in the rain. Still for the greater part we had pleasant weather. On this journey we passed through 3 American cities, which with us, because of their small number of houses scarcely deserved to be called villages. Among these one, Camden, was very beautifully built. It has about 30 houses and is located about 150 miles from Charleston, where we spent the night with a former citizen of Hamburg, named Schuett, whose brother lives in Charleston, and indeed in very comfortable circumstances.

The description of the arrival of the Roschens in Salisbury shows the hospitality and cordiality with which they were received:

In Salzburg, finally, according to the German pronunciation, in reality Salisbury, where the Rev. Mr. Storch lives, whom I love and esteem especially as a friend, and who has furthermore shown me many important favors, we were received in as friendly a manner as could be expected. At the first news of our arrival the elders of the nearest of my charges, besides several wealthy planters of those places,

hastened to the city in order to welcome us. . . . Then the entire procession, increased by the Rev. Mr. Storch, started toward the place of my destination, which is located on Abbots Creek, a small river which empties at about two German miles distance into the Yadkin River. (7: 242-243)

Further excerpts from Roschen's report to Velthusen provide for us clear understanding of ceremonial customs having to do with funerals, weddings and confirmations among the German Lutherans in the Rowan area. We may observe, too, in Roschen's account the desire to keep German blood pure and to preserve the German language:

Funerals take place in the following manner: If the church is too far removed the dead are buried at their home, occasionally also at the home of a good neighbor where then gradually a sort of a churchyard is formed. If, however, as is usually the case, they are brought to the church, (to a regular cemetery) the coffin is at first placed before the front door of the house. At the foot of the corpse stands the preacher, and around the coffin on all sides, the congregation. No invitations to a funeral are sent out. Everybody considers it his duty to come, and indeed on horseback. Then the pastor has a song, or at least a few verses, sung, after which he gives a short address of about eight to ten minutes. Meanwhile the lid of the coffin is removed and the women crowd around uttering a pitiful wail. Then the pastor orders the coffin to be closed and placed in a wagon while the people mount their horses. Thus after refreshments of bread and rum at the house of the deceased the procession moves to the church. Upon the arriving at the church the pastor commands a halt, the corpse is let down from the wagon, a few verses are sung, the coffin is again opened, and while singing the crowd marches by twos to the grave. After the body has been lowered a silent prayer is offered and the grave is filled during the singing of a song. Then still continuing their chant they betake themselves to the church where the funeral sermon is given from the pulpit.

Marriages here are of two varieties. The one, according to the church discipline, calls for three successive announcements of the banns. In the case of the other, which occurs with equal frequency, the procedure is in general as follows: The groom secures a certificate from the Superior Officer at Salisbury, comes riding along with his friends of both sexes, the bride riding by his side, to the pastor, or if none is available, to the Justice [of the Peace] where the ceremony is performed. He enters holding in his right hand his flask of

rum, greets with a "good morning," drinks to the health of the one officiating, produces his certificate and then goes back to get his bride and the rest of the party. The questions directed to the groom are: whether he has stolen (that is kidnapped) his bride,—which occurs frequently,—and whether the parents have given their consent. If one steals his bride and has a license from Salisbury the objections of the parents are of no avail. As a rule in this country the son, as soon as he has reached his twenty-first year, and the daughter as soon as she is eighteen years old, no longer stand under the control of their parents. In case of marriages, which, by the way, are often contracted very early in life, provision for the future need not be any great cause for worry. Whoever is willing to work can easily obtain a plantation and poor people generally are not to be seen here at all. These marriage unions are very fruitful. Thirteen or fourteen children, which usually all live, are not infrequent in these families. I myself know one planter here who has twenty-three children all by one wife, and with only two exceptions all are healthy and strong. Still on the other hand I have found that in families of such large numbers frequently one is feeble-minded.

This last spring I had in my central congregation twenty-four to be confirmed, whom I had instructed for seven weeks, meeting them three days in the week. This class consisted partly of married men and women up to the age of thirty, and partly of younger people ranging from sixteen to twenty years in age. We meet in the church. To a European such a meeting must seem quite unusual. All are very quiet, well-behaved and attentive. Most striking for me was the fact that the mothers, when they came for this instruction, brought their babies with them, and when the latter became restless proceeded without any ceremony to nurse them, without, however, allowing this to detract from their attention or to delay their answering to my questions. . . .

Among the things to be especially emphasized for the younger people before this confirmation was the admonishment not to contract any marriages with the English or the Irish. And even though this may seem very unreasonable to a European, it is in this region a very important matter. For in the first place, the Irish in this section are lazy, dissipated and poor, live in the most wretched huts and enjoy the same food as their animals (although in the cities this matter



is reversed). In the second place, it is very seldom that German and English blood is happily united in wedlock. Dissensions and feeble children are often the result. The English wife will not permit her husband to be master in his household, and when he likewise insists upon his rights crime and murder ensue. In the third place, the English of this region do not adhere to any definite religion, do not have their children christened; nor do they send them to any school, but simply let them grow up like domestic animals. Finally, we owe it to our native country to do our part that German blood and the German language be preserved and more and more disseminated in America, for which the present indications in these regions are very favorable. (Boyd 244-245)

To reinforce his contention that the German settlers were—in his view—superior, Roschen offered the following anecdote and subsequent commentary:

Recently Reverend Mr. Storch and I were walking past the city hall in Salisbury when a man was brought to the whipping-post. A German called to us to remain a moment in order to see how the Americans treated their rascals and thieves. To my question: "He is certainly not a German?" I received the following answer, which is literally true: "As yet no German has been at the whipping-post, nor was any German ever hanged in Salisbury." . . . Meanwhile the unfortunate man was bound, stripped of his clothes, and thoroughly flogged. Then his ears were cut off and both cheeks branded with a hot iron!

It is still a very prevalent belief here in this region that peace is not absolutely certain. In fact they are very poorly informed about public affairs in general. That this should be the case is quite natural since they have no other needs here than those which the country and the community can satisfy. Luxury is unknown here. All the necessities are made at home, both utensils as well as clothing. The women are quite experienced in the weaving and working of linen, and skilled in the utilization of wool, and especially of cotton, which thrives here unusually well, and indeed with very little effort. Likewise the women are very apt in the dyeing of wool. A well trained girl can consequently not be had for less than an annual wage of 32 Spanish thalers. The food is very simple, but they eat much meat. (245)

Apparently early in his American ministry, Roschen relished his

work and respected his colleagues as his report to Velthusen shows. After explaining how "Heaven was kind" to him, he added:

I am swamped with work, which for us mortals, next to health, is the greatest gift . . . My colleagues are the following: The Rev. Mr. Nussmann, in Mecklenburg County, lives about 40 miles from me. Rev. Storch, in Salisbury, is my good friend. He enjoys the affectionate devotion of all his congregations, and deserves it, too. He lives in Salisbury, a place with about 50 or 60 houses of which only ten are German homes. Some few in the vicinity of Salisbury, who are unable to support a separate pastor, have joined this congregation. Mr. Ahrend, on the Catawba, is the third German pastor of this section. He is now the wealthiest among us and has numerous plantations and slaves, but very few children. He came as a religious teacher with Rev. Nussmann from Germany. Now he is ordained. He enjoys the love of his congregations. The fourth, Mr. Bernhard, is 60 miles from me and lives in Guilford County. . .

Another German pastor in the general region of Mr. Storch's charge is Mr. [John] Stanger, one of the best of men. . . . Besides these there are a considerable number of German pastors here, especially of the Reformed Church.

In the German settlement much German is spoken; elsewhere, however, all speak English. Without this language no one can get along. (Boyd 258-261)

Less than two years after Storch and Roschen arrived in North Carolina the first census for the United States of America was taken in 1790. Though the census list does not specify "town area" by family names, the location of those in the alphabetized list can be identified by Rowan County deeds. Each household is recorded under the name of the head of the family. The number of people in the household is also given. Of the 125 families listed in the town of Salisbury in 1790, the following are thought to be of German origin and likely to have been congregants of the Lutheran Church in Salisbury: Frederick Allemang, Daniel Allemang, Christina Beard, Andrew Betts, Henry Beroth, Nicholas Brinkle, John Beard, Peter Brown, Conrad Bream, John Brown, Lewis Beard, Tobias Furr, John Fisher, Henry Giles, George Hoover, George Kinder, George Lauman, George Murr, Casper Miller, John Mull, David Miller, Martin Pasinger, George Swink, Christian Shrode, Jacob Shuls, Leonard Swink, John Swink, Jr., Henry Swink, John Swink, Sr., Charles Stocke (Storch), Adam Shrode, John Shafer, Montford Stokes, and Jacob Utzman (Census, 1790 175-176).

The name of John Lewis Beard, conspicuous by its absence, is represented by that of his widow, Christina Beard. John Lewis Beard had

died on December 31, 1788, less than two months after Storch arrived in Salisbury. Beard's interest, begun in 1768 with the deeding of land for the church, continued to the end of his life as evidenced by a mid-December codicil to his will leaving thirty pounds to the German [Lutheran] Church in Salisbury (Linn 1:42). Storch's diary records that he had preached the funeral sermon of "Senis Joh[ann] Lud[wig] Bahrdt[Beard]" (28).

On January 14, 1790, Storch had married Christina, the daughter of the late John Lewis Beard and sister of Lewis Beard with whom Storch had boarded when he first arrived in Salisbury.<sup>3</sup>

Storch's diary (1788-1807) is a combination of both personal and church-related information. He records such things as some of the names of people from the churches he served who provided his support and the names of those for whom he held services of confirmation, marriage, and burial, as well as an account of his income from pastoral services. The diary also shows how much he paid for basic needs such as food and furniture, to whom he loaned items, and from whom he borrowed as well. In addition, there are references to books available at the time.

In the diary, Storch refers to the Salisbury church and congregation as "in der Stadt" (in the town), to the Organ Church as "Orgel Kirche," to the Pine Church (now Union Church) as "Peint Kirche," and to the Irish Settlement (now Lutheran Chapel, China Grove) as "im Irishen Settlement." A comparison of his confirmation lists, 1790-1798, may indicate the size of these congregations or merely the size of the confirmation classes, which may have included confirmands from other congregations. For example, forty-seven were confirmed at "Orgel Kirche" in 1790. In the following year, sixteen were confirmed "im Irishen Settlement" and twenty-four in "der Peint Kirche." in 1792 Storch confirmed thirty-three people at "Orgel Kirche" and in 1793 thirty-seven at "der Peint Kirche." Ten people were confirmed "in der Stadt," possibly 1794, but no date is given. Storch's record further shows that in 1794 he confirmed forty-two at "Orgel." Two years later in 1796 he confirmed forty people in "der Peint Kirche" and fifty people at Buffalo Creek in Cabarrus County. Storch's list concludes with the thirty-three confirmed in the "Irish Settlement" (Storch 33-37). The small number (ten) of confirmands in Salisbury suggests that most German families lived on farms to the east and south of the town. It is possible that some of those who lived in town may have joined with their friends and relatives in other settlements to receive catechetical instruction and confirmation from Pastor Storch in such churches as Organ, Pine, and others nearby.

In a letter to Velthusen, dated February 20, 1791, and published in a report to the Helmstaedt Society, Storch indicates his pleasure in



his work:

The satisfaction with my situation here . . . is increasing constantly. The more I harden my body through long strenuous walks, the more does my soul become accustomed to the hardships which are inseparable with a pastor's calling in North Carolina. Often when I, in full health and on a beautiful day, ride around on my duties through the lonely forests and reflect upon the vicissitudes of my life, which so clearly reveal traces of a kind Providence presiding over me; when I picture to myself the numerous blessings which my Creator has bestowed upon me in body and soul, and daily continues to bestow, and the many good sympathetic friends which he has raised up for me even in this part of the world; and the many privileges which He has granted me above so many hundreds, who earn their daily bread with so much greater difficulties; when I vividly imagine all this, and at the same time, the sad condition of the slaves moving about me;—then I feel only half of the discomfort of my situation, but realize and appreciate with double strength how friendly and kind the Lord has been toward me. And when I then, filled with such contemplations, come into the church and behold my waiting congregation, my brothers and sisters; then my heart goes out and I hasten to express the feelings of my soul and my experiences to God's people in prayer and discourse. And how rewarded, how rich, and how happy I feel if I, while leaving the church, observe in the case of this one or that one, that I have not preached in vain and that it is really true: what issues from the heart, again appeals to the heart! (Boyd 255)

Writing again to Velthusen in a letter dated December 19, 1791, Storch again spoke favorably of his assignment by saying, "I am in general still quite satisfied with my charges, just as they in turn also through their love and confidence manifest their satisfaction." He goes on to tell of plans of the Organ Church Congregation to erect a stone church the next summer, and to tell of the completion of a "new and larger church" built by the Peint-Church in the previous year. He also announced that in the past spring he had "bought in Salisbury a house, with about one and one half acres of land belonging to it, for 215 pounds (North Carolinaian), which sum is to be raised within four years." It was also reported that the first brick house, a very substantial one, had been built in Salisbury that same year (261-262).

Apparently Storch's health at this time was impaired by his strenu-

ous work in the heat of the previous summer:

My health has suffered considerably from the extensive riding in the intense summer heat. During the last two summers I served on the same Sunday two rather widely separated charges, and through the singing, preaching, and especially the strenuous riding during the hot noonday hours I suffered a great deal. Among all the difficulties and hardships here the heat is the most aggravating. Throughout the entire year we have a large number of funeral sermons to give, for in the case of every death, even the smallest child, a regular sermon must be preached. (262)

Storch's references to the numerous funeral sermons required, in addition to his regular sermons, suggests the need to consider the Lutheran pastor's library and study helps in those days after the Revolution. According to evidence in the Helmstaedt records, requests were repeatedly made to "wealthy and altruistic friends" to send books. One request made in April 1788 had given the assurance that in return the Helmstaedt group might expect that "Mr. Storch, without neglecting his official duties, will, during his leisure hours, pleasantly occupy himself with the observation of natural peculiarities of his territory, at least as far as his limited means will permit" (116).

Communications between Velthusen in Germany, representing the Helmstaedt group, and Nussmann, Storch, and Roschen reveal the titles of the first books sent to Storch.\* Among those first books sent in September of 1788 were many appropriate for a pastor's library such as works on church history, dogmatics, and homiletics. There were copies of the catechisms and hymnals as well as other useful books, including some on pedagogy (130).

In 1789 the friends in Germany sent the following books: Schwamerdann's *Bible of Nature*, Ebert's *Natural Science for Youth* (3 vols.), Buesching's *Natural History*, and Pardie's *Celestial Sphere in Six Charts*, all "intended for the church-library of Storch's congregation." With the books came clear expectation that the "the present as well as . . . the future pastors of this charge . . . in their leisure hours especially on their itinerant journeys, try to supply the natural history collection of the University of Rostock with nature products of North Carolina. . . . as the Rev. Storch and his seccessors are indebted to the Museum of Natural History of Rostock" (237). In spite of, or perhaps because of, the obligations attached to the gift of these four books, the books themselves were very likely received with pleasure. Books of any kind were hard to come by.

Late in the year before, Nussmann in his correspondence to Velthu-

\* See Appendix K.

sen has suggested not only the need for books but also the need for a book-printing establishment because there was no German press anywhere between Georgia and Maryland. A press, particularly of the German type, he felt, would there "serve a great purpose in the spread of religion and would easily find support." Another of Nussmann's concerns was the restoration of "the song service" and hence the need for an organ in each congregation. Asking for fifty copies of "an excellent hymnbook," Nussmann avowed, "During these sixteen years I have, through personal inspection or through reliable reports, had supervision over an area of seven hundred square miles, and found that in proportion to the singing which the people are able to do, do the churches prosper, thrive and flourish, or decline and fall" (238).

All of the pastors were concerned that the service itself be as appropriate and beneficial as possible. Roschen had expressed his thoughts and practices in his report to Velthusen by writing:

The church service I try to make as solemn and as suitable to the occasion, but with all as simple, as possible. I can however not restrict my discourse to three quarters of an hour; for there are members of my congregations who often ride as far as 3 German miles (18 miles) to church, and furthermore there is only one service every four weeks in each church. Christenings take place after the sermon in presence of the entire congregation. When the Lord's Supper is held on Sundays, the preparations for it occur on the preceding Fridays. (247)

About the time Roschen was writing that report to Velthusen, Nussmann was writing into the constitution for his Buffalo Creek congregation (now St. John's, Cabarrus) an order of service for public worship in the sanctuary. Since Storch and Roschen were closely associated with Nussmann and the Helmstaedt group, quite likely they both followed the same or similar order of service as Nussmann. Too, the liturgy Nussmann used was that used in the German Lutheran Court Chapel of St. James in London. He also used the Marburg hymnbook, which had been reprinted for use in the churches of Germantown and Philadelphia earlier. We certainly may imagine that Storch and the congregation in Salisbury must have followed an order of service like or similar to Nussmann's as recorded here:

1. A hymn of praise.
2. A collect and the reading of the Epistle.
3. The principal hymn, suited to the season or the sermon.
4. The reading of the Bible.
5. The Creed, or a short Sunday hymn.
6. The sermon, during which one or two stanzas of a Hymn



shall be sung. After it the prayers and thanksgiving.

7. Several stanzas sung.
8. A catechization, not too long, on a part of the Small Catechism of Luther, with which one or another principal verse is to be combined.
9. One of the long prayers, which is suited to the catechization or the sermon or the season.
10. The benediction.
11. A closing stanza. (Moose 21-22)

We may also imagine that this order of service may have been used on a historic occasion Storch recorded in his letter to Velthusen on December 19, 1791, when he wrote:

We pastors live in brotherly harmony and are at peace with our congregations. Last October we had our first semi-annual Assembly, which we have firmly resolved to continue. As chairman we elected Mr. Nussmann who still continues to be for us all such an excellent model of patience, contentment, and of undaunted and untiring zeal for service.

In addition to the four pastors of our group, who are known to you, we ordained and received into our association two others, viz: Mr. [Christopher] Bernhard who serves four congregations in Guilford County, and Mr. [John] Stanger, likewise a Wuertemberger, who has the supervision of four charges in Virginia on the New River. (Boyd 261-262)

This first meeting of a Lutheran ministerial association in North Carolina is thus documented, and the leadership of Nussmann is thus affirmed in his being chosen chairman of the group. John Stanger, one of the ordinands at that historic October meeting, would serve in Virginia. The other, Christopher Bernhard, was already serving in the Rowan area.

All five of these pioneer North Carolina Lutheran pastors—Nussmann, Arends, Storch, Roschen, and Bernhard—participated in an unusual ordination service on May 20, 1794, when they ordained Robert Johnson Miller, licensed by the Methodist Church, as a minister of the Episcopal denomination (Brown 140). This rather ecumenical service may have been the last gathering of the original five before the death of Nussmann on November 19, 1794.

Adolphus Nussmann had served God as leader of the Lutheran flock and their pastors in North Carolina for twenty-one years. The loss of his guiding presence created a great void.

One of Nussmann's fervent wishes came true in the year of his death. A printing press was brought to Salisbury. Michael Braun (Brown) purchased a German/English printing press from Benjamin Shoe in

the Shenandoah Valley of Virginia. Brown employed John Martin Slump as printer. Slump operated the press in Salisbury until 1800 when he moved to Lincolnton and took the German type with him at which time Brown sold the press to Francis Coupee.

The first year of the nineteenth century saw the loss to North Carolina of two more of the original five missionary pioneers: Christopher Bernhard moved to South Carolina, and Arnold Roschen returned to his homeland, Bremen, Germany. Only Gottfried Arends west of the Catawba River and Charles Storch in Salisbury remained as "missionaries in the field" from Germany. The ministrations of the original five missionary pastors may be compared to golden threads woven through a tapestry of many colors, enriching, brightening, and strengthening the design of the work.

One cannot close the chapter on eighteenth century Lutheran inception in Salisbury and Rowan County without recognizing not only the enormous personal and theological influence and work of these early pastors but also that of Velthusen and the Helmstaedt group.

Eberhard Pellens, a native of Niedersachsen (Lower Saxony) who studied at the Lutheran Theological Southern Seminary, has provided a fitting summary:

When in 1773 the call for help came to Hannover from the Lutheran congregations in North Carolina, the Lutheran Church of Hannover (one of the Lutheran Churches in Niedersachsen) answered officially by the sending of a pastor and a schoolteacher. The Revolutionary War caused the ceasing of further official assistance, but the help was continued by men in high position in the churches in Niedersachsen. The leader of these men was J. C. Velthusen. The theological position of the Lutheran Churches in Niedersachsen of that time was the position of a "Middle Group" between Rationalism and Pietism. This spirit was transferred to the Lutheran congregations in North Carolina. The wars of Napoleon severed the connection. After the wars the contact was not restored again. The connection of the Lutheran Churches in Niedersachsen and the Lutheran Church in North Carolina was only an episode. It is the merit of the Lutheran Churches in Niedersachsen that they assisted the Lutheran Church in North Carolina in its difficult days, thus preventing possible death of the Lutheran Church in North Carolina. (44-45)

The citizen of German extraction in the new republic of the United States of America was by now accustomed to vicissitudes of life stabilized by his religion and his language. With the religious tie to Germany severed, with English the official language of the States, and with children one and two generations removed from the immigrant parents, the painful transition to a new heritage was soon to begin.

## CHAPTER FOUR

### MIGRATION, AMERICANIZATION, AND REVITALIZATION

The Lutheran church in Salisbury and the Rowan area faced a number of problems after the turn of the nineteenth century. The departure of Arnold Roschen and Christopher Bernhard in 1800 had left the supply of pastors "dangerously low" (Hammer 53). The great pioneer pastor and leader Adolph Nussmann had died six years earlier. His cohort, Johann Gottfried Arends, who had earlier moved to the Lincoln County area, was now aged and almost blind. Carl Augustus Storch, himself aging and in poor health, would soon move to a home in the county after having lived in Salisbury for seventeen years and would thus leave the town without a resident Lutheran pastor. Although, as Carl Hammer Jr. notes, Storch continued to correspond until 1803 with Dr. Johann Caspar Velthusen, "the latter was no longer in a position to give as active assistance as before" (54).

Other problems contributing to the weakening of the church in the Salisbury area were the attraction of rationalism or deism ("infidelity" as it was branded by orthodox believers) as well as that of a new "revivalism" in the wake of the protestant religious movement known as the Second Great Awakening, begun among college students in Virginia in 1887. This latter movement eventually spread to other parts of the country and subsequently contributed to the demise of deism. Another problem causing loss of membership was that of the intermarriage of German Lutherans with persons of English-speaking denominations. Perhaps the greatest loss in membership was caused by westward migration, particularly after the Louisiana Purchase in 1803 when the entire Western territory opened to settlers from the United States (Bernheim 392-393).

In quest of land and religious freedom pioneers had come to piedmont North Carolina long before the American Revolution. Land in Rowan County filled with prolific families so that acreage divided among the sons, at the death of the parent, was not sufficient to support the farm family. At the end of the war lands west of the thirteen original states began to fill with pioneers, some who had received land as war veterans and some who were attracted by developers. For instance, the second Ohio Company, named Ohio Company of Associates was organized in Boston on March 1, 1786, and raised money to purchase land for re-sale. This company received title from Congress to 750,000 acres of land now part of southeastern Ohio with the provision that 214,285 acres could be bought with army warrants,





This Taufschein (baptismal certificate) and translation were provided by Mrs. Paul (Miriam C.) Hilton, Rural Retreat, Virginia.

BAPTISMAL FRAKTUR

An example of Christian record keeping among Lutherans in the early days and an example of folk art among German-speaking Americans.

## TRANSLATION

In the heart:

*My heart shall be God's the Lord's alone.*

Main Part:

*In the year of Christ 1806 the 17th day  
of July is to the sight of this world born  
Jonas. The father is Henry Huddle and the  
mother Magdalena a born Kimberling. And  
the Baptismal witnesses are Jacob Dabler  
and his lawful wife Magdalena and has the  
baptism received from the Mr. Flohr in  
Wythe County in Virginia.*

In the left-hand corner:

*His word His Baptism His Lord's Supper  
serves against all misfortunes.*

In the right-hand corner:

*The Holy Ghost in the faith teaches  
us therein trust.*

and that 100,000 acres were to be offered free to settlers.

Answering this and similar attractive offers the migration to the west re-located families from Salisbury and surrounding territory. Paul Henkel's journal from 1806 records missionary activities to that outpost of civilization in Ohio: "Here I entered the names of all the heads of German families, numbering 29. Most of them had been former members of mine who had settled here just the year before. . . . I recorded the names of the 35 German householders. Some from Pastor Schmucker's who were delighted to hear that we also were acquainted with him. . . . August Fries . . . showed us the way to Pastor Christman's, a Reformed minister, who was well known to me in North Carolina. . . . He told us that his colleague Jacob Laros, a worthy man, also a Reformed preacher whom we knew in North Carolina, was living only 10 miles away. . . . Mr. Christman recorded all the German households, numbering 33" (Henkel 76-77).

Salisbury, county seat of Rowan County, a crossroads, a frontier town, a gateway to points south and west, saw its own citizens depart. They had been sustained "in der Stadt" (in the Salisbury Lutheran Church) by resident Pastor Storch. As a result of mass migration the membership decreased after 1800.

An example of stepwise western migration from Salisbury is furnished with the Bream (Brehm, Brem, Brim) family. Conrad Bream, recorded as a member in the Lutheran church in Lancaster, Pennsylvania, came to Salisbury, North Carolina, where he resided for a number of years. The will of Conrad Brem is recorded in Iredell County where he was located at the time of his death. George McCulloh and Elizabeth Bream, his wife (the daughter of Conrad Bream), married and lived in Rowan County. They are buried in Emmanuel Lutheran Church Cemetery, Lincolnton, North Carolina, close by the graves of the first Lutheran pastor ordained in North Carolina, the Rev. Johann Gottfried Arends, and his wife, Hannah Rudisill Arends. Several of the children of the McCulloh-Bream union migrated farther west to Mississippi and Tennessee. Some of the other Conrad Bream descendants continued to Texas.

Accordingly, the Lutheran historian G. D. Bernheim discusses the westward migration:

Thousands of German families, as well as American citizens, induced by the flattering reports of the fertility of the lands in the West, and the advantageous offers made to settlers to secure for themselves a home almost "without money and without price," sold their paternal possessions in North Carolina, and migrated to Tennessee, Kentucky, Ohio, Indiana, Illinois and other States and Territories. The Synod of North Carolina, feeling concerned for the spiritual welfare of its former children, and hearing their



continued call for the bread of life, sent missionaries to these settlers to visit them who, themselves becoming enamored with the flattering advantages and prospects of these "new countries," likewise soon became classed among the new settlers. In this manner were Lutheran congregations formed in Ohio, Indiana and Illinois, composed almost entirely of North Carolinians; and whilst this was a decided advantage to the West, it was, on the other hand, a fearful drain upon the strength of the Lutheran Church in "the old North State." (393)

Prior to the formation of the North Carolina Synod and the beginning of synod records, other documents provide glimpses of the Lutheran congregation in Salisbury. Among these helpful documents is the journal of Paul Henkel, who had served as missionary minister to the congregation on Dutchman's Creek, Davidson County, as early as 1787. In a journal entry dated 1798, Henkel writes of visiting Dutchman's Creek and then riding the eighteen miles to Salisbury to visit Pastor Storch, who was at that time still living in Salisbury. Of that visit, Henkel records: "Pastor Storch acquainted us with the sad state of the German Church as far as possible and sought to impress us with the necessity of my giving my services to that country" (20).

Others were concerned with the "sad state" of the church as well. In 1800, an appeal to the sixty-four "Inhabitants of Salisbury" (U. S. Census) came from Conrad Bream, who attempted to stir enthusiasm and support for the Lutheran church in Salisbury through an advertisement in Coupee's *North-Carolina Mercury and Salisbury Advertiser* as follows: "The subscribers to the support of a Congregation in the borough of Salisbury, are requested to meet at Mr. Conrad Brem's on Saturday evening next at four o'clock on business of importance." Bream's daughter had married George McCulloh (Holcomb 258), son of Henry Eustace McCulloh and grandson of Henry McCulloh, the land developer and owner of "Tract 9" in the mid 1700s. The young McCullohs were the parents of a little girl. We may speculate that the arrival of a grandchild probably magnified Bream's feeling of responsibility to preserve for his family and other Lutherans stronger contact and identity with the Augsburg Confession.

Entries in Paul Henkel's journal of 1801 provide further insight into the problems besetting the Lutheran congregation and Pastor Storch. An especially useful entry is the following:

I made a trip with my son Philip to Pastor Storch, a distance of 30 miles to entreat him what he and the few other Lutheran ministers who had united themselves into something of a Conference might further my son Philip in his chosen profession and thus enable him to be more

useful in his work. Pastor Storch examined him, and then proposed that Philip should write out an order for licensure, send it to him and he would carry it to Pastor Arends and read it to him as he was nearly blind. Upon his consent a certificate of licensure would be granted Philip authorizing him to perform all the acts of a catechist in certain congregations. As Pastor Storch had been weakened by fever of long duration [malaria] I made the journey with him to Pastor Arends. I took my chaise and drove the evening before to him. We started off the next morning before break of day and reached the home of Pastor Arends the same evening about 9 o'clock. We had traveled fully 50 miles; besides that we lost our way. It was Monday, September 1, and it was a very hot day. The next day we rested and prepared a form of license. The third day Pastor Arends took me to Lincoln Courthouse, and I preached there. We had planned to meet with the English preacher Miller on Thursday nine miles away but partly on our way home. We had sent him notice but it was not delivered. At noon on Thursday Pastor Storch became sick and continued in this condition until late in the night. Friday morning very early I drove off and took Pastor Storch to his home, for which I thanked the Lord. He was so weak during the ride home that I often feared I could not get him back alive.

On Saturday I drove off on horseback with the purpose of enlarging my sphere of activity. Pastor Storch had made an appointment for me in the church on Buffalo Creek to preach on Sunday, a distance of 20 miles. The large congregation had been for several years without a pastor. A short time before they had made a request of Pastor Storch to serve them. It happened that while he was baptizing children after the sermon he was severely attacked by the fever and several of the children remained unbaptized. The matter weighed very heavily on his heart, and for this reason he requested me to visit them. I rode 10 miles on Saturday, and then spent the night as directed with J. K. In the morning, in company with several young men I went to the Buffalo Creek and found a large congregation of Germans assembled who appeared as wild and uncultured as many I had met on my way here.

After the sermon was ended I rode back to the place where I lodged last night. . . . and after the noon meal I attended the marriage services performed by Pastor Storch. He and his wife went with me to my lodging place. The

horses and chaise were left with the host of the marriage party. On Monday, according to appointment, we took breakfast with the wedding party, but when we arrived breakfast was over and the young people were busily engaged in dancing in the large room. Breakfast for us, however, was soon provided . . . our rig was soon ready for us, and we departed. Dancing soon became unpopular at weddings because of our disapproval, and Pastor Storch told me two years later that from that time on he never heard of having dancing at weddings again in that whole region. (27-28)

Henkel's journal entries for the year 1802 indicate that Storch was able to travel and had visited Henkel and preached for him on May 28 in Henkel's "first congregation" (41). On another occasion Henkel tells of a visit to Storch in Salisbury: "We drove off Friday morning and reached Pastor Storch's home with the intention of going with him and his wife the next morning, according to our agreement, to the camp meeting. But he had forgotten this also; his desire was so great to attend that he and his wife had left that morning. The servants entertained us, and we resumed our pilgrimage to the camp the next morning" (36).

In perhaps his last report to Velthusen, dated February 25, 1803, Storch addresses some of the problems affecting the church such as the influence of deism or rationalism, which Storch refers to as "infidelity," and the camp meeting "revivalism" to which he alludes in the following excerpt:

By the side of this pestilence (infidelity), there prevails now, for over a year, a something, I know not what to name it, and I should not like to say Fanaticism. Christians of every denomination assemble themselves in the forest, numbering four, six and sometimes ten thousand persons; they erect tents, sing, pray and preach, day and night, for five, six and eight days. I have been an eye-witness to scenes in such large assemblies, which I cannot explain. I beheld young and old, feeble and strong, white and black, in short, people of every age, position and circumstances, as though they were struck by lightning, speechless and motionless; and, when they had somewhat recovered, they could be heard shrieking bitterly, and supplicating God for mercy and grace.

After they had thus spent three, and many even more, hours, they rose up, praised God, and commenced to pray in such a manner, as they never were wont to do, exhorting sinners to come to Jesus, etc. Many of those, who were



thus exercised, were ungodly persons before, and we can now discover a remarkable change in them. Even deists have been brought to confess Christ in this way. Thus this thing continues even to this hour.

Opinions are various in regard to it; many, even ministers, denominate it the work of the devil; others again would explain it in a natural way, or in accordance with some physical law whilst others look upon it as the work of God. Please give me your opinion and explanation. This thing has occasioned me no little uneasiness. In our German congregations nothing of this kind has yet been manifested. Besides that, it is not known to me that something like it has taken place in Germany; but in England and Ireland there are similar occurrences. The included published accounts will, therefore, not be uninteresting to you; the facts are like those which I have seen myself. The authors of these accounts are generally respectable men and worthy of belief. (Bernheim 351-352)

In the same report to Velthusen, Storch comments on the state of his own health and of other conditions pertinent to the life of the church in North Carolina:

It is now nearly three years that I live in very sad circumstances; not only have I suffered during this time from various severe attacks of sickness, which had brought my body near to death, but likewise from an apparently incurable disease of the eyes, which seems to baffle all medical skill, and made it impossible for me either to read or write. I am, however, quite restored from my sickness of last fall, a disease similar to yellow fever, and which rages in this entire vicinity with great mortality. I now feel tolerably strong, and my eyes are somewhat better; nevertheless, according to the opinion of the physician, I need not expect any permanent restoration of my health in this climate. However, we have an eternity before us, where we will always be well.

The present condition of this country is remarkable, both in a political and religious aspect. Party spirit is risen to a fearful height. Infidelity [deism] prevails to a great extent, both among the higher and lower classes of society.

I still serve my old congregations, and I continue to preach the doctrines of Jesus Christ, the crucified, in simplicity, and have happily experienced the power of his grace upon myself and others. The prevalence of infidelity, the contempt

of the best of all religions, its usages and servants, the increase of irreligion and crime, as remarked, have occasioned me many sad hours. Nevertheless I have found consolation and courage in the thought:

“So long as Christ protects His Church,  
May hell its rage continue;”

and I held fast to my faith, convinced that truth and religion will at last mightily raise up their head and prevail. . . .

The congregations at the Catawba River are without a preacher. The faithful brother, Ahrend, has become totally blind. It is a sad calamity for that good man and the churches. The Buffalo Creek congregation . . . is likewise unprovided for; however, it has at present the hope of obtaining the services of a brother of Paul Henkel, the successor of our Roschen. Rev. Bernhardt has left his situation in Guilford, and is now serving for the past two years several congregations in South Carolina. The congregations in Guilford County are now served by a son of Rev. Paul Henkel. (Bernheim 347-349)

#### *FORMATION OF SYNOD IN SALISBURY*

In spite of the problems facing the Lutheran church in North Carolina, Paul Henkel would in 1803 initiate a move that would strengthen the entire church and have a salutary effect upon the Lutheran Church in Salisbury. Henkel's 1803 journal records this historic event:

On March 20th I went to Pastor Storch and talked over the following proposition: the arrangement of a Conference for the union of our Lutheran ministers in the state in order that we might further the education of young men who have ministry in view. Pastor Storch agreed to the plan, and then together we went to Pastor Arends, who although old and almost totally blind, agreed to attend. Thereupon on the third Sunday after Easter, services were held in the so-called Pine Church, four miles from Salisbury which lasted Friday, Saturday, and Sunday and to which a vast number of people came. On Monday the preachers met with a number of delegates in a [meeting] house in town. The foundation of the institution was laid to which up to the present time parts of a building have been added. (44)

This formation of the Lutheran Synod in 1803 was a blending of old and new, German and English, a union of pastors and people, hosted by Storch and his congregations. The aged and senior pastor Arends, of German origin, was elected president. The most recently ordained

pastor in the group, English-speaking Robert Johnson Miller, a native of Scotland, was elected secretary. Miller's records for the first Synod meetings are not in evidence unless Paul Henkel translated them into German at the time of their printing in 1811. An entry in Paul Henkel's Journal of 1803 predicts problems with minutes kept by the English secretary when there were people speaking German at the meeting: "We met some difficulties as Pastor Miller is an English minister and in connection with our Synod there were a number of English delegates present. The journal [minutes of the Synod] was kept in English, and as a consequence the speech of the members was sometimes English and sometimes German. I knew too well upon whom the burden of translation and interpretation fell" (46).

In the archives of the North Carolina Lutheran Synod there are two sets of minutes from the earliest Synod meetings. The first unit of the first set was printed in German in 1811 by Ambrose Henkel & Company at New Market, Shenandoah County, Virginia. Translated into English, it is entitled, "Short Report from the Conference of the United Evangelical Lutheran Pastors and ordained in the State of North Carolina from year 1803 until 1810." A statement at the beginning reads as follows: "That this had not appeared in print earlier is because one had not had the opportunity or money." Another set of early North Carolina Synod minutes is in the handwriting of the Rev. G. Schober. The "extracts" made in 1826, at the request of Synod, are written in German and preserved in a leather-bound book of Synod Minutes.

The second meeting of the Synod, also in 1803, was held October 17 in Lincolnton. Several articles from the constitution adopted at that meeting are of interest:

The members of Synod are, first, ministers; and second, one lay delegate from each congregation, on presentation of a certificate of his election as delegate from the congregation he represents. . . . No one shall be allowed to officiate as pastor in any of our Churches until he has shown the Church Council, or the Elders of the congregation to which he wishes to minister, a certificate, signed by at least one of our pastors, setting forth that his ordination certificate and other papers are valid, that he brings sufficient proof from one of our recognized congregations that he leads an honorable life, and that he is therefore duly authorized. . . . Every pastor shall keep a record of Baptisms, Marriages, and Burials in his pastorate, according to the rules the congregation may prescribe. It is herewith declared that besides the other good objects it may accomplish, the baptism record will especially show who have become members of our Church



by baptism . . . It shall be the duty of each pastor to record the names of all adult members who belong to his parish, so that his successor may know who the Church members are. ("Short Report" 7-11)

An 1806 addition to the constitution reads: "Resolved, That no pastor in our connection shall confirm children, except in case of absolute necessity, without a six week's preparation beforehand" (14-15).

Henkel's journal for 1804 provides a sad account of blighted hope of help for the ministry in Salisbury:

Here the sad tidings were brought to us that a young man by the name of Martin Sommer who had been devoting himself to the study of the ministry and had advanced so far in his studies that he would be of assistance to his instructor Pastor Storch, was found dead near Salsibury in an old field after he had scarcely been away from home a half an hour. He had gone away to fetch home a horse from pasture. His death was closely investigated, and certain evidence was found that he had died a natural death. This was a heavy loss to Pastor Storch who had expected a co-laborer in the young man. (52)

Synod minutes reveal that Storch attended the meeting at "Eberts Creek" (Leonard's Church near Lexington) in 1804. Very little business was transacted at this session of Synod because nearly all the ministers were unfit for duty on account of sickness ("Short Report" 12). At a special conference held April 28, 1805, at Paul's (Paul Henkel's) second church (now Pilgrim), Storch ordained Philip Henkel, Paul's son. Storch was chosen president and Rev. Bernhardt, secretary, at the 1806 meeting of Synod (15).

After seventeen years of living in Salisbury, in 1805 Storch and his wife, the former Christina Beard, moved to a new residence—a farm in Rowan County, a mile north of the present Ebenezer Church. This move made it easier for Storch to serve the three churches that had then become his major responsibility: Organ Church, the Buffalo Creek Church (St. John's, Cabarrus), and Savitz Church (Lutheran Chapel, China Grove). Storch would live on this farm ten miles south of Salisbury for the remainder of his life.

A letter written by Paul Henkel in 1806 laments that twenty years earlier "there was a tolerable strong German congregation in Salisbury; they had erected a comfortable church for themselves, but as the German people and their language were changed into English, the German worship [worship in the German language] became extinct" (Bernheim 366). Evidently the diminution of the German-speaking Lutheran congregation in Salisbury had had some influence upon

Storch's move into the country.

Henkel, who continued to visit Salisbury, stopping at the inn of the German Bernhart Kreiter (Henkel 104), records in 1807 his "regret that ministers of the Gospel are so few in North Carolina" (106). An example of the problems encountered when there was no resident pastor is demonstrated in a letter from Storch to George McCulloh, dated September 24, 1808:

Sir, Last winter you was pleased to inform me of your desire to see me at your house in order to have your child baptised. As the bearer of your letter arrived at my house at dark and wanted to return in the night, I was under the necessity of sending a verbal answer, not being able to write by candle-light. On account of some hindrance you will excuse me for not fulfilling my promise. If it suits you, I shall be at your house on the 24th or 25th of October next.

Apparently no meetings of Synod were held in 1807, the year of Arends' death, or in 1808, probably because of the "prevailing sickness during the fall season." In 1809 Storch was again elected Synod president and Ludwig Markert, secretary. The Synod in that year formally resolved "That Pastors have permission, on the wish and pledge of their Christian masters, to baptize their slaves" (Bernheim 375).

In 1810 Gottlieb Schober, a Moravian merchant, industrialist, and statesman, at age fifty-three felt "an inner urge to accompany Pastor Storch on a trip to South Carolina, to preach to the Germans there and seek out awakened souls" (Surratt 130). Schober preached his first sermon on April 29, and after he returned to Salem, he declared "his intention to continue to speak to Lutherans in the area when requested." Evidently his commitment and qualifications were such that he was believed ready for ordination in the fall of that year. Schober was ordained by Carl Storch, Philip Henkel, and Robert J. Miller on October 21, 1810, at a meeting of Synod at Organ Lutheran Church. Records of the Salem Moravian Elders Conference show that Schober's ordination as a Lutheran minister was recognized with the following judgement: "We believe that by this step [Lutheran ordination] he has left our church, but for the sake of his family he will be permitted to continue to live in Salem, so long as no ill results appear" (Surratt 131-133).

Because of the eventual influence of Schober upon the Lutheran Church in Salisbury and upon the Synod at large, and because of questions arising over his denominational shift, consideration must be given to the analysis rendered by Schober's biographer, Jerry L. Surratt:

The ability of Schober to translate vision into reality held

equally true in the theological dimension. Schober reflected largely the ideas of his early training; the ceaseless repetition of theological phrases in Moravian education and worship developed in him a German evangelical pietism built on the Augsburg Confession. In one dimension, however, Schober transcended both his Moravian and Lutheran contemporaries. He was absolutely convinced that the essentials of the Christian faith had priority over any ideas that might fragment Christianity into confessional or denominational groups. In this conviction, Schober was the spiritual heir of Nicholas Ludwig, Count von Zinzendorf, on whose estate persecuted Moravians found asylum in 1722. The Count advocated a "Church of God in the Spirit" which would include all Christians. But even Moravians soon discarded the Count's idealism and, in 1748, considered themselves a separate church. Schober is the most notable link between Zinzendorf and the later ecumenical developments of the mid-nineteenth century. He defied church authorities by accepting Lutheran ordination while maintaining his Moravian connections. (3)

By summer of 1811 Paul Henkel had made several missionary journeys through North Carolina after having moved from his North Carolina parish to Virginia. A journal entry for June 10, 1811, tells of Henkel's visiting "Salem in Stokes County,"<sup>1</sup> a center of the Moravians." He records, "Here we found our brother Gottlieb Schober, a co-laborer in the Vineyard with his family, all well and greatly rejoicing over our coming." A week later Henkel visited and "preached in the third congregation on Ebert's Creek," a part of his former parish. Commenting on the effect of the westward migration that was affecting the membership of many churches, Henkel writes, "As so many people have moved from this neighborhood to the State of Ohio this congregation has become very weak" (140).

On the way to visit his son Philip on June 25, 1811, Henkel "took the way past Mr. Storch's home, saw him, and found him very weak from the effects of malaria which afflicted him constantly." According to Henkel, Storch "rejoiced over our visit, hoped that I could see all his congregations on my return but urged me to extend my circuit without fail to South Carolina" (143). The missionary zeal that informed both Henkel and Storch is notable. Considering the state of Storch's physical health, we must recognize the enormous spiritual stamina that enabled him to carry on the work of his parish and take missionary journeys to South Carolina as he had done with Schober the year before.

Henkel's journal for July 23, 1811, gives further insight as to the declining memberships of Rowan Lutheran churches at this time.



Of a visit to "Pine Church" (Union), we are told: "The audience was small as most of the Germans have moved away. Some families have died out. . . . Mr. Kreiter of Salisbury who still holds his membership here and entertains the preachers was present and also a few others of the old church members" (147).

At the convention of Synod at St. John's Church, Lincoln County, in September 1811, Storch was once again elected president, and Schober was elected secretary. A continuation of this meeting was held in April 1812 in Lincoln County. At this meeting on April 7, with R. J. Miller as president and Schober again as secretary, the Synod considered the need for Sunday Schools: "As many of our children have no opportunity to receive instructions by a regular school it was resolved, that Sunday Schools should in all our congregations be publicly recommended from the pulpit" (Synod 1812: 9). Four years later the synodical convention again addressed the need for Sunday Schools and "earnestly recommended that all our ministers establish, wherever possible, Sunday-schools in all our Churches. They are to be under the supervision of the minister and shall be opened and closed with singing and prayer" (1816: 5).

There is no direct record of the effect of the War of 1812 on the life of the church in Salisbury and Rowan County. According to the Bicentennial Edition of the *Salisbury Post*, Salisbury was "crowded to overflowing" during the war because the town was "selected as the site for mustering troops for the western part of North Carolina." One regiment "made its headquarters on the east side of Crane Creek where they were sheltered in log cabins." Another "contingent of eight companies gathered at Salisbury in 1814 preparatory to a campaign against the Creeks in Alabama." The war was ended in 1815. An important result of this war was the rise of manufacturing in the United States. During the war, unable to import goods from Great Britain, Americans had to begin making many articles for themselves. Along with the increase in manufacturing the war also promoted national patriotism, and helped to strengthen the union of states.

In spite of the wartime atmosphere in Salisbury, the Synod continued to function, and the Synod Minutes for 1813 were printed in Salisbury by Coupee and Crider. One important resolution at the 1813 convention was "that Revs. Storch and Schober apply to the Directors of the Brethren (Moravian) Society asking in a friendly manner that they kindly furnish us several capable Christian men to teach our children, according to our custom, Luther's Catechism" (20). This request the Moravians were unable to fulfill. Another resolution at this same synodical session was that "only such children as were baptized in our church by a minister or candidate in our connection, or such who are baptized by a German Reformed minister, can be re-

corded in our Church book as baptized children" (17).

Synod minutes make no reference to the Lutheran Church in Salisbury between the time Storch moved to the country in 1805 and the time of the call to John Reck by the "Congregation in Salisbury" in 1825. According to historian Bernheim, Storch served Organ Church "in the bounds of which he then resided" and probably Savits Church (Lutheran Chapel), but he had resigned Pine Church (Union) in 1810 and J. W. Meyer had become its pastor.

After Storch's move, the Lutheran Church in Salisbury remained vacant. As Bernheim noted, ". . . it had become a neglected field, and according to the provisions in the title granted by Mr. Beard, the Episcopalians occupied the church, since they had no house of worship of their own, and the few remaining Lutherans worshipped with them" (413).

In 1818 the Episcopalians then using the Lutheran church building proposed the erection of "a new frame church, *the old log building being greatly out of repair.*" The Lutherans acceded and "also aided in the building of the new house of worship." After the new structure was built, "serious difficulties" surfaced. As Bernheim puts it,

. . . the question of its dedication arose, and the Lutherans were fearful that, if the church would be consecrated by a bishop of the Episcopal Church, they would forfeit their right and title in the property. And thus it was, whilst the Lutherans claimed the land on which the church stood, the Episcopalians claimed the building. Whose then was the church? Who had the right to worship there? These questions seriously agitated the minds and feelings of both parties; but before any very decisive hostile steps were taken, and in order to effect a compromise, the Lutherans agreed to purchase the interest in the building to which the Episcopalians laid claim, gave their bond in the meantime for the amount agreed upon, and afterwards raised the funds by subscription to liquidate the debt. (448)

The resolution of these difficulties indicates the active presence of committed Lutherans in Salisbury at that time.

In the following year, 1819, problems developed in the North Carolina Synod that resulted in the formation of the Tennessee Synod in 1820. *The History of the Lutheran Church in North Carolina* presents a view of the conflict, plainly stating that "Available records of what transpired at the time of the break and during the years that immediately preceded and followed it are so evidently colored by the feelings of those who wrote them that it is difficult to determine the cause of this unhappy separation or to place responsibility for it" (Morgan 41). An obvious point of conflict was the ordination of David

Henkel, son of Paul. As Carl Hammer records, "Henkel's most determined opponent was Gottlieb Schober; both men were of a singularly uncompromising temperament." The schism that led David Henkel and his followers to form the Tennessee Synod, Hammer suggests, "was not caused by doctrinal differences, although some of the latter grew out of the quarrel, but rather by personal dislikes and prejudices" (Hammer 58).

*The History of the Lutheran Church in North Carolina* gives this assessment:

It would, however, be unfair to place all responsibilities for the division on these two men, or on either of them. While they were the recognized leaders of the two factions, and while each allowed personal feelings and prejudices to drive him to extremes that made reconciliation difficult; the points at issue were vital, and so long as they remained undecided, no harmony was possible. However, had the personalities of Storch on the one side, and Paul and Philip Henkel on the other, been dominant at the time, the outcome might have been different. The unity of the church in North Carolina might have been preserved, and the needed changes might have been worked out within the one Synod. But Storch was in poor health and had been forced to allow others to assume much of the responsibility of leadership; Paul Henkel was advanced in years and was no longer living in the state; and Philip Henkel lacked some of the intellectual brilliance and unyielding aggressiveness of his young brother David. (Morgan *et al.* 44)

A result of the division was that "for a century two distinct Synods operated on the same field, each engaging in its own activities and pursuing its own course of development. To a certain extent, the fields of the two Synods overlapped, and the development was parallel: but their activities were entirely distinct." Another result was "the immediate loss to the North Carolina Synod of two ordained ministers, three licentiates, and nine congregations located in Tennessee." Other congregations, "especially those located west of the Catawba River" would eventually join the Tennessee Synod. Even after 1820-1821 "Pastors and entire congregations continued to withdraw, and in other instances congregations were disrupted. One group of members would remain loyal to the North Carolina Synod while another would become affiliated with the Tennessee Synod. This resulted in material losses and kept alive and stirred up the fires of controversy" (49-52).

In *A Basic History of Lutheranism in America*, Abdel Ross Wentz describes three factors contributing to division among Lutherans in America, factors that seem applicable to the problems within the Synod



structure of 1819. The first factor that Wentz cites was that of "rationalism." As he points out, "There was no express antagonism to distinctive Lutheran doctrines but a general toning down of Lutheran convictions and many inconsistencies with sound Lutheran practice." Another factor that Wentz lists is that of "unionism." He describes the spirit of unionism as "partly the offspring of religious indifference." As Wentz explains:

Rationalism had shattered confessional convictions, and points of difference among denominations were obscured. Motives of expediency also played their part—union with other church bodies seemed the line of least resistance. Even to the opponents of rationalism it seemed prudent to unite in the common cause of evangelicalism. For the Lutheran church it meant the decline of her denominational consciousness, and for a time the new American impulse to union threatened the very existence of the church in this country. (73-74)

A third factor "that impaired the progress of the church in this period," according to Wentz, "was the language problem." He offers some of the arguments presented in the controversy over language at the time:

The Lutheran church, it was said, cannot exist apart from the German language. English is the language of the Episcopal and Presbyterian churches and is too shallow to furnish an adequate translation of Lutheran doctrinal and devotional literature. It was observed that children of German parents, as they learned to speak English, became frivolous and indifferent in matters of religion. Since much of the rationalism that made its way into the Lutheran church was clothed in the English language, many people regarded German as the bulwark of sound faith and evangelical theology. (76-77)

Of course, as Wentz concludes, "Gradually, though reluctantly in many quarters, the use of English, as the language of the nation, came to be accepted in the church" (51).

Although the three factors discussed by Wentz likely contributed to the formation of the Tennessee Synod, perhaps another precipitating factor in 1819 was the organization of the General Synod. In that year the initiative to form a General Synod came from the mother synod of Pennsylvania who

acted upon a suggestion that had been made seven years before by the Lutherans of North Carolina, who had felt the weakness of Lutheran organization as compared with that of the Episcopal church. It resolved that "in its judgment it would be well if the different Evangelical Lutheran

Synods in the United States were to stand, in some way or other, in true union with one another." At the next meeting, "A Proposed Plan" of union was adopted and ordered to be submitted to the other synods. (78)

In the North Carolina Synod, the "desire for such a union was so strong" that the plan was adopted by a vote of sixteen to six. As *The History of the Lutheran Church in North Carolina* records: "Two ministers and two lay delegates were elected, according to the provisions of the plan, to meet with the representatives of other Synods that same year in Hagerstown, Maryland, to unite with them in the adoption of a constitution and the formation of a General Synod" (Morgan 52). The Tennessee Synod did not unite with the General Synod as the North Carolina Synod did at the Hagerstown meeting on October 22, 1820. The North Carolina Synod was active in the work of the General Synod until after the beginning of the Civil War.

Through the efforts of Gottlieb Schober, the Lutheran Church in Salisbury was about to experience a rebirth in the North Carolina Synod. In August 1822, Schober, who was then President of the Synod, sent an open letter to the members of the Lutheran Church in Salisbury. This letter was read to those members assembled to hear Schober's communication. The letter, as follows, proved to be a challenging and influential instrument of revitalization:

RESPECTED FRIENDS, MEMBERS OF THE LUTHERAN CHURCH BY BIRTHRIGHT OR OTHERWISE: Being appointed by the Lutheran Church in our last Synod, President of the same for one year, I regard it as being part of my duty during the recess of the Synod, to have a constant eye towards the preservation of the same in all its rights, privileges, and possessions, and to encourage the revival of former congregations.

I am convinced, by the reading of the deed of conveyance from Mr. Beard, deceased, to our Church, for a lot of ground, near or in Salisbury, where the church now stands, that we have an undoubted right for the same; that there was, for many years, regular service performed by the Rev. Senior Stork, is well known, and it only abated on account of his disability to attend. It is my opinion that we, as a Church, are acting disrespectfully to the donor of the lot and to his heirs, who, by that deed, are expressly charged to protect us in the right and privileges of the same, and that it is a dereliction of duty in the members of our Church not to preserve the lot and burying-ground, particularly for the interment of the heirs of the donor, and members of our

Church and their descendants, and also from being a general burying-ground.

I therefore beg leave to advise you now to elect elders and trustees, whose duty it is, according to law, to preserve the property of the church as trustees (particularly if the heirs of the donor decline acting as such), and also to give to them the necessary authority to regulate all external things according to the constitution and rules of our Church.

I beg leave further to propose that if you agree to revive a congregation according to our rules, by appointing elders and trustees, to appoint a time when the church can be dedicated by our ministry and according to our form of worship, when two or three ministers of our Church will attend for that purpose; other preachers may also be invited to attend and to preach the word, all for the purpose of causing a revival of true religion for our department of the Church of Christ, by whose Spirit alone it can through the work be effected. But it is to be observed that only such Lutheran ministers as are in union with our Synod, and such who bring and show credentials of being duly appointed in other States, can be admitted. The standing of each minister must be inquired into by the elders, who have the power to admit or refuse.

In expectation that the Lord will bless your exertions for the revival of the congregation of the Lutheran Church. (Bernheim 449-451)

Schober's communication stimulated the surviving members of the Salisbury Lutheran congregation to action. On September 20, 1822, a document drawn up by Congressman Charles Fisher for the purpose of reorganizing the Lutheran congregation was sent to the members for their signatures. The document was as follows:

#### Salisbury Lutheran Church

We, the subscribers, believing that the cause of religion will be promoted by re-establishing the Lutheran congregation which formerly existed in the town of Salisbury, and believing, moreover, that it is a sacred duty we owe to the memories of our fathers and predecessors no longer to suffer the church and the graveyard where their bodies are at rest to lie in neglect and disregard, do hereby unite our names and efforts to the purpose of reviving the congregation, keeping the graveyard in decent order, and for other purposes properly connected with a work of the kind. We further agree to meet at the church on such day as may be fixed upon for the purpose of consulting together upon such



subjects as may be connected with the establishment and prosperity of the congregation. (451-452)

This document was dated and signed by the following: John Beard Sr., Charles Fisher, Daniel Cress, Peter Crider, John Trexler, John Beard Jr., Peter H. Swink, Moses Brown, John H. Swink, Bernhardt Kreiter, Lewis Utzmann, H. Allemong, M. Bruner, John Allbright, and Henry Swinkwag. In addition to the signing of this document, funds were collected to pay for enclosing the graveyard. John Beard Sr., "the devoted friend and firm member of the Lutheran Church at that time," was responsible for this collection of funds to care for the neglected graveyard (452).

A little over two years later the John Beards Sr. and Jr., son and grandson of John Lewis Beard, deeded additional property for expansion of the cemetery. The local newspaper carried the following announcement on October 11, 1825:

John Baird Sr. & John Baird Jr. deeded to town of Salisbury Commissioners John Giles, Junius Sneed, Moses A. Locke, George Vogler & Wm. H. Slaughter for \$100.00 lots 68, 75, & 76 lying in the great East square of said town, adjoining lot 67 on which the church stands . . . for the purpose of a graveyard for the citizens of Salisbury. (Rowan Deeds 28: 170)

Less than a year after Schober's historic letter to the Lutheran congregation in Salisbury, in April 1823, the seventh annual convention of the Episcopal Diocese met in the church on North Lee Street on the property given by John Lewis Beard. This meeting, of course, was in the church building erected through cooperative efforts of Episcopalians and Lutherans in 1818 (Powell 18). The *Western Carolinian* reported that this meeting was well attended with the church "crowded to overflowing." Among those present were two pastors and two lay delegates from the Lutheran Synod.

Five months after the Episcopal convention, a letter addressed to "Mr. White" of the *Western Carolinian* and signed by "G. Shober, p.t." and "J. Sherer, Secretair" was published in that periodical on September 30, 1823. Evidently Schober as president and Sherer as secretary of the North Carolina Synod sought to clarify the Lutheran position and rectify "erroneous impressions" as their letter shows:

Some time ago you inserted in the *Western Carolinian* that the Episcopal Convention had met in Salisbury, and that some of the Lutheran Clergy had also been present. This paragraph was harmless. But we find that in a *Theological Repertory*, printed in Washington, and which was taken up by the *Family Visitor*, some person had something inserted

about the Episcopal Convention, which, if not rectified, will cause, and has in other States already caused, disagreeable sensations and erroneous impressions among the Lutheran Congregations.

It conveys the idea that the Episcopal Church in North Carolina had effected with the Lutheran Church an honorable and christian union, so as to merge the Lutheran Church into the Episcopalian, for the article states that "this union places the Lutheran Church under the care and superintendence of the Episcopal Authority of that State." This the Lutheran Church denies, as it existed under the reign of Henry the 8th (Luther's Enemy) and the protestant religion only received legal establishment during the reign of Edward & Elizabeth, Henry's heirs. And that church in America always was, and now is, under the care and superintendence of their own Synods, and submits to no superintendence, care or control from Bishops or conventions of any other Church; and will continue dependent as it was these 300 years, under the special favor of the head of his Church. But it is always glad and willing to walk side and side with every lover and adorer of the divine Saviour, without arrogating to itself any superintendence over other denominations.

### *TOWN CHURCH REACTIVATED*

Although the Lutheran Church in Salisbury still had no resident pastor and no record exists of activity within the congregation for two years after September 1822, faith and hope were still alive. On September 3, 1825, "a respectable number" of Lutherans from Salisbury and the area around met in the church on North Lee Street to reorganize the Lutheran congregation. At that meeting, John Beard Sr. was elected chairman and Charles Fisher, secretary. The unanimous decision of the assembled group was to appoint a committee of two persons "to draft an instrument of writing, and offer the same for the signature of such persons in the town of Salisbury and its vicinity as are disposed to aid in the formation of a Lutheran congregation in this place either by becoming members of said congregation, or supporters thereof." John Beard and James Brown were chosen to draft the document needed.

Another committee, consisting of George Vogler and Robert Mull, were appointed "to offer a subscription list to the good people of Salisbury and vicinity for the support of a Lutheran clergyman for preaching part of his time for one year in the town of Salisbury." The meeting then adjourned with plans for a meeting a week later.

At a subsequent meeting, additional appointments were made:

George Vogler as treasurer and Henry C. Kern as recording secretary. The group also resolved "that a Bible be purchased and deposited in the church, to be the property of the same forever." The following were elected to the church council at this meeting:

Elders: John Beard Sr., George Vogler, Moses Brown.

Deacons: Nathan Brown, George Fraley, Henry C. Kern (Bernheim 452-453).

While the Lutheran Church in Salisbury was girding for a productive future through the leadership of these chosen council members and others, the General Synod had recognized that the "permanence and independence of the church demanded that she be supplied with a learned and consecrated ministry trained in this country and by the church herself." For the Lutheran Church in America to rely any longer upon "ministerial recruits" from Europe and to count upon other denominational schools to train Lutheran pastors were patently unwise. It was also no longer feasible that Lutheran clergymen be trained "in the parsonages of busy American pastors." The General Synod recognized its own role in organizing and supporting an institution capable of providing education of "proper range and depth" for Lutheran pastors. S. S. Schmucker, an influential Lutheran leader, led the General Synod in the movement to establish a seminary "on the unmistakable basis of subscription to the Augsburg Confession." The General Synod chose Gettysburg, Pennsylvania, as the site "most centrally located for the Lutheran synods then in the General Synod." The seminary was thus begun in 1826 under the injunction that "In this seminary shall be taught, in the German and English language, the fundamental doctrines of the Sacred Scriptures as contained in the Augsburg Confession" (Wentz 82-84).

Meanwhile, Maryland native John B. Reck (brother of the Rev. Abraham Reck) completed his theological training from his brother and from the same Rev. S. S. Schmucker, mentioned above, at Schmucker's parsonage-school in New Market, Virginia. A fellow student wrote: "On 22nd August 1825, Br. John Reck bid us farewell, and started for Salisbury, N. Carolina, as a Minister of the Gospel" (Eisenberg 335). Reck, not yet ordained but licensed to preach in public, to provide catechetical instruction, and to baptize, began his ministry at this church then having only fourteen communicants. The historian Bernheim tells us, however, that the communing membership "steadily increased under the faithful ministration" of Reck, "who was greatly beloved by the people, and [who] through his zeal and energy accomplished much for his Master's kingdom" (454).

At the meeting of the North Carolina Synod at Zion Church, Boteourt County, Virginia, in 1826, the assembly received "petitions from Salisbury, Union and St. Michael's congregations," recommending and soliciting that John Reck "be received into our ministerium, to perform



all pastoral functions.” It was recommended that Reck be ordained on the following day “if he, on examination, be found sufficiently qualified.” The President of Synod, Gottlieb Schober, and the Secretary, Jacob Scherer, were chosen to examine Reck upon his “Theological attainments.” Schober and Scherer subsequently made the following report:

We have discharged the duty assigned us, and are happy to say, that his attainments in Theology, as well as in other sciences, are very good; and that he appears to be deeply interested in the promotion of the Redeemer’s Kingdom: Therefore, we recommend that he be ordained.

After an “appropriate discourse” delivered by the Secretary of Synod, Reck was duly ordained at Zion Church, Botetourt County, Virginia, by the President Schober, Daniel Scherer, and Jacob Miller. The parochial report at this session of the Synod reveals that during his time of service in the preceding year, Reck had served three congregations (Salisbury, Union, and St. Michael’s), had baptized eleven children, confirmed two, had one hundred and twelve communicants, and conducted four funerals. The Synod officially expressed pleasure “that the congregation in Salisbury, which has been in our connexion for many years, but which had become almost extinct, is now reviving under the auspices of the Rev. John Reck, and wishes to remain in connexion with this Synod” (Synod 1826: 12-13). Also noted were contributions to the Synod from George Fraley, Robert Mull, and “others” in Salisbury in 1826.

Even before his ordination Reck had served on a committee with Daniel Scherer and Jesse W. Walton to translate the Synod minutes into English and to prepare them for the press. His contributions after his ordination were many and varied. At the 1827 Synod meeting he preached an afternoon sermon in English, using as his text Ephesians 6: 11. With him, as lay delegates from his congregations were Jesse W. Walton and Christopher Barringer. At this session of Synod, Reck and Martin Walter were elected to represent the North Carolina Synod at the next General Synod of the Evangelical Lutheran Church. The 1827 parochial report to Synod indicates that among his three congregations Reck had baptized six adults and seventy-three children, had confirmed nine, ministered to one hundred and forty-four communicants, and conducted eighteen funerals (Synod 1827: 3-7). Reck was again asked to translate the minutes of the Synod into English.

An excerpt from Synod records, discussing Reck’s achievements in his three congregations, provides further information concerning the health of the Salisbury church:

The Rev. John Reck has the care of three congregations [Salisbury, Union, and St. Michael’s], which, by the blessing of a kind Providence, are reviving under his administrations.

Eighteen months ago, these congregations were mournfully destitute; the ministration of the word seldom; vice and immorality prevailed to an alarming degree; formality and apathy was resting on many professors, and irreverence and inattention to the means of grace were frequently evinced. But now the congregations are increasing, and more religious feeling pervading them. In the bounds of Union, an evident moral and religious reformation has been effected; a Sunday School has been established this spring, and has increased to 120 pupils and 20 teachers, and is only in its infancy. It has already produced the most salutary effects on the children and their parents. In Salisbury, where, 18 months ago, there was no regularly organized Lutheran congregation, there are now 30 members in full communion; and by the active measures of several respectable persons, a large and commodious church has been purchased, and a subscription raised to pay for it. In this place, a lecture meeting is held once a week, which is generally well attended, and not unfrequently the utmost solemnity pervades the audience. The people are liberal and attentive to the calls of benevolence, and assist in supporting Bible, Missionary and other religious Societies. (1827: 16-17)

In 1828 the Synod convened at Union Church, one of Reck's three charges. Lay delegates from Reck's churches to this convention were Jesse W. Walton, Henry C. Kern, and Henry Bustle. Parochial reports show for that year Reck had baptized sixteen adults and fifty-nine children, had confirmed seventy-three, had ministered to two hundred and forty communicants, and had conducted fifteen funerals (8).

Further evidence of Reck's good work is to be found in the narrative assessment of his achievement in 1828 Synod records:

Rev. John Reck, has the care of three congregations, some of which were but imperfectly formed when he took charge of them; and preaches at several other places, where congregations may be formed. His audiences are generally large, respectable, and often very solemn; considerable interest is felt by some of the members in the establishment of Missionary, Bible, Colonization, and Tract Societies, and have contributed liberally towards their support. The Sunday Schools are still carried on, though not with as much zeal and spirit as is desirable. About 15000 pages of Tracts, of the American Tract Society, have been distributed and deposited in the above congregations by their Pastor, which have been read with a great deal of eagerness, and it is hoped will do much good. Upwards of 80 persons have been added

to these three churches in the past year, and admitted to full communion by confirmation and baptism, some of whom are heads of families. (12)

Indicative of an ecumenical spirit pervading the religious life of Salisbury in this period from the standpoint of one observer is an article published in the April 28, 1829, issue of the *Yadkin and Catawba Journal*:

The christian unity that exists between Presbyterian and Lutheran Congregations in the town of Salisbury should be generally known, for the honor of both churches, and as an example worthy the imitation of all professors of religion. Ever since the first organization of these two congregations,—they have lived in the greatest harmony and have kept up a constant and lively intercourse; in the spirit of their common Master, living in brotherly love and christian unity. On Sabbath, when there is no preaching in the Presbyterian Church, the Presbyterians attend worship at the Lutheran Church; and when there is no preaching in the Lutheran Church the Lutherans attend worship with their Presbyterian brethren. They hold weekly prayer meetings together, sometimes in the house of Presbyterians and sometimes of Lutherans; and on their sacramental occasions, they mutually partake of those feasts of love with each other, forgetting that they are called by different names, and only remembering that they have a common head.

I am led to these remarks from having witnessed an instance of this harmony in the Lutheran Church during the last Sabbath. The Lutheran pastor administered the sacrament; and it was truly pleasing to see Presbyterians and Lutherans, without distinction, of all ages and sexes, marching up to the sacred board and renewing their bonds of love. Scenes like these show forth the beauty of christianity and leave impressions on the minds of the beholders that are never forgotten. May they long exist in your town; may the worthy pastors, the elders and members of these two congregations continue to cultivate and keep up this friendly intercourse. May they thus cheer each other through the pilgrimage of life and finally unite in the great congregation above, is the ardent prayer of

One Who Looked On

Evidently Reck was living in the town of Salisbury in 1829 as synod minutes for that year indicate. Lay delegates from Reck's congregations were Nathan Brown and Henry Trexler. It was at the 1828 Synod



that Reck was first elected secretary of Synod, and Gottlieb Schober was again elected president. Among the listings of Reck's congregations, the Salisbury church for the first time is recorded as "John's Church, Salisbury, N. C." All previous references to the Lutheran Church in Salisbury had been "in der Stadt," to the "church in the town," "Salisbury Lutheran Church," or the "Lutheran Church in Salisbury." In his 1829 parochial report, Reck lists four congregations, the baptism of twenty-six children and seven adults, twenty confirmands, two hundred and twenty communicants, and sixteen burials (7-8).

In 1830 Reck again served as secretary to the Synod with Schober as its president. Christopher Barringer and Peter Arey were the lay delegates from Reck's congregations at that session. Listed as one of Reck's four congregations is "St. John's Church, Salisbury." Although referred to as "John's" church in Synod records for 1829, the Salisbury Lutheran Church would eventually become known by the 1830 listing "St. John's," a misnomer that would become a habit and then evolve into an official name change in 1857. At this 1830 session of Synod, plans were made to hold another conference in August of that year in Salisbury in order to consider the new constitution recommended by the General Synod (13).

The 1830 Synod records carry the following report:

Rev. John Reck has the care of 4 congregations, besides several other places of occasional preaching, and it is a source of pleasure to him, and of gratitude to God, that his churches are still growing. Although there has not been so great an addition of members, during the last year, as in some former years, yet the Lord has still inclined the hearts of some to confess him openly, and a number more have made application, and who are now receiving instruction with a view to become members in future. Connected with these congregations, there are now 8 Sunday Schools in operation, and have effected much good in some places. In the past year Rev. J. Reck baptized 53 infants, 11 adults, received by confirmation into full communion 17, has 277 communicants, and has had 17 deaths, some of whom were his most influential and conspicuous members. (16)

The 1831 Synod records show that "the Rev. Mr. Reck, who was stationed in Salisbury, last year left his loving and beloved congregations, and now has congregations in Maryland" (13). The impact of John B. Reck on the Lutheran Church in Salisbury is evident today. During his five-year ministry, 1825-1830, the church in Salisbury was revitalized. Only twenty-two years of age when he came to this work, Reck actively ministered to his own congregations and others and participated in the affairs of Synod. As was sometimes recorded

in the minutes of Synod, when a pastor or person organized or reorganized a congregation, that champion's name was affixed to the church as John Reck's was to the church in Salisbury. (For example, Johannes Beck's name was used in Synod records in references to "Abbott's Creek Church" [Synod 1809: 17-25]. Today that church bears the name "Beck's.") Because of his contributions to the life of the church in Salisbury, John Reck's name is perhaps appropriately, if accidentally, embedded in the name of the Salisbury church today.

Another loss to the Synod of North Carolina was recorded in the Synod minutes for 1831: "It had pleased the Lord to take to his eternal rest our Rev. Sen. Pastor Storch, a month before this meeting date" (Synod 1831: 5). Storch was buried in the cemetery of Organ Lutheran Church, his last parish. With the death of Storch, who had faithfully served the church in Salisbury in an earlier time, there was no longer a representative of the Lutheran pastors from Germany in Rowan County. The full responsibility to spread the Gospel was to rest from then on with American-born pastors in the Lutheran Church.

The history of the Lutheran Church in Salisbury had been greatly affected by the work and dedication of Carl August Gottlieb Storch, the first Lutheran pastor to reside in Salisbury. Although no picture of this pioneer pastor has been located, it is fitting here that a description of his character and service be developed from letters of tribute collected by his biographer, John G. Morris.

As Morris depicts him, Storch, "a man of learning as well as of piety, as most of our ministers were who received their education in Germany. . . . had the reputation of being a superior linguist, and besides being familiar with Hebrew, Greek, and Latin . . . it is said that he spoke five or six languages. . . . his library was valuable, embracing quite a number of celebrated German authors, whose theological works were usually written in Latin" (19).

Morris describes Storch as having been "tall and well proportioned" with "a countenance expressive of great meekness and benevolence. In his conversation he showed himself discreet and thoughtful, and evinced a delicate regard for the feelings of others. In social life he was highly interesting and attractive, but always kept at a great remove from everything like unbecoming levity. . . . I often heard him spoken of as a very eloquent preacher, and a kind-hearted and attentive pastor" (21).

Morris's discussion of Storch also acknowledges the contributions of Storch's wife, the daughter of John Lewis Beard. According to Morris, Storch had "little knowledge of, and great indifference to, mere worldly matters," but he turned such things over "to his faithful wife, in whose sagacity and prudence he had unbounded confidence" (23).

A particularly helpful description of Storch is found in a testimonial letter to Morris in 1885 from the Reverend Samuel Rothrock:

In his style of preaching he appears to have been plain, affectionate and earnest. His sermons were well arranged, instructive and edifying. In his dress he was neat and precise. In his general demeanor he was dignified and affable, easy to approach by the humblest member of his flock. From the nature of his sermons he must have been studious in their preparation. . . . In his habits of life he was very correct and exemplary . . . He was highly esteemed by his fellow-ministers, and I suppose him to have been sound in his theological faith. . . . Mr. S. is said to have been a good musician, vocal and instrumental. (24)

The Rev. Dr. D. J. Hauer in Hanover, Pennsylvania, also paid tribute to Storch:

He was liberal towards other denominations, believing in the communion of saints—not exclusive in his views, holding that in every nation those who “feared God and wrought righteousness are accepted of Him;” hence he enjoyed the friendship and esteem of Christians in general. . . . He regarded the Augsburg Confession as a correct exposition of the fundamental doctrines of the word of God. . . .

He frequently related incidents connected with his ministry, some of which were quite ludicrous. On one occasion, when making a missionary tour among destitute Lutherans in South Carolina, he was obliged to improvise a pulpit. Finding a hogshead, he mounted thereon. While addressing his audience, he felt his foundation yielding, and in a moment his feet were upon the ground, and he was encased in the hogshead. Kind hands soon relieved him from this unpleasant predicament, amid the suppressed laughter of the assembly.

He continued to labor with earnestness and fidelity until the organization of the Tennessee Conference, whose members, by their opposition to the recently-organized General Synod, produced discord and schism in many of the congregations of North Carolina, including part of his charge, which depressed him very much; and as the infirmities of age were increasing, he was induced to resign his charge, contrary to the wishes of his people, whom he had faithfully served for many years. (Morris 26-28)

For a while after 1831, as Bernheim observes, the Lutheran Church in Salisbury “had such a continued and rapid succession of ministers,



besides having been at times also unsupplied with the stated means of grace, as to be unable to command the influence which the regular ministrations of a permanent pastor might have given it" (Bernheim 454).

The first of the "rapid succession" of pastors after Reck's return to Maryland was David P. Rosenmiller, who was educated at Gettysburg Theological Seminary and was ordained at Organ Church at the Synod meeting of 1831. Rosenmiller, who had been elected president of the Evangelical Lutheran Missionary Society in North Carolina for the ensuing year, had two congregations in and about Salisbury and three in and about Lexington; however, Rosenmiller served in Salisbury and the other parishes for one year or less as he was granted an "honorable dismissal" from Synod in 1832 (Synod 1831: 13).

From 1832 to 1833, John T. Tabler, a student from Gettysburg, served as supply pastor in Salisbury and vicinity for one year (Bernheim 512). A letter from Salisbury to the Synod, dated May 20, 1832, gives some indication of circumstances there at that time:

We the undersigned "Church council" of the Salisbury Lutheran congregation are unable to obtain a delegate to represent us to your body at the present session, in consequence of general pressing business. We however request your venerable body to act in our favour according to request in the petition. Our congregation consists at present of about 60 to 70 members. . . .

Part of the page of this document is torn away; however, still visible are the signatures of two "Deacons": Moses L. Brown and Benjamin Fraley.

In the 1833 Synod meeting, officers elected were Henry Graeber, president; William Artz, secretary; and Theobald Lentz, treasurer. Lay delegate from the Salisbury congregation was Benjamin Fraley. Among the resolutions at this session was one that asked "that special conference be held on the Saturday previous to the third Sunday in September next, at St. John's Church, Salisbury" (8).

Also in 1833, Samuel Rothrock, having completed his studies at Gettysburg, returned to his native North Carolina to be licensed by Synod (Bernheim 513). Rothrock was a former member of Freidberg congregation (Fries 8: 4161), one of the Moravian communities centered around its meeting house where Freidberg School had been started as early as 1770 (2: 657). In 1829, when Rothrock was nineteen, he had sought to further his education for the ministry. Evidently he had walked the four hundred miles to Gettysburg in twenty days in order to begin his studies there.

After being licensed by North Carolina Synod in 1833, Rothrock

immediately assumed responsibility as a missionary to all vacant congregations in Lincoln, Cabarrus, Rowan, Davidson, and Stokes Counties. When Tabler left his parish in Salisbury and vicinity, Rothrock became supply pastor to all Tabler's congregations (including Salisbury), except St. Michael's in Iredell County (Synod 1833: 13).

When the North Carolina Synod convened at St. Paul's Church, Wythe County, Virginia, in 1834, Samuel Rothrock, as licentiate, was present and preached at "a stand erected in the woods near the Church." Apparently as the weather was favorable and the "concourse of the people greater," the outdoor service was routine. Rothrock's sermon was in English on the text Hosea 13:9. Not only did he preach, he also became a Synod officer. Along with Henry Graeber as president and William Artz as secretary, Rothrock was elected treasurer (5). In addition to becoming a Synod officer, Rothrock, along with Henry Graeber, Jacob Scherer, Christopher Brown, and Philip Edelman, was chosen a Director of the Theological Seminary at Gettysburg for a one-year term (10).

The 1834 report of Synod indicates that Rothrock had served three congregations, baptized seventy-two infants and fourteen adults, confirmed seventy-seven, ministered to two hundred and two communicants, and conducted twenty-nine funerals during the past year. Two of the congregations served were "Union Church and John's Church" (5).

The Synod granted a petition from "John's Church, Salisbury, N. C., for a continuance of the labors of the Rev. S. Rothrock, and his ordination at the present session" (8). As Synod Minutes record, on Wednesday, May 7, 1834, "the Ministerium and a numerous congregation assembled for the exercises of Divine Worship, and to attend the ceremonies of Licensure and Ordination." At the service Synod Secretary William Artz delivered the discourse on Numbers 10:29 after which the applicant for ordination, Rothrock, was "addressed by the Rev. President; and having given his assent to the questions required by the Constitution, the Licentiate kneeled, and was duly set apart and ordained as a Minister of the Gospel of our Lord Jesus Christ, after the example of the Apostles, by prayer and the imposition of the hands of the Ministry." Afterward, as the Minutes continue, "The right hand of fellowship was tendered by the President, and by all the Ministers in succession, accompanied by appropriate congratulations" (12). Although this ordination took place in Wythe County, Virginia, Benjamin Fraley, lay delegate from "John's" Church, Salisbury, was present.

The 1834 Synod convention received written and verbal petitions from "John's" Church, Salisbury; Union Church, Rowan County; and St. John's, Cabarrus County, "to be favored with the next session of the Synod." The ballot taken by the convention indicated that "John's" Church, Salisbury, was the chosen site for the next convention to be held on "the First Sunday in May, 1835" (10).

Before closing this chapter covering nearly thirty-five years of the first half of the nineteenth century, we offer recollections of a prominent citizen of Salisbury in the 1880's, who was a youth during that earlier part of the century discussed here. J. J. Bruner was editor and publisher of the *Carolina Watchman* when his story was written and the "Uncle John" of the narrative is J. J. Bruner himself. Bruner's recollection of church life in that earlier time reflects the contribution of the Lutheran Church to the religious life of the town of Salisbury:

When uncle John was a little boy there was but one church building in Salisbury, and this said he, was a large frame building that stood in what is now known as the Salisbury [Lutheran] Cemetery. It was a Lutheran church in which services were held every two weeks or perhaps not so often. A tall and popular preacher by the name of Stork officiated and was assisted now and then by a Mr. Graeber. A great many people from the country attended the services with families large and small. They came in wagons and on horse back and hitched their horses in a grove that filled the space between the present residence of Lorenzo W. Walton and the church. In the lowest part of the ground uncle John said there was a wet weather pond where wild ducks some times collected to feed. The grounds east and south of the church were under cultivation as farm lands. The people of the town were nearly all members of the Lutheran church and the services were sometimes in German and sometimes in English, there were a few members, however, belonging to other denominations and about this time they began to organize into separate bodies. There was a little knot of Presbyterians, headed by Thos. L. Cowan, Dr. Alexander Long and Michael Brown. There were a few Episcopalians with Mr. Steele and Dr. Ferrand and Col. Thos. Polk and others, with a Mr. Wright as their minister and these organizations began to build churches. The Presbyterians built the one they occupy in 1826 and the Episcopalians put up the one they occupy a year or two later. There was some few Methodists in the community but they did not build a place of worship until 1830 or 32. These various denominations often held preaching in the courthouse before the erection of their churches, the courthouse being very convenient, being in the center of the public square.

At the end of the year 1834 preparations were underway for the North Carolina Synod meeting at Salisbury the following May. This occasion was to be the first time Synod had held its annual meeting in Salisbury since its organization there in 1803.



# Verhandlungen

der

Evangelisch Lutherschen Synode,  
und Ministeriums,

von

Nord-Carolina

und der dazu gehörigen Theile, in der Johannes  
Kirche versammelt,

zu

Salisbury, in Rowan County,

den 2ten Tag im Mai, und den darauf folgenden Tagen, 1835.



Salcm. N. C.

Erdruckt bey John E. Blum und Sohn.

1835.

# PROCEEDINGS

OF THE

EVANGELICAL

LUTHERAN SYNOD

AND

MINISTERIUM

OF

NORTH-CAROLINA AND ADJACENT PARTS,

Convened in John's Church,

At Salisbury, Rowan County, N. Carolina.

MAY 2<sup>nd</sup>, AND DAYS SUCCEEDING.

A. D. 1835.



Printed at The Western Carolinian Office.

SALISBURY, N. C.

1835.

## CHAPTER FIVE

1835-1857

Anticipation of the 1835 Synod meeting in Salisbury involved planning not only by the pastors and delegates but by men, women, and children of the congregation as well. As was customary, families in the church would open their homes to visiting representatives and dignitaries. One can almost see the women vigorously scrubbing and cleaning their homes in order to honor the guests, to uphold their reputations as housekeepers, and to exemplify the adage "Cleanliness is next to godliness." Preparation of food for use at home and at church and serving the guests were additional responsibilities for women and girls who might act as hostesses for the occasion. The men and boys of the congregation were probably responsible for the care and feeding of horses as pastors and delegates arrived for the meetings. In their free time, the delegates and men of the congregation likely enjoyed conversing on religious, political, and economic matters.

From the title pages of two sets of printed Synod minutes (shown in German and in English on the opposite page), it is evident that two languages were still in use as the Evangelical Lutheran Synod and Ministerium of North Carolina and Adjacent Parts convened in John's Church [sic], at Salisbury on May 2, 1835. This meeting of the Synod was the second one held in Salisbury, the first having occurred in 1803 when the North Carolina Synod was formed.

The English transcription of Synod proceedings provides details of this meeting and shows precisely the text of each discourse delivered to the assembly:

On the first Sunday in May, being the 3rd day of the month, the Ministers and Lay-Delegates of the Evangelical Lutheran Church of the State of North Carolina and adjacent parts assembled in Synod, in John's Church, at Salisbury, North Carolina.

On Saturday previous, a numerous Congregation was edified by suitable and impressive discourses, preparatory to the Sacrament of the Lord's Supper. In the morning, the Rev. W. Artz pronounced a discourse from Coloss. 3, 16: "Let the work of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

In the afternoon, the Rev. J. Scherer preached from Hebr.

10, 22: "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

In the evening, at candle-light, another discourse was delivered, by the Rev. W. C. Bennet, from Matt. 28, 19—first clause: "Go ye, therefore, and teach all nations."

On Sunday morning, a numerous congregation assembled in the Church for Divine Worship. The Rev. H. Graeber preached the Synodical discourse from Mark 1, 15: "The time is fulfilled, and the Kingdom of God is at hand: repent ye, and believe the Gospel."

After which, the Rev. Father G. Shober, delivered a feeling address, and consecrated the elements of the Eucharist. The Sacrament of the Lord's Supper was now subsequently administered to the Ministers and Lay-Delegates, and to a large number of the members of the congregation, as well as to some Christians of other denominations; during this solemn time, it is hoped that a goodly number have made "a Sabbath day's journey towards the Kingdom of Heaven."

In the afternoon, the Rev. Secretary, W. Artz, preached from John 3, 14, 15: "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: That whosoever believed in him should not perish, but have eternal life."

In the evening, at Candle-light, the Rev. D. Jenkins preached, from II Cor. 5, 20: "Now, then we are ambassadors for Christ, as though God did beseech you by us: we pray you, in Christ's stead, be ye reconciled to God."

Monday Morning, 9 o'clock, May 4, 1835. In pursuance to previous notice, for the purpose of transacting the business of the Synod: the Ministers and Lay-Delegates assembled in the Church. After singing a hymn, the Session of the Synod was opened with prayer by the President.

The following ordained ministers and lay-delegates were present: the Rev. Gottlieb Schober with Martin Ripple from (Hopewell) Salem, N. C.; the Rev. Jacob Scherer with Dr. John Stanger from Wythe County, Virginia; the Rev. Henry Graeber with Daniel Cress from near Salisbury, Rowan County, N. C.; the Reverend William Artz with Adam Haggie from Orange County, N. C.; and the Rev. Jacob Miller from Davidson County, N. C. The ordained ministers absent at this Synodical Session were the Rev. Adam Grimes of Surry County, N. C.; the Rev. Daniel Scherer of Hillsborough, Illinois; the Rev. William Jenkins of Shelbyville, Tennessee; and the Rev. Samuel Rothrock ("Pastor Loci") of Salisbury, North Carolina, who was unable to attend



because of "bodily illness." The lay-delegate, Moses L. Brown, from Pastor Rothrock's congregation was present. Licentiates and other lay-delegates, who also attended were the Rev. Daniel Jenkins with Col. John Smith from Davidson County, N. C.; the Rev. Jacob Grieson from Guilford County, N. C.; and Thomas J. Myers from the "Rev. A. Seechrist's formed congregation."

The minutes also offer the following notation: "Mr. Henry Trexler, who appeared as Lay-Delegate in Synod, cheerfully offered to vacate his seat, when it appeared from the Constitution that the congregation which he intended to represent, under existing circumstances, occupied a part of a Ministerial district, from which there was already one Lay-Delegate present."

A major item of business at this session was the election of synodical officers. Those chosen were the Rev. Jacob Scherer, president; the Rev. Henry Graeber, secretary; and the Rev. William Artz, treasurer.

Among the parochial reports in the minutes was that of the Rev. Samuel Rothrock who served three congregations (including "John's Church," Salisbury) and who had recorded the baptism of thirty-six children and three adults, the confirmation of forty-two persons, 240 communicants and twenty interments. No Sunday Schools were listed for this parish; however, it was noted that "John's Church," Salisbury, had made a contribution to Synod.

That the Rev. Samuel Rothrock was a highly respected pastor is indicated in his being elected as the ministerial delegate, along with Moses L. Brown as lay-delegate, from the North Carolina Synod to the next convention of the General Synod. Pastor Rothrock was also elected to a two-year term as one of the five directors for the Theological Seminary at Gettysburg, Pennsylvania. Others chosen also were the Rev. Henry Graeber, the Rev. William Artz, Dr. John Stanger, and Col. John Smith.

Deeming it "expedient to have a Central Book Depository within the district of this Synod, to supply the wants of our Church," the Synod resolved that John Murphy in Salisbury become the agent of such a depository and be allowed "a reasonable profit" in the sale of such "Lutheran" books (Synod 1835: 10).

Another significant resolution was one recognizing "that it is not only expedient, but highly necessary to establish, as soon as possible, within the bounds of the Synod, an Institution for the education of young men for the Ministry, and for the general prosperity of the Church." The assembly agreed further "that the Manual Labor plan, all things considered, is the one which will succeed best in this part of the country, and which can be most easily accomplished by the means at our command."

Five persons were elected to a committee, commissioned "to collect

all the information that can be had on this subject, as to the probable cost of keeping up such an Institution—also to prepare rules and regulations for the Institution; to look out for a fit place of location; to solicit aid and contributions for the work; and generally to take all such steps and measures that they may think necessary, and proper to carry the plan into speedy operation."

Another group selected as officers of the Education and Missionary Society, which was composed of the members of the Evangelical Lutheran Synod of North Carolina, included the Rev. William Artz, president; the Rev. Henry Graeber, secretary; and Moses L. Brown, treasurer. Those named directors were the Rev. Jacob Scherer, the Rev. Jacob Grieson, Dr. John Stanger, Col. John Smith, George Vogler, and Thomas J. Myers (Synod 1835: 13).



Samuel Rothrock

*Thurs. 24. Had public sale to day  
at Mr. Traders of the books called  
"Lutheran" belonging to the Synod—had  
but little encouragement.— Moved  
this afternoon into my new house.  
Frid. 25 At home.*

*Sat. 26. Preached in Salisbury prepa-  
ratory to the Lords Supper, from  
1 Cor. 5: 8. Baptized Alexander Fealy's  
wife & confirmed 4 others.— At night  
prayer meeting at Mr. Fealy's.—*

Sample entries from Samuel  
Rothrock's diary, 1834.

Not only the minutes of the Synod but also the diaries of Samuel Rothrock, pastor of "John's Church," provide data pertinent to the history of St. John's. Although not confined to entries regarding the Salisbury congregation, Pastor Rothrock's diaries from 1834 to 1893 are a valuable source of information about the church and activities in the town of Salisbury. During his sixty-year ministry in Rowan County, Rothrock was to be pastor of the Lutheran Church in Salisbury (now St. John's) several times. As is obvious in his diaries, he was to be a constant guardian and builder of this town church. Rothrock's leadership in the Lutheran ministry and in social, political, and economic affairs was recognized by the State of North Carolina in 1888 when the University of North Carolina at Chapel Hill honored him with a doctor of divinity degree. The citation was for his leadership in the nation, in the state, and in his own community.

In the extant diaries, Rothrock's first entry relevant to his preaching in Salisbury is dated February 9, 1834. Later that month he recorded

that he preached on Saturday, February 26, "preparatory to the Lord's Supper, from I Cor. 5:8; baptized Alexander Fraley's wife and confirmed four others; and at night had prayer meeting at Mr. Fraley's." On the next day, Sunday, he preached and then administered the Lord's Supper to the Salisbury congregation.

According to diary entries in 1834 and 1835, Rothrock conducted prayer meetings at the homes of various members of the Salisbury church. Among those who opened their homes for these services were John Beard, Benjamin Fraley, George Vogler, Moses Brown, and "Widow" Peeler. When in town, Rothrock spent the night at the home of "Mr.[Wm. D.] Crawford."

An ecumenical attitude can be noted in Rothrock's writing on June 29, 1834, that he had "no preaching today in Salisbury in consequence of a Sacramental occasion in the Presbyterian Church" and thus he attended that church. On December 28 of the same year, Rothrock attended preaching by "an independent Hinklehite" (a Lutheran pastor of the Tennessee Synod) at the Court House. These entries seem to indicate that Rothrock, though living in East Rowan near Union Church, maintained close touch with religious activities in town beyond those of the Lutheran Church he served there.

Four months before the Synod meeting in May 1835, Rothrock came to Salisbury "to make preparations to move back to town." He arranged to rent "Mr. Crawford's house and issued articles for a school." On March 11, 1835, Rothrock moved to town and "commenced his school in Salisbury" on March 23. By the end of April, he had already decided to leave North Carolina to return to Pennsylvania (where he would marry a Miss Hoke of Adams County). Thus he dismissed his school entirely. In early May, during the time of the Synod meeting held in the Salisbury church, Rothrock was ill for six days and was treated by the physician, Dr. Lueco Mitchell. By May 18 he was well enough to attend a political meeting and hear "some eloquent speeches, particularly by the governor of the state" (David L. Swain). Then on Sunday, May 24, Rothrock preached his valedictory in Salisbury. He was leaving North Carolina to serve in Pennsylvania.

Two months later on Sunday, July 19, in Mercersburg, Pennsylvania, Rothrock preached at an afternoon service where another former pastor of the Salisbury congregation, John Reck, had delivered the morning sermon.

After Rothrock had departed for Pennsylvania, Edwin A. Bolles became pastor of the Lutheran Church in Salisbury. Bolles, a young graduate of the Theological Seminary at Lexington, South Carolina, had been licensed by the South Carolina Synod in 1835. He was the first pastor of the Lutheran Church in Salisbury to receive his theological training at the seminary in South Carolina.



At the 1836 North Carolina Synod convention at Pilgrim Church in Lexington, North Carolina, outgoing President Jacob Scherer reported: "On the 7th day of February, I received a letter from the Rev. Edwin A. Bolles, dated the 30th of December, in which he informed me, that he had accepted a call to the pastoral charge of the Lutheran Congregation in the town of Salisbury." After Bolles preached to the assembly (in the English language), the North Carolina Synod resolved that he "receive full License for the term of one year." Bolles was also appointed Book Agent. At that 1836 meeting of Synod, Bolles, as pastor of the Salisbury church and two other churches, reported the baptism of one infant, two funerals, one Sunday School with six teachers, and five wedding ceremonies.

The Synod minutes of that year also record that Moses L. Brown, again lay-delegate from the Salisbury congregation, "appeared now in synod, produced the certificate of his appointment, and was invited to have equal privileges with other Lay-Delegates—His late arrival however, surprised the synod." Brown was again elected treasurer of the Education and Missionary Society, and Bolles was named a director.

Along with Bolles, another new member of the North Carolina Synod at that session was the Rev. Benjamin Arey, a Rowan County native, graduate of Gettysburg Seminary, and friend of Samuel Rothrock, who would eventually take Arey's sister as his second wife.

In June and July of 1836 the President of Synod, William Artz, had received communications from Edwin Bolles informing him of "the dissolution of his pastoral connexion with the Congregation in Salisbury" (Synod 1837: 14). The church was again without a pastor.

Meanwhile Rothrock's diary for 1836, begun while he was still in Pennsylvania, includes a heart-breaking entry for Sunday, August 21, as the grieving husband and father recorded the death of his young wife and their new baby. In September Rothrock's diary notes "a letter to Benjamin Fraley, Salisbury, N. C., informing him of my acceptance of the call from the congregations in and around Salisbury" (Rothrock 1: 29-31).

Rothrock described his journey back to Salisbury in October 1836 as follows:

Tuesday 4. Started for North Carolina from Chambersburg. Took stage to Gettysburg, Gettysburg to Baltimore (rode from 9 p.m. to 8 a.m. — fare \$3.50). Railroad car from Baltimore to Washington City; steamboat Washington to Fredericksburg, stagecoach to Prince Edward, to Greensborough (Bkfst at Charlotte Court House, Dinner at Halifax Court House) lodging in Milton, Bkfst at Greves, Dinner Greensborough. From Greensborough to Salem. Hired a vehicle to father's. On Sunday the 16th . . . preached for

Rev'd Schuls, Moravian, from 2 Cor. 5:17. On Tuesday the 25th . . . took the stage at night to Lexington and on Wednesday took the stage to Salisbury. (Rothrock 1: 33)

Thus Rothrock returned to Rowan County in October 1836 and assumed the pastorate of three congregations, including that of the Salisbury, or "John's," Church.

At the 1837 Synod meeting at St. John's, Cabarrus County, Pastor Rothrock's parochial report included the baptism of thirty-five infants and one adult, six confirmations, thirty-one scholars, one Bible class, and two temperance societies. (This was the first reference to a temperance society by the Salisbury pastor.) Mr. Moses L. Brown of Rothrock's congregation in Salisbury was elected treasurer to receive money collected for the benefit of the seminary at Lexington, South Carolina. One of the contributors to Synod funds at that session was "John's Church, Salisbury" (Synod 1837: 10-12).

An action of significance at the 1837 session of Synod was the resolution "to have some place provided in each church for the colored people within the bounds of the same, and that a part of the sermon be particularly addressed to them" (1837: 12).

In 1838 "John's Church" continued to be one of Rothrock's three congregations, who, combined, had 280 communicants. Activities at the Salisbury Church that year included a three-day meeting, Friday through Sunday, September 28-30, with the Rev. Philip A. Strobel as guest preacher. Rothrock recorded that both he and Strobel spent Friday night as guests of Benjamin Fraley. Then on Saturday after the sermon, the congregation "elected and inaugurated" a church council, and Rothrock baptised a baby. After these services Rothrock returned for the night to his home in the county. He came back to Salisbury for Strobel's morning sermon, then confirmed one person, administered Holy Communion, preached in the afternoon, and spent the night at the Fraleys' home (Rothrock 1: 37-38).

Rothrock's account of the three-day meeting suggests a revival or "protracted meeting" of the kind that evolved from the Second Great Awakening (mentioned earlier) when "the camp meeting was taken to town." In *Lutheranism in America*, Dr. Abdel Ross Wentz provides enlightening commentary on the "protracted meeting":

The evangelical awakening that burned over the frontier during the early years of the Republic soon spread eastward across the mountains and became a nationwide revival movement to which Lutherans were not immune, particularly those who used the English language. Repeatedly the pages of the *Intelligencer* [a Lutheran newspaper] reported protracted meetings in Lutheran congregations, periods of

special interest and emotional excitement in pulpit and pew, and sudden extraordinary growth in church membership. There was much debate as to the proper methods for Lutherans to use in stimulating these revivals. Sharp distinction was drawn between the traditional method of catechization and the high-pressure appeal to the emotions. One was called "respectable accessions to our congregations," the other was called "the new measures." But the alternate rise and subsidence of special religious interest and activity was generally accepted by American Christians, and Lutherans were no exception. (Wentz 92)

Rothrock's diary also refers to a "Rev. Stork" in Rowan County and Salisbury during October and November 1838, when Stork served as guest speaker and preacher on a number of occasions. Although Rothrock does not give Stork's first name, he was likely the Rev. Theophilus Stork, son of the Rev. Carl August Gottlieb Storch, a former pastor of the Salisbury church and of other churches in the area. Stork had probably arrived earlier to attend the funeral of David Stork, a service at which Rothrock preached on September 18 in Salisbury.

Among those in the Salisbury congregation who provided meals or lodging for the pastor in this period, according to Rothrock, were Moses L. Brown, Benjamin Fraley, and George Vogler. Prayer meetings were held at Vogler's, and preaching was sometimes in the home of William Smith in addition to the services in the church (Rothrock 1: 39-40).

When the Synod met in 1839, the Rev. William Artz, the president of Synod, paid tribute to the Rev. Gottlieb Schober, who had died in the preceding year. With the death of Schober, the Lutheran Church in Salisbury lost a spiritual benefactor even though we have no record of his having preached in Salisbury other than at the 1835 Synodical meeting. When he was president of Synod, Schober had prodded the Salisbury congregation and rescued the church from its dormant state to assume its place in the history of the Lutheran Church in North Carolina. In his tribute to Schober, President Artz said:

. . . it becomes my unpleasant duty, in presenting to you my annual report, to advert to the lamented death of our aged and venerable father, the Rev. Gotlieb [sic] Shober, of Salem, N. C., who, on Saturday, the 19th of June, 1838, departed this life, after being confined for one day only, although for some years his bodily health and native vigor of mind had been rapidly declining. At his death, he was in the 82nd year of his age. From the year 1810, the lamented deceased had been a regular member and minister of the



Lutheran church; for a few years he was chosen Secretary; through several successive terms President of the Synod of North Carolina, and for one term President of the General Synod. His life was spent in untired activity and useful labors until old age admonished him to seek retirement. The Church, the benevolent societies, especially the Education and Sunday School cause, all have lost a liberal and efficient member and patron. May his memory long be cherished and respected among us, and his exemplary activity and liberality be imitated. (Synod 1839: Appendix 1)

Another report at the 1839 Synod meeting disclosed that the Rev. Samuel Rothrock had resigned his pastoral charge of "John's Church," Salisbury, and the recommendation was that Union, St. Paul's, and St. Matthew's Churches in Rowan County form another pastorate and that "John's Church," in Salisbury call its own pastor and "in order to secure an adequate support . . . raise a school to be under the care and instruction of the Pastor" (Synod 1839: 19).

Apparently the synodical recommendation could not be carried out, for the *History of the Lutheran Church in North Carolina* (1803-1953) shows that Rothrock was pastor to three churches in one pastorate between 1840 and 1842, St. Paul's, Union, and Luther's Church (all in Rowan), and that the Rev. J. D. Scheck, who succeeded Rothrock at "John's Church," Salisbury, was simultaneously to serve that church, Lutheran Chapel at China Grove and St. Matthew's, Rowan, until 1843. Scheck, a native of Hagerstown, Maryland, had been licensed and ordained by the South Carolina Synod before coming to Rowan County. A South Carolina Synod Mission Committee report attested to Scheck's energy within a two-month period when he "rode nearly 900 miles, preached forty-seven sermons, and baptised twenty-six persons" (Brown *et al.* 182).

Although Rothrock had resigned as pastor of "John's Church," Salisbury, he continued to live and serve in Rowan and continued to preach in Salisbury at the home of William Smith and to hold prayer meetings at the home of Benjamin Fraley. He also records his presence at a prayer meeting at the home of "Mr. Bischeror" when Pastor Scheck lectured to the people on May 11, 1839 (Rothrock 1: 41-48).

In June of that year Rothrock attended General Synod in Pennsylvania and on his return trip rode by stage with Dr. Ernest Lewis Hazelius, then president of the Lutheran Seminary in Lexington, South Carolina. Dr. Hazelius had been one of Rothrock's professors at Gettysburg Seminary, and his influence upon Rothrock was such that Rothrock named his only son Lewis Hazelius Rothrock. Hazelius served the Southern Seminary for twenty years. Today a tablet in the chapel of Southern Seminary is inscribed with this tribute to Hazelius: "He

was a learned and consecrated servant of God. This Seminary is itself a memorial of his spirit of devotion and of his faithful and self-sacrificing labors" (McCullough 862-863).

Rothrock's diary indicates that in August 1839 he came to Salisbury for the elections "to vote for Charles Fisher and for free schools." Fisher, a member of the Salisbury congregation, was the town's most prominent citizen of that era. As Dr. C. L. Miller commented in an earlier history of St. John's:

Honorable Charles Fisher was a member of St. John's congregation and represented his district in the United States Congress a number of times. In North Carolina, he was a member of the State Senate, 1818, and a member of the State House of Commons, 1821-1836, serving as speaker in 1831 and 1832. He rendered distinguished service in the North Carolina Constitutional Convention of 1835. His "views of the freedom of suffrage, religious toleration, and popular rights were liberal and Statesmanlike." He came of a sturdy German family by way of Pennsylvania and the Shenandoah Valley of Virginia. His father, Frederick, his grandfather, Martin, and his great-grandfather (name unknown) arrived in Rowan County in 1769. [Congressman Fisher was born in Rowan County in 1789.] He married Christina Beard, daughter of Lewis Beard and granddaughter of John Lewis Beard, in 1814. He rendered valuable service to president Shober, arousing and reviving St. John's congregation in 1822. The historian, writing of Congressman Fisher, said: "As a statesman and leader of men in his generation, no man in North Carolina ever surpassed him. He was of stainless character in every relation of life, whose fine courtesy of manner was of a type of man which has passed away—the dignified and genial Southern Gentleman." (Miller 16-17)

In addition to his interest in the 1839 elections held in Salisbury, Rothrock writes in his diary of attending a "Temperance Convention" in Salisbury in November and then of assisting Pastor Scheck in a "Protracted Meeting" in December 1839.

In 1840 the Synod meeting occurred in early October at St. Michael's, Iredell County. At this convention Rothrock was elected president; the Rev. Philip A. Strobel, secretary; and Daniel M. Isenhauer, treasurer. One of the resolutions of this Synod stated

that it is altogether inconsistent with a Christian profession, for members of the church to give or attend shooting matches and frolics. And whenever any persons in connexion

with our churches are guilty of such conduct, they shall be reproved or admonished by the church council or pastor, and should such admonition not have its desired effect, the person or persons so offending, shall be suspended or expelled from the church. (Synod 1840: 16)

Another matter reported in the 1840 minutes concerned the convening of the ministerium by President Rothrock

to call their attention to the case of Rev. J. D. Scheck, who had removed within the bounds of our synod, and become pastor of churches under our care, and that he had neither communicated with the president on the subject, nor attached himself to our synod. He stated that he had invited Mr. S. to attend this meeting of the ministerium, and that he promised to do so. Mr. Scheck did not attend. (Synod 1840: 18)

After discussion, the ministerium resolved to ask the Rev. Scheck to attend the next meeting of the ministerium and "assign his reason for not attaching himself" to the Synod.

The ministerium met in a second session at which Scheck was present. The minutes report Scheck's explanation

that he had not connected himself with our synod for two reasons; first, because he could discover no clause in our constitution specially requiring it; and secondly, because he was undetermined as to the length of time that he would remain within the bounds of our Synod. Such being the case, he did not wish to disconnect himself from the Synod [South Carolina] to which he had belonged, and attach himself to another perhaps only for one year. (Synod 1840: 18-19)

The ministerium accepted Scheck's reasons but directed that he should join the North Carolina Synod, "provided he accepts a Pastoral charge within our bounds during the present Synodical year." According to the earlier history of the synod (1803-1953), Scheck had been serving in Rowan County since 1837 when he came to North Carolina to accept the pastorate of Lutheran Chapel (then called "Luther's Chapel"), China Grove. By 1840 he had added "St. John's Church," Salisbury to his charge, and in 1841 added St. Matthew's, Rowan, as well. He "joined" the North Carolina Synod in 1841. He served Lutheran Chapel; "St. John's," Salisbury; and St. Matthew's until 1844 when his pastoral province became "John's," Salisbury; St. John's, Cabarrus, and Lutheran Chapel. From 1845 to 1854 Scheck served only Lutheran Chapel and St. John's, Cabarrus. In 1855 he served only the Cabarrus church, but added New Bethel, Stanley,



in 1856-57. In 1858 Scheck left Rowan County to serve Friedens, Gibsonville, and St. Paul's, Alamance. He was pastor to these two churches until 1864. In 1865, Scheck left North Carolina to go to Eastern Pennsylvania.<sup>1</sup> When he returned to North Carolina is not known but he is the only Lutheran pastor buried in the Old Lutheran Cemetery in Salisbury.

By the time of the 1841 Synod meeting, Scheck, then a member of Synod, was to report on the two churches he had served in the previous year—St. John's, Salisbury, and Luther's Chapel, China Grove. His report included fifty-eight infant baptisms, no adult baptisms, twenty-four confirmations, forty-five funerals, and 250 communicants. Contributions to Synod showed St. John's, Salisbury, \$4.45, and "Luther's Chapel," \$4.00 (Synod 1841: 18).

At the 1842 Synod convention held at "Luther's Chapel," Rowan, Scheck was elected president. In his pastoral report, Scheck had recorded the baptism of forty-two infants, the baptism of four adults, forty-four confirmations, 275 communicants, and twenty-two funerals. Scheck was elected delegate to the General Synod, and Moses L. Brown of this Salisbury congregation was again elected treasurer of the seminary fund.

At this 1842 convention, the outgoing president, the Rev. Henry Graeber, spoke on an event significant to the Salisbury congregation:

Protracted meetings were occasionally held in the most of our churches during the past synodical year. One among others is specially remarkable, which was held in the Lutheran church in Salisbury, and lasted fourteen days; during which several of the Brethren united their efforts with the indefatigable labors of the pastor of the place, and a revival of religion took place, which proved to have been the means, in connection with catechetical instruction, of adding about 30 members to that church, most of whom were hopefully converted to God. (Synod 1842: 24)

Graeber not only praised the efforts of Scheck and others in the fruitful "protracted meeting" experienced by St. John's at that time, he also addressed the value of the Sunday School, calling it "the nursery of the church" (1842: 25).

The Rev. William Artz was elected president at the 1843 Synod meeting at Sandy Creek Church, Davidson County, in April of that year. William H. Smith was lay-delegate from Salisbury. St. John's church's monetary contribution to Synod was \$3.75. Announcement of a meeting of "Conferential Districts" included notice of one to be held in December in "Bro. Scheck's Charge, in Salisbury" (1843: 12).

Rothrock's diary for 1843 indicates his continuing association

with the Salisbury congregation and with its pastor, Scheck. For instance, Rothrock came to Salisbury on May 25 to unite Franklin Smith and Mary Ann Fisher in marriage. In December, Rothrock came to Salisbury to help Scheck with another revival. Accordingly, he recorded:

Friday, December 29. Went to Salisbury to aid Rev. Scheck in a Protracted Meeting. Preached from Ps. 73:1. All night at Mr. Vogler's Sat. 30. Preached from John 1:25. In the evening lectured at Mister Culverhouse's. Sun. 31. Preached from Math. 22:5. In the evening lectured at Mr. Fraley's. All night at Mr. Culverhouse's. (Rothrock 1: 85)

The year 1843 produced a book by B. Kurtz, D. D., entitled *Why Are You a Lutheran?*, that both reflected and influenced Lutheran practice. Published through the publication house of the Evangelical Lutheran Church at 7 S. Liberty Street in Baltimore, Kurtz's book carried a "Recommendation" signed by twenty-seven Lutheran ministers. Second on the list of signers was the name of the Rev. John B. Reck, who had served the Lutheran Church in Salisbury, 1825-1830. Included in this book are essays first published in the *Lutheran Observer*. These essays express general views in 1843 "entertained in the Lutheran Church in the United States, in reference to the important subjects to which they relate." According to the introduction by the Rev. Dr. John G. Morris, the book was "designed not only for those who desire to learn our 'ways,' but for our own people also" (Kurtz vi).

Dr. Kurtz asserts that "the great fundamental principle of Lutheranism" is "that the inspired Writings, 'without note or comment' and apart from all human tradition, are the only unerring source of religious knowledge, and the only infallible rule of Christian faith and practice." He goes on to say:

The Lutheran church regards the Bible as so plain and easy to be understood in all that is essential to salvation, that its signification may be learned without the aid of an expositor, by every person of common sense, who is able to read it. This glorious principle was boldly asserted, nobly contended for, and triumphantly vindicated and established by Luther; and subsequently adopted by all Lutheran churches throughout Christendom. (Kurtz 13-14)

He also explains that among the "*symbolical books*" for Lutherans the principle document is the Augsburg Confession, but, he says, the symbolical works "have no authority beyond what they derive from the scriptures of truth, whose sense and meaning they are designed to convey (15).

Kurtz's book describes the principal characteristics of the

Lutheran Church in the United States in that period as (1) the parity of ministers, (2) Church Councils, (3) special conferences, (4) district synods, and (5) the General Synod (28).

The order of public worship generally practiced at that time is described also:

In accordance with the primitive practice and the true interests of vital godliness, the entire liturgical service of the Lutheran church is simple, brief and unostentatious. Her mode of public worship on Lord's-day morning is as follows:

1. A hymn is sung.
2. The minister takes his stand at the communion table (usually termed the altar) within the balustrade which encircles the pulpit, and after a few introductory remarks, calls on the congregation to unite with him in a general confession of sin and prayer for pardon.
3. He next reads the gospel, or epistle, or both, appointed for that day; or if he prefer it, any other portion of Scripture selected by himself.
4. He closes the altar-service by reading a collect, or offering a very brief comprehensive extempore prayer, adapted to the Scripture he has read or to the public services of the day; and having announced another hymn, he ascends the pulpit.
5. On the pulpit he makes another prayer, preaches, prays and pronounces the benediction.

This mode of conducting public service is perhaps as simple as it can possibly be, unless all form is totally dispensed with. And as there are those who are opposed to ceremonies of every description, it is left discretionary with ministers to omit the altar-service entirely, and to ascend the pulpit at once and arrange the order of worship precisely as it is in the Presbyterian, Baptist, Methodist and some other churches: viz. 1. Singing; 2. Prayer; 3. Reading a portion of Scripture; 4. Singing; 5. Sermon; 6. Prayer; 7. Singing; 8. Benediction. In the service of the afternoon and evening the liturgy is never used, and the order last mentioned is uniformly observed, with the exception that in some cases the reading of the Scripture lesson is omitted. (63-64)

We can safely assume that the services of the St. John's congregation in the 1840's followed the order suggested here. Certainly, we know from the Rothrock diaries that prayer-meetings (as the Kurtz book recommends) were promoted among the Salisbury church



members and held in the church or in private homes (54). We can believe, too, Kurtz's solemn recommendation to all church members and especially to the members of the council that daily worship in their families be a sacred duty was conscientiously followed in the Salisbury congregation.

Another portion of Kurtz's book that seems to have bearing upon the history of St. John's is Kurtz's commentary on the music used in worship in the 1840's:

Perhaps no denomination are more highly favored than the Lutheran, with respect to that delightful part of divine worship,—the singing of the praises of God. Their collection of German psalms and hymns and spiritual songs is probably the most copious and varied, and at the same time the most deeply imbued with devotional feeling and living faith of any in the world. And that in the English language is also one of surpassing excellence. It presents a distinct and full account of evangelic christianity; and exhibition of the heights and depths of religion, speculative and practical; strong cautions against the most plausible errors; and the clearest directions for making our calling and election sure, and for perfecting holiness in the fear of God. The poetry is chaste, dignified, fervent and sublime; but what is of infinitely more moment, is its spirit of piety and Christian experience; and this breathes and lives throughout the whole collection. (143)

Assuredly, Kurtz's book sheds light for us today on the practices of Rothrock and Scheck in the 1830's and 1840's as they served the Salisbury congregation.

By 1844, however, after serving as pastor to the church in Salisbury and to other churches in Rowan County, Scheck dissolved his connection with the Salisbury congregation and with all those he served in the county except that of "Luther's" Chapel, China Grove. Along with the church at China Grove, he assumed also the pastorate of St. John's, Cabarrus County.

Meanwhile, Rothrock served briefly as supply pastor to the Salisbury Church and to Union until the Rev. J. B. Anthony in 1844 was presented by President of Synod William Artz as applicant for admission to membership in the Ministerium. Anthony, an ordained traveling minister of the Methodist Episcopal Church, "presented satisfactory credentials as to moral character and good standing in that branch of the Redeemer's Kingdom, in which he had hitherto been laboring" and was thus examined before the Ministerium and "proved entirely satisfactory." A unanimous resolution that Anthony be "received

into full connection with this Ministerium" was passed (Synod 1844: 22). He would become the pastor of St. John's, Salisbury, and Union congregations.

At this 1844 Synod meeting at St. James, Concord, Moses L. Brown was re-elected treasurer of the Seminary Fund, but he later resigned during the meeting because he had already served in this position for seven years. St. John's financial contribution to Synod that year was \$3.00 (1844: 15).

In 1845 the Synod met at St. Paul's in Orange County. Anthony, as pastor of St. John's, Salisbury, and Union Churches, included in his parochial report the baptism of eighteen infants and five adults, forty confirmations, three members received by letter, 209 communicants, and twenty-six funerals. Indicative of the element of moral seriousness prevalent at the time, Anthony's report also includes the listing of three members expelled and of one restored to membership. He recorded as well "two Sabbath Schools," twenty-two teachers, 112 scholars, and two prayer meetings (1845: 5).

At this same synod meeting, L. C. Groseclose was introduced as an advisory member (1845: 17). Groseclose was then a student at Pennsylvania College but would eventually become pastor of the church in Salisbury.

In his presidential report at this session, the Rev. William Artz announced that

Bro. J. B. Anthony, who was received into full connection with our Church and Ministry at its last meeting at Concord, was unanimously chosen Pastor of St. John's Church, Salisbury, and also of Union Church, vacated by the resignation of Bro. Rothrock. In his connection with us and in his interesting pastorate, labouring indefatigably in the cause of God and for the welfare of souls, I am happy to state that he enjoys manifest tokens of the Divine approbation and commands the respect of all denominations of Christians around him, and his fellow-citizens generally. (Synod 1845: 25)

From Rothrock's diary for 1845, we learn of two "protracted" meetings in the Salisbury Church at which Rothrock preached. The first of these meetings occurred in late March before Synod met in May. On Friday, March 28, he preached twice that day and spent that night at the home of Moses L. Brown. The next evening "at candlelighting" he preached again and then spent the night at B. F. Fraley's home. On Sunday, he preached again before returning to his own home in the evening.

Anthony used Rothrock's assistance again in November at another "protracted" meeting. On Friday, November 21, Rothrock preached

three times on that day (11:00 a.m., 3:00 p.m. and "at night") in the Salisbury church. He spent the night at the home of Col. J. Brown. On Saturday, he preached at 10 a.m. and returned to his home in the afternoon (Rothrock 1: 112). In his diary Rothrock does not elaborate or give further details.

The statistics from Anthony's parochial report to the Synod in 1846 at Union Church give little indication of the effects of these "revivals" at St. John's in 1845. One does note, however, that St. John's financial contribution to Synod was \$7.00, more than twice what it was in the previous year. As Anthony continued to serve both Union and St. John's, his report represents the total numbers rather than individual statistics for each church. He recorded twenty-six infant baptisms, twenty-two confirmations, 210 communicants, twenty-four funerals, five deaths of members, four expulsions, two "Sabbath Schools," twenty teachers, one hundred scholars, and two prayer meetings (Synod 1846: 7).

In Salisbury at that time the Lutheran Church site, now identified as the location of the Old Lutheran Cemetery on North Lee Street was a focal point in the community then as an item from the July 10, 1846 *Carolina Watchman* illustrates:

THE FOURTH OF JULY. Was ushered in here by the firing of platoons and martial music at the dawn of day by the United States Volunteers under command of Capt. Richard W. Long. At ten o'clock, the same company and the Salisbury Guards under Capt. Weant, assembled and fired platoons and marched to the Lutheran Church under Col. J. M. Brown, Marshall of the day, where a large number of citizens had assembled to join in that part of the exercises. After prayer by the Rev. Stephen Frontis, the Declaration of Independence was read by Lieut. Robt. W. Long. After the close of which, and after firing a platoon, A. H. Caldwell, Orator of the Day, rose and delivered an oration which did honor to his head and heart in every particular; but especially, was that part addressed to those who have so gallantly come forward at the call of their country, beautiful and eloquent. None heard it who did not admire it. As soon as it was concluded, another platoon was fired, when the United States Volunteers together with a goodly number of the citizens of the town and county marched to the grove just below the Church, and partook of a splendid barbecue dinner prepared by the Messrs. Bencini.

The item concludes with an enumeration of the number of celebratory toasts that were drunk on this occasion: "13 Regular Toasts,



### 16 Volunteer Toasts."

Perhaps the Fourth of July celebration in Salisbury was fervently martial in spirit because on May 12 of that year, Congress had declared war on Mexico. As a result of the war with Mexico (1846-48) which was to lead to the Mexican cession of the vast territories of the South West, a westward migration followed the war and surely affected the town of Salisbury and the Lutheran church located there.

In that turbulent time, the Synod records of 1847 show that St. John's was again in need of a pastor. President of the Synod Samuel Rothrock make the following report:

On the 30th of last September, I received a communication from Br. J. B. Anthony, informing me of the resignation of the charge in Salisbury, Since then said Br. gave me a verbal notice, that he had also resigned the charge of Union Church. Since Br. Anthony's resignation in Salisbury, the congregation in that place has been at least partially supplied by several brethren. I am unable to say whether these congregations have taken any definite action yet, as to their future course, but it is to be hoped that they will not long delay to adopt efficient measures for the permanent settlement of a minister among them. (Synod 1847: 5)

In contrast to the 1846 parochial report when St. John's financial contribution to Synod had been more than twice as much as that of 1845, the contribution in 1847 was only \$3.00.

Again, at the Synod meeting of 1848 the St. John's contribution to Synod was \$3.00. By the time of this meeting, the congregation had a pastor, the Rev. John H. Coffman. Lay-delegate from St. John's was William H. Smith. In his annual report President of Synod Rothrock provided information about Pastor Coffman as he explained:

In the month of January last, I gave, on application, an interim License to Br. John H. Coffman. Brother Coffman pursued his studies preparatory to the Ministry, in the Theological Seminary at Lexington, S. C. He received and accepted a call to the pastoral charge of the congregation in Salisbury. Accordingly he applied to me for proper credentials to officiate as a Gospel Minister in the Evangelical Lutheran Church. After furnishing me with satisfactory testimonials as to his moral and mental qualifications for the Ministry, I gave him a License extending to the present meeting of Synod. It will now become the duty of the Ministerium regularly to examine Br. Coffman, and then act in accordance with the result of such examination. (Synod 1848: 5)

At the same meeting the Committee on Petitions and Vacancies issued the following statement that

all the papers that came to hand is a petition from the congregation in Salisbury, signed by the council of said church, in which they state that they consider brother Coffman, their present Pastor, a young man of piety, and labours be continued among them. We recommend that their request be granted. (Synod 1848: 23)

For the first time, St. John's, Salisbury, was in a parish by itself. Until this time, the Lutheran Church in Salisbury had been in a pastoral district of two or more congregations. The parochial report prepared by Coffman for this Synod convention is particularly significant to this history for it gives the first accurate statistical assessment of St. John's as a single unit and reads as follows: "one congregation; one infant Baptism; six Confirmations; seventy Communicants; five Burials; two Deaths of Members; one Sunday School; sixty Scholars; nine Teachers" (Synod 1848: 20).

Less than two weeks after this Synod meeting, there appeared in the May 18, 1848 *Carolina Watchman* the following notice:

To Contractors. Proposals, under seal, for building a new Lutheran Church in the Town of Salisbury, N. C., will be received by the subscriber until the last of May next, at which time the contract will be let out to the lowest bidder. The contract will only embrace the building of the wall, which is to be of brick—size 50 by 30, Address J. H. Coffman, Salisbury, N. C.

Another item in the *Carolina Watchman* of that period (June 29, 1848), indicates that the annual Fourth of July parade would once again be "under the charge of the Marshall, Col. J. M. Brown, and his Assistants" and would follow a route "down Main Street . . . to the Lutheran Church."

The year 1849 was an unusual year in the activities of the Lutheran Church in Salisbury. In his parochial report, Coffman recorded that he was serving not only St. John's, Salisbury, but also St. Enoch's. Consequently, the remainder of that report represents statistics for the combined congregations: eighteen infant baptisms, four adult baptisms, thirty-five confirmations, ten admissions, 231 communicants, six "Dismissions," one expulsion, four burials, one death of a member, one Sunday School, sixty scholars, and two prayer meetings (Synod 1849: 8). We may presume in light of the 1848 report that the one Sunday School with sixty scholars was that of the church in Salisbury. Moses L. Brown was the lay-delegate from the Salisbury Congregation,

and the financial contribution to Synod that year was \$2.00, considerably less than in earlier years.

Some insight as to the activity in the Salisbury Church is given through the 1849 President's Report to Synod, which states:

. . . we are under renewed and sacred obligations of gratitude to the great Head of the church for the special outpourings of his spirit upon several congregations connected with this Synod. The revivals of religion in St. Michael's, Iredell County; St. John's, Cabarrus; St. John's, Salisbury; and St. Matthew's and Luther's, Rowan, during the closing year, is perhaps unprecedented in the Lutheran Church, in North Carolina.

Protracted meetings have proved a great blessing to the church from the earliest ages, and they are now loudly called for in all our congregations. (Synod 1849: 4)

Although the President reported that he had received a letter on February 3, 1849, "from Rev. J. H. Coffman, asking leave to resign his church in Salisbury" and had "for the reasons assigned" granted that request, evidently Coffman changed his mind because "St. John's" was still listed as one of his congregations in the following year.

Perhaps the "revival of religion" pertinent to St. John's that the President of Synod alluded to in his 1849 report referred to the same "Protracted Meeting" that Rothrock wrote about in his diary for March 19-21, 1849. Rothrock came to Salisbury "to assist at a Protracted Meeting" on Monday, March 19. He preached in the afternoon and then spent the night at Benjamin Fraley's. He preached again Tuesday evening and spent that night at the home of Moses L. Brown. He remained in Salisbury through March 21, spending the final night again at the home of Benjamin Fraley.

According to the *Carolina Watchman* for June 14 and 21, another important event of 1849 was the first state-wide convention to promote the newly chartered Central Railroad of North Carolina, which met in Salisbury on June 14-15 at St. John's Lutheran Church. At this meeting in St. John's, 225 delegates from twenty-one North Carolina counties and from the Norfolk, Virginia, area were present. Books were open for subscription on June 14, the day the meeting began. John Motley Morehead of Guilford County was elected president. Morehead had served two consecutive two-year terms as governor of North Carolina during 1841-1844. At least two other former governors of the State were present at this meeting as well. Among those persons representing Rowan County were the Rev. Samuel Rothrock, Benjamin F. Fraley, J. H. Coffman, Moses L. Brown, William H. Smith, C. S. Brown, D. R. Bradshaw, J. P. Wiseman, W. Bean, J. F. Owens, John Barger, R. Locke,



J. H. Parker, W. Walton, W. P. Graham, J. T. Burruss, D. A. Davis, H. C. Jones, Jacob Correll, Sol. Hall, H. L. Robards, John Vogler, John C. Miller, E. D. Austin, M. S. McKenzie, A. M. Henderson, Dr. Sam Kerr, J. C. McConnaughey, J. G. Cairnes, N. F. Hall, J. B. Todd, John McColloh, William P. Burke, J. G. Fleming, A. Baker, O. G. Foard, J. G. Ramsay, S. D. Rankin, William Locke, Jesse P. Wiseman, T. L. Cowan, R. E. Love, N. Boyden, Alex Long, Richard Harris, William Heathman, Stephen Frontis, J. B. McNeely, Samuel Luckey, T. A. Krider, T. E. Brown, J. D. Brown, J. S. Myers, A. S. Fleming, F. N. Luckey, F. M. Henderson, J. W. Ellis, J. B. Lord, S. S. Trott, C. A. Beard, A. H. Caldwell, J. K. Graham, A. T. Powe, A. Henderson, John I. Shaver, Joel H. Jenkins, William Cranford, J. L. Read, Samuel Reeves, Samuel Barr, Solomon Peeler, J. S. Johnson, M. C. Pendleton, W. R. Wilson, D. F. Caldwell, C. L. Torrence, James Roseman, J. L. Rendleman, J. Clarke, and J. J. Bruner. At this historic meeting in St. John's, as James Brawley puts it, "Orations were delivered, resolutions were passed and great enthusiasm [was] engendered to inspire the people to go forward with this program" (Brawley 166). Six and a half years would go by before the first trains would pass through Salisbury; however, the significance of this organizational meeting should not be lightly assessed. Industrialization of Salisbury and Rowan County was to be enhanced by the railroad company's laying tracks across the great east square and the great south square of Salisbury on the route from Lexington to Charlotte.

An item published in the August 23, 1849 *Carolina Watchman* under the heading "Our Town" suggested progress of another kind specifically pertinent to St. John's:

We hear of others who intend to build, but have not yet commenced. Preparation is making, however, for erecting a Lutheran Church. A lot has been purchased for that purpose, and workmen are making the brick. This building, we learn, is to be a handsome one.

The Lutheran Congregation in Salisbury purchased a lot at the corner of Main and Liberty Streets for \$300. A record of the transaction extracted from the Rowan County Deed Book 39, page 178, is recorded here:

Dated the 20th of December, 1849, the deed between Moses L. Brown and William H. Smith of the County of Rowan and State of North Carolina of the one part and Henry Smith, Michael Davis, Isaak Earnheart, Daniel W. Smith, Jesse H. Howard, and James D. Smith, the church council or lawful trustees of the Evangelical Lutheran Congregation in the Town of Salisbury . . . in consideration of the sum of

Three Hundred Dollars . . . have sold . . . all that tract of Land . . . Lying in the Great North Square of the Town of Salisbury known in the map and plan of said Town as half Lot of no. 5 fronting on the main street running from the Court House north East and Extending along the Street which Runs north West from main Street bounden on the North West by lot no. 13 and on the North East by the other half of Lot no. 5 . . . Which Lot of Ground is sold unto them as the church Council or Lawful Trustees of the Evangelical Lutheran Congregation in the Town of Salisbury for the use of Said Congregation to have and to hold the Same. With the appurtenances thereunto belonging to them the Said Party of the Second part and their Successors in office forever.

In spite of the activity in and about St. John's in 1849, we have little record for the next three years. We know that Coffman was still listed as pastor, that St. John's contributed \$3.00 to Synod in 1850, and that in 1851 Coffman listed only St. John's in his charge, reporting three infant baptisms, seventy-five communicants, three deaths of members, one Sunday School and one Prayer Meeting (Synod 1851: 16).

In the Synod minutes for 1852 no pastor is listed for St. John's, and there is no record of financial contribution to Synod. The minutes of the 1852 Ministerium, however, carry a report on two letters received and pertinent action taken. The first letter was "the resignation of the Rev. John H. Coffman in connection with the surrender of his License." The report then states the resolution of the Ministerium that "the name of John H. Coffman, a Licentiate of this Synod, in view of his inefficiency in the Ministry and other reasons, be stricken from the roll."

The second letter to the Ministerium was "a petition from the Church Council in Salisbury requesting the continued services of the Rev. John H. Coffman." The Ministerium, however, resolved that the petitioners' request could not be granted (1852: 19).

Although *The History of the Lutheran Church in North Carolina, 1803-1953*, lists Simeon Scherer as pastor of St. John's 1852-1855, the minutes of Synod for those years do not refer to him in connection with St. John's. At the time Rev. Groseclose became pastor in October 1856 he wrote in the record book that when he "took charge of this congregation it had been without a stated pastor 4½ years." The 1853 minutes of the synodical Ministerium refer to "a letter from the council of St. John's, Salisbury, in relation to a pecuniary difficulty between them and Rev. J. D. Scheck." Whether this financial disagreement concerned his supplying St. John's after Coffman was removed or whether it pertained to an earlier time of service is not known. The

minutes do not include the text of the letter; however, the resolution adopted by the Ministerium in response to this letter is recorded as follows:

That a committee of five be appointed to meet in Salisbury on Friday before the 4th Sabbath in July next, then and there to investigate the complaint of the Church Council of St. John's, and report the same to the next meeting of Synod. Committee: J. H. Thompson, Esq., C. Melcher, Esq., Jeremiah Barringer, Esq., William Walton, Esq., and Jacob File, Esq. (Synod 1853: 4-5)

Synod minutes for 1853 show one of the contributions to Synod that year to be "\$1.50 from St. John's Church, Salisbury" (1853: 16).

At the Synod meeting in May 1854, William H. Smith of the Salisbury Congregation "presented a certificate of appointment as commissioner from the Church in Salisbury" and was "also admitted to a seat as an advisory member" (1854: 4). Even without a regular pastor, the congregation was evidently still quite active because the 1854 minutes of Synod include "a communication from the Church Council at Salisbury" addressed to the "Committee on Petitions and Vacancies." According to the report of this communication, the petitioners

state that their new House of Worship is nearly completed, and that if they can obtain the monies which have been subscribed in Organ Church and others, they will have nearly, if not quite, enough to liquidate all demands against the building. They further earnestly petition your body to take into consideration the propriety of connecting some other Church with theirs as a Pastoral District. Or if this is impracticable, in some way to provide that they may have regular preaching. (Synod 1854: 22-23)

The committee recommended to Synod the "favorable consideration" of this case.

According to the 1854 Synod minutes, listed among the contributions from "Vacant Churches" was that of "Salisbury" in the amount of \$2.37½ (1854: 25). At this session of the Synod, the subject of vacant congregations was under discussion. In regard to "the Church in Salisbury," the Synod resolved to "recommend the Congregation to continue the labors of Brother Harter [William George Harter], till they can make better arrangement" (1854: 29-30).

The Rev. William George Harter continued as supply pastor as long as needed. Educated at Southern Seminary, Harter had previously served both as president and as secretary of the North Carolina Synod and was pastor of several area churches at this time.

The President's Report from the previous year was presented by the



Rev. J. A. Linn on May 5, 1854, at this same session. The opening passage recalls the founding of Synod fifty years earlier at the church in Salisbury:

Dear Brethren — On Monday next fifty Ecclesiastic years will have passed away since the organization of the Evangelical Lutheran Synod of North Carolina, in the Town of Salisbury, Rowan County. The two preceding days were employed in holding a meeting in Pine Church (now Union), and on Monday the Ministers adjourned to Salisbury to organize said Synod. And now, at this far distant day, secluded from the scenes and tumult of the outer world, and far away from the din of strife and war, in the enjoyment of peace and plenty, we meet again to unite our prayers, our councils and deliberations for the glory of God, and the prosperity of our beloved Zion. (Synod 1854: 2)

In the Synod minutes of 1855 and 1856, the "Salisbury Church" continued to be listed as a "Vacant Congregation"; however, the amount contributed to Synod from this congregation increased from \$1.00 in 1855 to \$2.50 in 1856 (1856: 9). The 1855 Synod created pastoral "districts." The Salisbury Church was placed in a district with Bethel in Rowan County and with Jerusalem and St. Matthews, both in Davie County (1855: 8).

Because St. John's was a "vacant congregation" at that time, it may be of particular interest in this history to note that the 1855 Synod Minutes included the Constitution of Synod, which carried a section directed to "vacant congregations":

Sec. 1. Vacant Congregations which cannot be immediately supplied with a Minister, are advised to assemble on the Lord's day, to select some member of the Church of suitable capacity and character, to conduct the exercises, and engage in the worship of God.

Sec. 2. It is also recommended that at these meetings, a portion of the Scriptures, and of the prayers contained in the Liturgy, or some select sermons, such as are approved of by the President of Synod, be read. (1855: Constitution 16-17)

The Lutheran Church in Salisbury was no longer a "vacant congregation" in 1857. The report of the Synod President included the following in that regard:

On the 21st of October [1856], Rev. L. C. Groseclose personally informed me that he had resigned the Davidson pastorate, and accepted a call from the Salisbury and Union



Levi C. Groseclose

Churches, and that he had already assumed the duties of that charge. We have been much gratified to learn that this brother has, thus far, labored with signal success, particularly in the Salisbury congregation, which has received new life and energy under his efficient ministrations. The Lord bless his future labors, and grant him "many souls for his hire." (Synod 1857: 24-25)

The Rev. Levi C. Groseclose had received his education at Wittenberg College and then had been ordained in 1850 by the South West Virginia Synod before he came to North Carolina. Evidently Pastor Groseclose's coming to Salisbury and Rowan County had inspired the congregations he had begun to serve because the 1857 Synod minutes record financial contributions to Synod totaling \$11.00. Of this amount Salisbury contributed \$5.60 and Union, \$5.40 (1857: 8).

Meanwhile the new building for the Salisbury church had been completed. On June 2, 1857, the *Carolina Watchman* published an article which told of a long-awaited day in the life of the Lutheran congregation in Salisbury, the consecration and dedication of St. John's Evangelical Lutheran Church on the final day of a four-day meeting of the Western Conference of the Synod:

The Western Conference of the Ev. Lutheran Synod of N. Carolina, met in the basement of the Ev. Lutheran Church in Salisbury on Friday, the 22d of May 1857. A quorum not being present at the hour appointed, the Chairman, Rev. Paul Kistler, preached the opening sermon.

The Conference met at 2½ o'clock P.M., and was duly organized. An election was held for officers the ensuing year, which resulted in the choice of Rev. J. S. Heilig, Chairman; Rev. L. C. Groseclose, Secretary; and Capt.

D. M. Wagner, Treasurer. All the business transacted was of a local nature. The following resolutions, among others, were adopted:

Resolved, That Rev. P. Kistler draft a Constitution for Congregational Missionary Societies, and present the same to the next meeting of Conference.

Resolved, That this Conference hold its next meeting at St. Enoch's Church, Rowan County, on Friday before the 5th Sabbath in August.

. . . [Microfilm did not pick up all of article] . . . ing was continued on Saturday and Sunday; Dr. Bittle and Dr. G. Haltiwanger officiating. On Monday [May 25], 10 o'clock A.M., Dr. Bittle preached the dedication sermon, after which the church was solemnly consecrated to the service of the Triune God, by the name of St. John's Evangelical [Lutheran] Church. The dedication was followed with a communion, in which members of different denominations united. The exercises, it is believed, will conduce to strengthen the bond of fraternal love, and promote the glory of God amongst us.

Until this year, 1857, the congregation of St. John's had had no official record book. The Rev. L. C. Groseclose, who had become pastor of St. John's and Union churches on October 1, 1856, donated the first record book and the first register to St. John's in 1857. The initial entry by Pastor Groseclose tells of the dedication of the new building:

According to previous arrangement the new Ev. Luth. Church was dedicated to the service of the Triune God, May the 25th, 1857, according to the rites of the Evangelical Lutheran denomination by the name of St. John's Evangelical Lutheran Church.

The Dedication Sermon was preached by Rev. David F. Bittle, D. D., President of Roanoke College, from Haggai 2:9; the scriptures were read from 1 Kings 8:22-43 inclusive by Rev. George Haltiwanger of Ebenezer, Georgia; and the Liturgical service was read by the Pastor, Rev. L. C. Groseclose, after which the communion was administered to a large number of communicants of different denominations, it is hoped, with profit to their souls and to the glory of God.

Ministers present on this interesting occasion, Rev. W. G. Harter, Paul Kistler, D. J. Dasher, J. Crim, B. C. Hall & W. A. Julian of the Ev. Lutheran, Rev. Mr. Baker of the Presbyterian and Rev. Mr. Barrett of the Methodist E. Church.



To God be all the glory for his abundant mercies to us. Amen.

L. C. Groseclose, Pastor.

With the dedication of this new church building (the third building in the history of the congregation in Salisbury), the name became officially St. John's Evangelical Lutheran Church. In the deed for 1768, as in the one for 1849, the name of the congregation was given as "the Evangelical Lutheran Congregation in the town of Salisbury." In the 1829 Synod Minutes, however, the name listed was that of "John's Church" with the Rev. John Reck as pastor. In subsequent Synod Minutes the church was referred to variously as "John's Church," "St. John's Church," "the Lutheran Church in Salisbury," and "the Salisbury congregation." Perhaps we may speculate that the name "John's" that might have been used almost informally and familiarly in 1829 and that then evolved as "St. John's" officially in 1857 is a tribute not only to St. John, the beloved disciple of Jesus and the writer of the Gospel According to John, but also to the Rev. John Reck, who re-vitalized the congregation in the 1820's and to John Lewis Beard, who fostered the town church in 1768 at its inception.

In an early entry in the first record book of St. John's, Pastor Groseclose commented upon the condition of the congregation and provided a "List of old members taken February 24, 1857." This entry in the record began as follows:

I, Rev. L. C. Groseclose [entered] upon the duties of the ministry in the charge composed of Salisbury and Union Oct. 1, 1856. When I took charge of this congregation it had been without a stated pastor 4½ years. The congregation was in scattered condition; its prospects were gloomy; few attended preaching the first four months. On the 6th of February 1857 I commenced a protracted meeting which continued until the 24th of the same month. The Lord visited his people with the outpouring of the Holy Spirit and between 80 and 90 persons professed conversion. (Groseclose n. pag.)

Groseclose then continues with his "new list of the old members": Moses L. Brown and his wife, Latitia; William H. Smith and his wife, Nancy; Isaac N. Earnhart; Jacob E. Moose; Peter Williamson; Michael Davis and his wife, Sarah; Peter S. Earnhart; George Wise; B. F. Fraley; Mary E. Orr; Anna Smith; Caroline Hampton; Lydia U. Swinke; Rachael Trexler; Mary L. Hudson; Mary N. Lefler; Mary Julian; Margaret Earnhardt; Salina Jacobs; Julia A. Murr; Salina Murr; Rebecca T. Culverhouse; Elizabeth Williamson; Ann M. M. Wood; Rebecca C. Richwine; Sarah C. Lefler; Margaret A. A. Snider; and Margaret Ellis.

One notes in this list the names of more than twice as many women as men and the names of only three married couples. With this list of "the old members" when Groseclose began his "protracted meeting" in February and with additional members who joined that year, the church had a congregational base from which the present-day St. John's has grown.

Groseclose recorded the names of those received by certificate from other churches as a result of this protracted meeting: N. D. Goodman, Edward D. Woods, Mariah Black, Margaret A. Stiller, Lucretia Wise, and Euphemia E. Pinkston. Recorded as "received into the church either by baptism or confirmation on the night of the 23rd Feb. 1857 as fruits of the revival of that date" were the following:

Males: By Confirmation: John B. Davis, Luther M. Davis, William A. Smith, William Julian, Sr., William A. Murr, Hugh R. Culverhouse, Franklin D. Irving. By baptism: Rufus Lents, James Griffin, William H. Williamson, David Rainy, Thomas Lanan, William Lilly, Samuel Braisington, David Blacke.

Females: By Confirmation: Caroline E. Earnhart, Laura E. Davis, Margaret C. Culverhouse, Sarah A. Brown, Charlotte E. Kluts, Joicy A. Murr, Julia A. Brown, Sarah C. Lefler, Martha Dixon, Amanda F. Brown, Jane N. Bell, Louisa H. Brown, Mary A. Brown, Ellen Hampton, Harriet Coley, Lucy A. Watkins, Mary A. L. Kluts, Jane M. Russels, Charlotte Brown, Eliza Pearce, By baptism: Lucretia Lefler, Margaret Pool, Mary E. Braisington, Rosannah Burke, and Mary Bolin (Briles). L. C. Groseclose, Pastor.

Pastor Groseclose also noted that "during the revival of Feb. 1857 a door for colored members being opened Thomas Southerly presented himself and was received by Confirmation." Southerly was apparently the only "colored" member then, and according to the custom of the time, his name was recorded in the back of the record book. The next year in June and July the pastor added these names to the same page: Louisa Henderson, Susan Valentine, Rebecca Canady (by confirmation); Martha McCan, Mary Grimes (by baptism).

The names of additional members recorded in 1857 were those received by certificate from other churches at the communion meeting in October: Dr. J. A. S. Todd; Jacob Shuping and his wife, Margaret; Simeon J. Lents and his wife, Mary A.; Henry A. Lents; and Sophia Lents.

That St. John's was active in the educational as well as the religious life of Salisbury in 1857 is evident from an article in the *Carolina Watchman* for June 2, 1857, noting that "Misses Giles and Fulton teach female school, of the free schools in Salisbury, in the basement

of the Lutheran Church.”

In his history of St. John's, Dr. C. L. Miller has offered significant data pertinent to the record-keeping begun by Pastor Groseclose in 1857. As Dr. Miller has pointed out in reference to St. John's register:

This record book was arranged to carry Baptisms, Marriages and Deaths only. Ten years later, when Reverend N. Aldrich was pastor, a list of communicants was inserted, and after another ten years had gone by, Reverend T. W. Dosh, D. D., pastor, added the Easter Confirmation Class of that year, 1876, thus adding the roll of membership.

From these beginnings, the records of St. John's stem, growing fuller and richer as the years have gone by.

The first recording is the baptism of James Alfred Brown Groseclose, son of the Reverend Levi C. and Leah Elizabeth Groseclose. This child was born December 17th, 1856, and was baptized on February 20th, 1857. The minister performing the baptism was not mentioned.

The first marriage recorded was that of William Smithdeal and Laura K. Smith, on December 24th, 1865. This was likely the last official act of Pastor Groseclose.

The first death record is that of Moses L. Brown, who died on March 30th, 1857, of pneumonia. He was an influential member of St. John's and often represented the congregation in the meeting of the Synod. (Miller 22)

Because of his long service and devotion to the Lutheran Church, more should be said about Moses L. Brown, whose death was the first recorded in St. John's official register. Active in all aspects of life in the Salisbury area, Mr. Brown had been a member of the town council, had engaged in the tanning business, and had operated a store located on the corner of Lee and Council Streets (a business he sold later to Martin Richwine, his son-in-law). At one time Mr. Brown had also been sheriff of Rowan County. He is buried in the Old Lutheran Cemetery on North Lee Street.

Mr. Brown, who truly represented one era in the life of the church, had died in the beginning of a new era for both the Lutheran Church and Salisbury. A year before his death and a year before Pastor Groseclose began St. John's official record books, the first trains had passed through Salisbury on January 29, 1856.

According to James Brawley,

Many people came to Salisbury to witness the first train. There are reports that it scared all the animals as well as many of the citizens. One visitor to town, Drucilla Gaither from Harmony, Iredell County, exclaimed when she saw it,



"It looks as if it came from the lower regions." Such was the reaction to a strange, almost incredible machine that would lift the people of Rowan out of depression into a period of progress. (168)

As the *Salisbury Post* reported in its Bicentennial Edition:

The railroad brought about changes in the housing industry, too. Formerly most of the private homes were located in the east ward, but smoke and soot from the many steam engines were carried by the prevailing westerly winds into that section of town. Now new homes were beginning to be erected in the north and west wards that heretofore were referred to as the "retired part of town."

When the railroad was laid out through Salisbury, the main thoroughfare into town was changed from Lee Street to what is now Main Street. The Lutheran congregation thus in 1857 moved from the church located at what had once been the gateway to the town, North Lee Street, to a new edifice located on what was to become the main thoroughfare, North Main Street. At the beginning of this new era then, the new St. John's Evangelical Lutheran Church stood proudly as a Christian symbol for inhabitants and visitors, entering the town of Salisbury.

## CHAPTER SIX

1857-1887

For St. John's congregation the year 1857 heralded a new era, a new church building at a new location, and officially a new name. Only sixteen months before the dedication of the new Lutheran church on Main Street, the first trains of the North Carolina Railroad had passed through Salisbury. The beginnings of industry and improvements in agriculture were evident in Rowan County during this period just before the start of the Civil War. As James Brawley has written, Rowan County, having Salisbury as its hub of activity, was ready to "take its lead among the counties of the state in population, wealth and agriculture when war—a war that for the most part the people here did not want—burst upon them" (171).

When the Synod convened on May 2, 1861, at St. Paul's, Wilmington, many Lutherans must have been apprehensive. War was inevitable. Fort Sumter had fallen on April 13. Less than three weeks after the Synod met, the North Carolina legislature voted unanimously on May 20 to secede from the Union. The Rev. L. C. Groseclose's report to the 1861 Synod in regard to his charges—St. John's, Salisbury, and Union—sheds light on the church at that time:

The state of Bible piety in my charge is not what I could wish it to be among my membership—especially in town. The attendance on the word preached is, however, better than any former period. Prayer meetings well attended until the last few weeks. Sabbath Schools more flourishing than I ever saw them. We take 100 copies of the Lutheran S. School Herald. We have about 300 scholars. (Synod 1861: 18)

The effects of war on Salisbury and on St. John's between 1861 and 1865 are difficult to imagine. In *The Rowan Story*, James S. Brawley has provided the following description of the hardships and tribulation of this period:

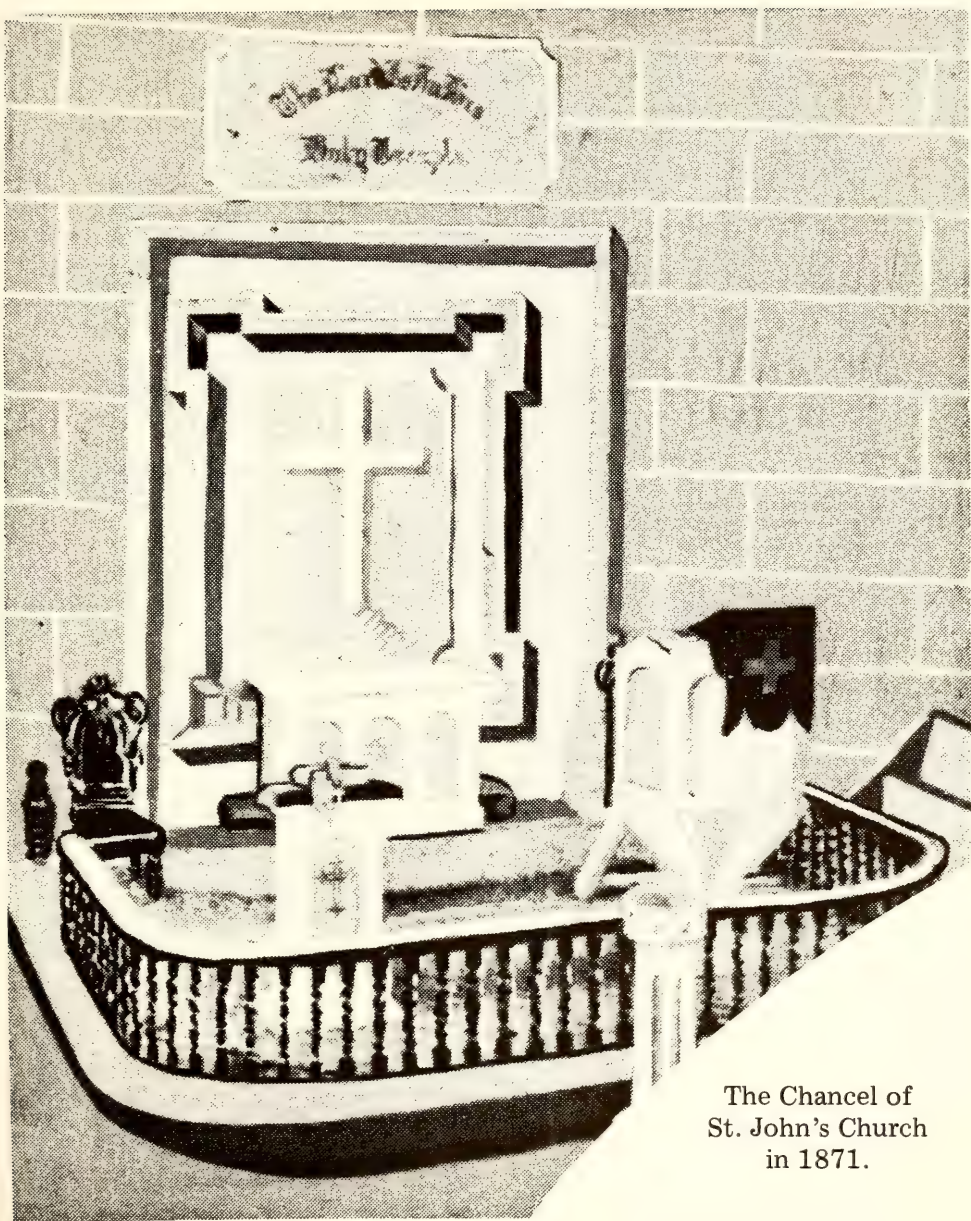
Salisbury citizens tightened their belts, and as bad news from the war front came in they prepared for the worst.

In the second winter of the war the needs of everyday living began to pinch a bit. As necessary articles of life began to wear out, substitutes had to be devised to replace them, Old-fashioned machinery stored in attics for years was brought down to make yarn and spin cloth for the local hospital and to make socks for the boys in the field.



“Bird’s Eye View of Confederate Prison Pen” by C. A. Kraus.  
The prison was located in Salisbury within a mile of St. John’s Church.





The Chancel of  
St. John's Church  
in 1871.

Older Negro women and some of the white ladies like Mrs. J. J. Bruner and Mrs. Burton Craige remembered how to weave on these ancient machines. They taught others the technique and soon practically every family in town was making its own clothes. Buttons were fashioned out of persimmon seeds drilled with a red-hot darning needle or out of dogwood rounds. When chinaware broke, it had to be replaced with crude pottery, and if a glass broke it was a calamity, glass could not be replaced. People had to give up all their iron and brass utensils so that they could be molded into cannons and shells. Church bells were often melted down for this purpose. Things that could not be grown locally on the farms were impossible to get. To forbid hucksters from speculating, all persons having meat, fish, poultry, eggs, butter, vegetables, fruit, or other commodities were required to sell them in the market house, erected just before the war. No one was allowed to resell what was bought under a penalty of \$100 fine.

War measures were adopted by the Board of City Commissioners to safeguard the city. An order forming all male citizens into 13 classes or companies for the purpose of patrol duty was the first adopted. Each company was composed of 16 persons who were to have patrol duty from 11 p.m. until 10 a.m. every 13th night. The patrols were designed to prevent mobs and riots, and for the arrest of persons engaged in treasonable outbreaks.

As the war continued, other precautionary measures were taken. By an order of the Board in May, 1864, all Negroes were to be locked up who were not off the street after dark. No Negroes could occupy a building where there were no white supervisors to watch over them. Liquor stores were ordered to close at dusk in March, 1862, but toward the end of the war they were forbidden to open at all within two miles of the city limits. When a smallpox epidemic broke out within the Confederate garrison guarding the Federal prisoners in 1862 and again in 1864, a hospital was provided on the land of Mrs. John Beard one mile from town on the North Carolina Railroad. A health committee was appointed to see that all houses, privies, and public places were kept clean, and that no soldier from the garrison came into town while the epidemic was present. All families with a case of the disease were quarantined and this applied to black as well as white. . . . The Confederate Prison that was here caused more uneasiness and pangs of conscience

than anything else. Uneasiness because there were more prisoners there than guards or townspeople, and every day brought threats of an outbreak which the prisoners could easily have accomplished. The citizens were conscious of prisoners suffering, but could do little if anything about it. Before 1864 citizens often carried food and articles of clothing to them and a great deal of trading was done. Federal soldiers even had run of the town. But after October, 1864, great numbers of prisoners were sent here as a result of the revocation of the Dix Hill Cartel which had previously allowed the exchanging of prisoners on the battlefield. Between October, 1864, and February, 1865, over 10,000 captives were held in this prison. On November 6, 1865, there were 8,740 herded into the stockade and that was the largest number ever held here at one time. There were about 1,500 guards to garrison the prison. During this time the average of 27 deaths a day occurred at the prison. This made a total of approximately 6,000 deaths, and that is the number said to be buried in the National Cemetery that now stands as a monument to those dead Federal soldiers. (Brawley 194-196)

As can be seen from Pastor Groseclose's December 30, 1861, entry in St. John's Record Book eight months after war began, the town church was in dire condition:

I held a meeting including the second Sabbath in Decr which had to be closed on Tuesday night for want of help and personal affliction. No special manifestations of God's presence was manifested. Owing to the war, general religious declension and a spirit of careless worldliness, none were converted and none added to the church. I expect this will be the last protracted meeting I will ever hold in Salisbury. I may continue preaching here till spring, but for want of a sufficient support for my family I shall be compelled to resign my charge. The war and other things will, I fear, make sad havoc, if they do not exterminate Lutheranism in this town. For five years I have labored and toiled day and night to build up the church here, but for want of proper sympathy and active co-operation of church-members I shall be compelled to leave the church, in the perilous times, in a worse state than I found it. But I can't help it. May God have mercy on this people. (Groseclose n. pag.)



*I held a meeting including the second Sabbath in Dorset which had to be closed on Tuesday night for want of help and personal afflictions. No special manifestations of God's presence was manifested. Owing to the war, general religious depression and a spirit of careless worldliness, some were converted and more added to the church. I expect this will be the last protracted meeting I will ever hold in Salisbury. I may continue preaching here till spring, but for want of a sufficient support for my family, I shall be compelled to resign my charge. The war and other things will, I fear, make sad havoc; if they do not exterminate Lutheranism in this town. For five years I have labored and toiled day & night to build up the church here, but for want of proper sympathy and active co-operation of church-members, I shall be compelled to leave the church, in the perilous times, in a worse state than I found it. But I can't help it.*  
*May God have mercy on this people.*  
*Sept. 30<sup>th</sup> 1861*

*L. C. Groseclose Pastor*

In spite of the apparent despair revealed in this entry, Groseclose was able to inject a note of hope into his report to Synod May 1, 1862:

. . . in the Salisbury pastorate, the state of religion is, under all the circumstances by which we are surrounded, as favorable as could be expected. The Lord, while chastening the nation for its sins, has not utterly forsaken His people who call upon Him with the prayer of faith. (Synod 1862: 11)

At the North Carolina Synod meeting on May 1, the assembly adopted a declaration annulling the "former connection with the General Synod of the United States of America." This document "from the hand of Dr. J. Bachman" was presented to the Synod by the Rev. J. B. Anthony. It appeared as follows:

Whereas, The duty of rendering obedience to rulers and magistrates, as those ordained by God for the exercise of justice and the maintenance of order, is enjoined in the Word of God: And whereas, After years of injustice and oppression, in palpable violation of the Constitution of the then United States, inflicted on these Southern States by the former Government of the United States, these States seceded and formed a Government under the name of the Confederate States of America, therefore,

Resolved, That we recognize the hand of God in the wisdom of those councils and the heroism of our brave defenders, which have enabled us to form a government of our choice.

Resolved, That we recognize the right of these States in having seceded and formed an independent government, to which our undivided allegiance is due.

Whereas, This Synod was formerly connected with the General Synod of the United States of America, in which we are represented by delegates, we have now arrived at the solemn conviction that it is essential to the good of our church and the glory of God, that the Evangelical Lutheran Churches of these Confederate States withdraw all connection with the Northern General Synod, and by this solemn and unanimous act declare our connection as a Synod dissolved.

Resolved, That we are in favor of forming a General Synod of the Confederate States on the basis of the Augsburg Confession, and that our delegates elected to the Convention, to be held in Salisbury, North Carolina, in this month, be empowered to vote for such an organization.

Resolved, That in the event of the formation of a Southern General Synod, our delegates be empowered to represent us in that Synod. (Synod 1862: 17)

The Synod proceeded immediately "to elect three clerical and three lay-delegates to represent North Carolina in a Southern General Synod convention in Salisbury on May 15. Primary delegates chosen were the "Rev'ds Daniel I. Dreher, Joseph A. Linn, and G. D. Bernheim, Messrs. Christopher Melchor, Paul A. Seaford, and R. Winecoff." Among the alternates were the "Rev'ds William Artz, John D. Scheck, and Samuel Rothrock, Messrs. L. G. Heilig, J. Shimpoch, and M. Barringer" (Synod 1862: 17).

In his diary for 1862, the Rev. Samuel Rothrock alludes to his attendance in May at a convention in Salisbury for the formation of a Southern General Synod (Rothrock 1: 279). *The Carolina Watchman* for May 19, 1862, reported that "a convention of the Lutheran Church in the Confederacy met here last May 15 for the purpose of forming a General Synod but so few delegates showed up that convention adjourned without effecting a synod." Those who were able to be present did elect the Rev. Nicodemus Aldrich president, and they agreed to meet there again on September 25. But as one historian puts it, "Salisbury in September proved to be no more auspicious than Salisbury in May" (Eisenberg 215).

The difficulty of travel in wartime prevented attendance of many delegates, particularly those from other Southern states. Entries in the Tennessee Synod minutes for 1862 reveal such effects of the war:

In consequence of the political troubles and conflict and the War between the States, the convention called to

meet in Salisbury, North Carolina, failed to convene; and for the same reasons, the members of Virginia, Tennessee, and Missouri, whose presence, under these circumstances, was not expected, were excused for their nonattendance. (S. Henkel 159)

It was not until May 20, 1863, that the General Synod of the Evangelical Lutheran Church in the Confederate States of America was organized at St. James, Concord. The Tennessee Synod was not represented in this body. After two revisions, the name was subsequently changed to General Synod South (Eisenberg 216-221).

The Rev. G. D. Bernheim, president of the North Carolina Synod in 1863, reported the Lutheran church in North Carolina to be "suffering and bleeding at every pore" (Synod 1864: 5). In spite of the anguish and concern expressed by Pastor Groseclose in late December 1861, he was still pastor of St. John's and Union Churches when he reported to the Synod in 1863:

The state of religion in my charge is not as flourishing as in years past. Its progress has been seriously interrupted in some respects. Apparently there is a decline in the external prosperity as to revivals, and the accessions to the membership; yet, the attendance is good on the word preached, and also on the sacraments. The young and middle-aged men are nearly all in the army, but fortunately few of them have died or been killed on the battlefield. So far as I know, few if any of my members have engaged in the sin of the day—speculation and extortion. Most of them appear to be "steadfast and immovable," if not "abounding in the work of the Lord." Some of the leading members at Union have doubled their subscription to their pastor's salary, and are prompt in paying it. I have not preached regularly in Salisbury this year, because that Church failed to raise its quota of my salary, though I have not resigned, nor do I expect to resign the charge of it. In point of benevolence, my people have done better than they have ever done. Although, upon the whole, the state of religion in my charge cannot be said to be flattering, yet it is hopeful—not being barren of good fruits. (Synod 1863: 19-20)

Another 1863 action of interest to this history was the Synod's adoption of the following resolution submitted by the Rev. Daniel I. Dreher:

Whereas, It is the duty of this Synod to signify its concerns for the spiritual welfare of our soldiers in the Confederate



Army, by some substantial token of its regard, therefore

2. Resolved, That this Synod do send ministers to serve the army as volunteer Chaplains, for the term of twelve months—one minister serving one month at a time.

3. Resolved, That the various congregations be called upon to contribute for this purpose, means to defray the expenses of such ministers as may serve in the army as above designated.

4. Resolved, That a committee of three be appointed by the President, to ascertain the names of the ministers who are willing to go as volunteer Chaplains, to the army. (Synod 1863: 10)

In compliance with the affirmative response to this resolution, the president appointed Pastors B. C. Hall, L. C. Groseclose, and John D. Scheck to form the necessary committee recommended in the resolution (Synod 1863: 10). Before the end of the session, Hall reported that "the Rev'ds. J. H. Mengert and L. C. Groseclose have consented to serve as regular volunteer Chaplains in the army, for a term of twelve months, provided they can make the necessary arrangements" (Synod 1863: 17).

Although we find no record of Groseclose's having served as Chaplain on a monthly basis that year, it is logical to assume that he ministered to the sons of his congregations on the field of battle when possible and earned the gratitude of his parishioners. He was still pastor of St. John's and Union Churches in 1864 when the minutes of Synod carried his rather optimistic report:

The past year has been blessed to the good of my churches. I have had a revival in each of my churches, and a goodly number added to the church. The state of piety in my charge is encouraging. General benevolence is on the increase, and the pastor's support especially so, I have an excellent class of catechumen at Union Church. All things considered, the state of my churches is as favorable as could be expected. The most amicable relations exist between pastor and people. (Synod 1864: 12-13)

Even though the name of the town church had been changed to "St. John's" in 1857, the Synod minutes record the name as "Salisbury" during the pastorate of Groseclose, 1857-1865.

The Synod minutes of 1864 recorded the assembly's pleasure "to see the Rev. E. A. Bolles, Gen'l Agent of the Confederate States Bible Society in our midst" (Synod 1864: 17). Bolles had served St. John's as pastor in 1835-36.

Toward the end of the war "during the winter months of early 1865, all of the churches in Salisbury were offered for use as hospitals" (Powell, *St. Luke's* 30). Whether St. John's was actually used as a hospital is not known, but we surmise that it was.

In April of 1865 St. John's on North Main Street faced one of the perils of war when Union General Stoneman's men "crossed Shober's bridge at Frank B. John School and poured into town." In Salisbury "Stoneman captured 18 guns, 1,364 prisoners, 10,000 pieces of arms along with 160,000 pounds of bacon, 7,000 bales of cotton, 100,000 gray uniforms, and 250,000 blankets." After all the Confederate supplies and stores were burned, Stoneman's men tore up the tracks of the railroad leading in and out of town, but "refrained from wanton destruction of private property" (Brawley 197-198).

After the ravages of war and the humiliation of the defeat of the Confederacy, Salisbury began to build a new life. As James S. Brawley in his history, *The Rowan Story 1753-1953*, has recorded:

The public school system was just beginning to take effect in Rowan County prior to the Civil War. This war did away with all the progress of education and the people of the county had to start anew. There was no free public education then but private schools were here. Leonadas Brown opened such a school in the basement of the Lutheran Church in July 1865 and A. A. Phipps began Mt. Harmony High School in China Grove in July 1866, and A. W. Owen ran the Oak Grove School ten miles from Salisbury near the Statesville Road the same year.

. . . Those who were unable to pay were usually sent to the school in the basement of the Lutheran Church which was rented to the town for \$5.00 a month and the teacher was paid by the kindness of James S. McCubbins. (Brawley 280)

Less than a month after the end of the war, the Synod met on May 4, 1865, at St. Michael's, Iredell County. Four pastors were present, and eleven were absent. Pastor Groseclose was among the absent. The 1865 minutes were brief, and perhaps paper was too scarce to have them printed until the following year when they were published with the minutes for 1866.

The Rev. Samuel Rothrock's diary affords us brief glimpses of particular aspects of the war years and after. For example, Rothrock noted that February 28, 1862, had been set apart by the President of the Confederacy, Jefferson Davis, as a day of prayer and humiliation (Rothrock 1: 277). After the war's end, Rothrock recorded that he "went to Salisbury and took the amnesty oath" in May 1865 (Rothrock

2: 30). According to historians, all eligible Southerners "who would take an oath of loyalty to the Constitution, [of the United States] and 'solemnly swear' to 'abide by all acts of Congress passed during the existing rebellion with reference to slaves, . . . and faithfully support all proclamations of the President . . . having reference to slaves,' a general amnesty would be granted by the President and any confiscated property other than slaves would be restored" (Hofstadter *et al.* 458-459). Very likely many Lutherans in the Salisbury area and in St. John's congregation took the amnesty oath along with Rothrock.

When the Synod convened in May 1866, "Salisbury" was listed among the "Vacant Congregations." The church was not without leadership, however, as the Rev. Nicodemus Aldrich had become supply pastor at St. John's. The Salisbury congregation was directed "to seek a pastor as early as possible, or if this be impracticable, to continue its present arrangements for the supply of the means of grace" (Synod 1866: 17).

At the beginning of the era of Reconstruction in the South, St. John's was blessed with strong leadership from laymen and pastors although the congregation had no resident pastor from 1865 until 1870. Pastor Groseclose, who had suffered with the congregation throughout the war, resigned to take charge of the Gold Hill pastorate on October 1, 1865 (Synod 1866: 23).

The Rev. Nicodemus Aldrich, who supplied St. John's 1865-1866, was a native of Charleston, South Carolina. Having received his theological education under Dr. Barnwell of the Episcopal Church, he was ordained in 1841 by the South Carolina Lutheran Synod. He was presiding officer at the organizing convention of General Synod South in 1863, and at the time he supplied St. John's he was also pastor of St. Mark's, Charlotte. His personality, attitude, and faith, glimpsed in his 1866 report to Synod, must have been as uplifting to the Salisbury congregation as a fresh ocean breeze on a hot summer day. His report is as follows:

We have nothing of special interest to report in reference to the churches in our charge. Besides the ordinary Sunday exercises, we have held two extra meetings, one in Charlotte and the other in Salisbury. This latter meeting tended much to revive the brethren in Salisbury, and we humbly trust that under the blessing of God, this church, so long dispersed; and weakened, will soon begin to flourish and bloom as the rose. We are laboring in hope, relying upon the promises that, "In due season we shall reap if we faint not." (Synod 1866: 23)

A comparison of Pastor Aldrich's 1866 Synodical report pertinent



to St. John's and to St. Mark's shows statistical similarity in the two congregations. The following report is for the Synodical year May 1865 to May 1866:

1. St. Mark's, Charlotte: members 65, baptisms 11, deaths 6, Sunday Schools 1, scholars 60.
2. St. John's, Salisbury: members 40, baptisms 3, deaths 1, Sunday Schools 1, scholars 50. (Synod 1866: 29)

Although only forty members were numbered for St. John's in this report to the Synod, the St. John's Register lists sixty-nine communicants in the year 1866. Among the communicants listed are names of those who kept alive their faith in God and who struggled to keep open the doors of St. John's during two of the most difficult periods in the history of the South—the Civil War and the Reconstruction. As recorded, the communicants were the following:

William H. Smith, I. N. Earnhart, B. F. Fraley, William Smithdeal, George A. Eagle, P. Callicutt, Annie Culverhouse, Bettie Culverhouse, Mary Brown, Louise Murr, E. C. Wilson, Amanda Brown, Mary Earnhart, Mrs. Julia Murr, Rachel Trexler, Joicy A. Murr, Salina Jacobs, Harriet Bringle, Mary L. Crawford, Rebecca Richwine, Sara Peeler, Mary Callicutt, Nancy Mahaley, Mrs. M. C. Moose, George Wise, Caleb Kluttz, S. C. Ketchey, Jesse Kluttz, Benjamin F. Hess, D. A. Ketchey, Emily E. Butner, M. R. Blackwelder, Molly Airy, William Murr, Sara A. Snider, Mrs. Sallie Davis, Michael Davis, L. M. Davis, Mary Black, Nancy Platt, Martha Dixon, Mary Newsom, Luther Scheck, Mrs. Nancy Smith, John F. Moser, Mrs. Anna Eagle, John B. Davis, Martha A. Davis, Julia A. Johnson, Letitia Brown, Laura Barnhart, Jacob Shuping, Margaret Shuping, Jacob Kluttz, Michael Kluttz, Hettie Shuping, J. Smith, Joicy C. Smith, Calvin J. Miller, James A. Watson, Henry Canup, Richard Julian, N. E. Krider, N. E. Kluttz, Jane S. Miller, Laura A. Weant, James Rowan Davis, Mrs. Verble, and C. F. Ritz. (Register 1: n. pag.)

In the spring of the following year, the members of this small but faithful and willing congregation prepared to serve as hosts to the 1867 Convention of the Synod. This meeting would be the third one to be hosted by the Salisbury congregation in the history of the Synod. According to the minutes for the Synodical year from May 1866 to May 1867, St. John's was shown to be in the pastoral care of the Rev. William H. Cone, who also served Union Church. Pastor Cone had been ordained in 1858 by S. W. Virginia Synod and had transferred to North Carolina in 1866 (Brown *et al.* 41).

At this 1867 convention of the Synod at St. John's in Salisbury,



William H. Cone

the former supply pastor, Nicodemus Aldrich, was elected president of Synod for the ensuing year. Other officers chosen were the Rev. William A. Julian, recording secretary; the Rev. G. D. Bernheim, corresponding secretary; and Dr. P. A. Sifferd, treasurer (Synod 1867: 7).

Included in the report of the outgoing Synod president, the Rev. Samuel Rothrock, was the following commentary relative to the proposed new constitution for a regional body:

The Constitution of the Evangelical Lutheran General Synod in North America is hereby submitted to you for ratification. It is earnestly hoped that in the ratification of the said Constitution, there may be unanimity of sentiment and harmony of action; and it is believed that such united and harmonious action will greatly contribute to the peace and prosperity of the Church.

And now, brethren, I commend you to God, and to the work of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. (Synod 1867: 6)

The delegates adopted the change made by the General Synod in June 1866 "in its name, style, and title" and resolved "to hereafter recognize it as the Evangelical Lutheran General Synod in North America." They further resolved to "heartily cooperate with the General Synod in the establishment of a first class Theological Seminary, to be under the immediate control of the General Synod" (Synod 1867: 13).

This Synodical convention in Salisbury had begun on Thursday, May 2, at 11:30 a.m. in St. John's Church and would continue through Monday, May 6. The entire Salisbury community had opportunity

to partake of Christian fellowship with the convention participants on Sunday, May 5, according to the 1867 Minutes which record the schedule of the "Sabbath Services" and show the cooperative, ecumenical spirit of the Methodist and Presbyterian congregations in inviting Lutheran pastors to preach from their pulpits:

Rev. G. D. Berheim preached in the Lutheran Church, at 10½ A. M. from St. John's Gospel, 17: and 18th verse.

Rev. S. Scherer preached in the Presbyterian Church, at 10½ A. M. from 1st John, 3:14th verse.

Rev. D. I. Dreher preached in the Methodist Church, at 10½ A. M. from Col. 1: and 20th verse.

Rev. Moser preached at Bethel Church, in the county at 10½ A. M.

The Minutes also report on the Sunday afternoon service celebrating the Eucharist at St. John's:

At 2 o'clock, P. M. the sweet tone of the Lutheran bell alone was heard, inviting the lover's [sic] of Jesus from the various congregations, to meet around one common Board.

The congregation being seated, the President of the Synod delivered a solemn and appropriate address, after which a large number of persons celebrated the death of our Divine Master. (Synod 1867: 19)

The Sunday evening schedule of preaching concludes this section of the Minutes:

Rev. Artz preached in Lutheran Church at night, from 1st John 4: and 19th verse.

Rev. S. Rothrock preached in Presbyterian Church at night, from James 1:25.

Rev. Wm. A. Julian preached in Methodist Church at night, from St. John's Gospel 15: and 1st verse. (Synod 1867: 19)

The Minutes also carry a resolution of gratitude "to the citizens of Salisbury, for their generous hospitality to the members of this Synod, and also to the pastors of the Presbyterian and Methodist Churches, for the use of their pulpits during this Convention (Synod 1867: 24).

At the Monday, May 5, session of this convention of the Synod, among the reports heard was that on "the State of Religion" and the report on "Finance." In the latter report, Pastor Cone's charge showed contributions to the Synodical Treasury as \$5.00 from Union Church and \$3.00 from "Salisbury Church." In "contributions to defray



expenses to General Synod," Union gave \$7.00 and "Salisbury Church" gave \$3.00 (Synod 1867: 20-21). In the report on "the state of religion," the committee noted that

Brother Cone speaks in flattering terms of the prospect in his pastorate, especially in the bounds of Union congregation. The brethren generally, are favored with manifest interest in hearing the Word, a growing liberality as to their support, and an increasing interest in regard to Sabbath schools. All told things indicate success. (Synod 1867: 23)

During the Monday afternoon session of this historic Synod meeting at St. John's, the "Salisbury Church," the Synod suspended further business in order to re-organize the Synodical Missionary Society. Officers elected were the Rev. S. Scherer, president; the Rev. W. Kimball, recording secretary; the Rev. D. I. Dreher, corresponding secretary; and Mr. Ransom Winecoff, treasurer (Synod 1867: 30). Thus two years after the end of the Civil War and amidst the throes of the Reconstruction, the North Carolina Synod delegates meeting in St. John's turned their thoughts, prayers, and actions to sharing the message of salvation in Christ Jesus through the organized efforts of the Synodical Missionary Society.

St. John's continued under the care of Pastor Cone in 1868; however, by August 1869, when Synod met that year in a second or "adjourned" convention, Cone's pastoral charge had increased to include not only Union and "Salisbury" but also Organ, St. Peter's, and Smith's School House [now Christ Church, E. Spencer]. Pastor Cone shared this extended pastorate with the Rev. Simeon Scherer. This shared pastorate likely constitutes the first team ministry in the history of St. John's.



Simeon Scherer

In an autobiographical sketch, Pastor Scherer wrote of his service at St. John's: "The first of March 1869 in connexion [sic] with Bro. Cone I commenced serving Organ, St. Peter's, Union, Salisbury, and Smith's School House. . . . In the month of February 1870 the joint service with Rev. W. H. Cone closed" (Scherer 4).

At a meeting of the Ministerium during the 1869 Synod convention, the Ministerium minutes record a committee responsibility assigned to Pastors Cone and Scherer. The Ministerium resolved that these two pastors

be a committee to examine Thomas Southerly, (colored,) and if in their judgement he pass a satisfactory examination, they be empowered to license him to preach and perform such ministerial acts as he may be qualified to perform; that he be placed under their care during the ensuing year; and that they have power to withdraw said license whenever they shall deem it necessary. (Synod 1869: 23)

Thomas Southerly had become a member of St. John's during the revival of February 1857 and had been received into membership by confirmation "when a door for colored members . . . opened," according to the pastor at that time, the Rev. L. C. Groseclose, who had recorded Southerly's confirmation in St. John's first record book. The Synod Minutes of 1872 show that the Rev. J. G. Neiffer, then serving as St. John's pastor, "presented the report from Thomas Southerland [sic]—colored man of Salisbury—in reference to the performance of his duties." We may safely assume that "Thomas Southerland" is the same as "Thomas Southerly." Because Pastor Neiffer succeeded Cone and Scherer at St. John's, very likely he continued the process begun by that committee of two appointed in 1869. At the 1872 Synodical convention, the president of Synod appointed a committee composed of the Rev. W. Kimball, the Rev. S. Rothrock, and two members of St. John's—J. F. Moose, and P. N. Heilig—"to examine Thomas Southerland of Salisbury," and another committee composed of the Rev. S. Scherer, the Rev. E. P. Parker, W. R. Ross and Mebane Ingle "to examine Sam'l Holt ['colored licentiate'] of Guilford County," and "confer upon them such ministerial powers, as they may deem expedient" (Synod 1872: 27). The 1874 minutes of Synod bear the next reference to this matter in recording: "The Committee to whom was referred the licensure of Thomas Southerland (colored) reported that they had performed that duty" (Synod 1874: 27). The committee was to continue, but further reference to "Southerland" has not been found. By 1885 the Ministerium of the North Carolina Synod resolved to

recommend to Synod to propose to the General Synod

North, that it elect and support a Missionary or Missionaries to labor in our territory among the colored people, and furthermore, that we volunteer to supervise said mission work, as the General Synod supervises our Missionary to India; and, in the event this proposition be accepted, we recommend Rev. D. J. Koontz as one of said Missionaries. Furthermore, we assure the General Synod North that we will give such work our earnest, moral support, and as soon as possible our pecuniary aid. (Synod 1885: 36)

Four years later, in 1889, the North Carolina Synod acted on a request from its four Negro ministers and lay representatives from their congregations to form a separate Synod. The colored brethren were organized and became "The Alpha Synod of the Evangelical Lutheran Church of Freedmen in America" (Morgan *et al.* 56-57).

Evidently in February 1870 when the joint ministry of Pastors Scherer and Cone dissolved, Pastor Cone became responsible for Organ and "Salisbury," reported in the August 1870 Synod Minutes as his charge for the year 1869-70 (Synod 1870: 17). By the time Synod met in August 1870 the Minutes carried the following statement: "The congregation in Salisbury has secured the services of a pastor of its own, which arrangement will render it necessary to make some changes in the pastorate, hitherto composed of Salisbury and Union Churches" (Synod 1870: 13).

The president's report, prepared in July 1870 for the August Synod meeting, stated that "Rev. J. G. Neiffer, of Richmond, Virginia, accepted a call to the Salisbury Church. He has recently entered upon his work at that place, and will, I understand, connect himself with this body during the present meeting." Pastor Neiffer did present his certificate and was received as a member of Synod (Synod 1870: 7).

During this 1870 Synod meeting, a plan of systematic benevolence was introduced. In this plan, amounts to be raised by the different churches were to be suggested by a Synodical committee. The amount suggested for "the Rev. J. G. Neiffer's Church—Salisbury" (St. John's) was \$30.00 (Synod 1870: 24).

Pastor Jacob Grabenstein Neiffer, a thirty-year-old native of Philadelphia, had come to St. John's shortly before the August 1870 Synod meeting. He would remain as pastor until October 1875. He had received his education at Gettysburg College (two years), Franklin and Marshall College (A.B. 1865, A.M. 1871), and Philadelphia Seminary, from which he was graduated in 1868. Ordained in 1868 by the Ministerium of Pennsylvania, Neiffer served as missionary to Richmond, Virginia, at the request of the S. W. Virginia Synod, where he started



the First English Lutheran Church before he came to Salisbury (Eisenberg 467).

Along with his pastoral responsibilities and his commitment to rebuild the Salisbury congregation, Pastor Neiffer served as secretary to the Synod in the Synodical year 1870-71 when the Rev. Samuel Rothrock was again president of Synod.

As political, social, and economic values within the town, the county, and the southern states underwent change, perhaps the pros and cons of "ecclesiastical reconstruction" were voiced in St. John's during this period of general reconstruction. Certainly Pastor Neiffer, himself a Northerner, shared his pulpit in Salisbury with a number of dedicated pastors, leaders in the Lutheran Church.

For example, the 1870 diary of the Rev. Samuel Rothrock (then in his thirty-sixth year of ministry in Rowan County) shows that he continued his concern for and association with the St. John's congregation in Salisbury. In that year he preached in St. John's at two evening services, one in January and one in April. Then in May he preached twice on one day, at both morning and evening services. He also attended the service in October celebrating the Reformation anniversary. He recorded having meals at William Crawford's and at B. F. Fraley's homes and noted overnight visits in the homes of P. N. Heilig, W. A. Walton, and B. F. Fraley (Rothrock 2: 41-54).

The January 13, 1871 edition of *The Old North State*, a local newspaper, carried the following notice pertinent to the physical renovation of St. John's:

St. John's undergoing handsome and extensive repairs. Old pulpit made finer and more becoming to sacred place it occupies. Altar and lectron [sic] made to correspond to the pulpit, a beautiful walnut railing finished in oil surrounds the chancel, a vestibule and vestry room added while a very commodius [sic] flight of steps to the main entrance is at present being built. Wall on inside frescoed and laid off in blocks to imitate heavy masonry and the nitch [sic] in which the altar stands contains a beautiful and appropriate painting by our talented townsman Christopher S. Moring. It represents the great symbol of Christianity [a cross] in delicate yet glowing colors surrounded by a heavy raised walnut panel. "The church when finished will be among the finest in our city." Expected to be ready by 22nd.

A week later, the same newspaper continued its assessment and praise of the work almost completed at St. John's:

St. John's Lutheran Church.—The repairs in the church

are nearly completed. Mr. C. S. Moring is finishing another oil painting immediately above the nitch [sic], which, when completed, will add greatly to the appearance of the already tasteful and appropriate arrangement. This will be a finely excuted pannel [sic] containing in gold letters, the sentence, "The Lord is in His Holy Temple." The workmen are busily engaged in laying the carpets and fitting up the places for the services next Sunday.—When all is finished, this Church will be a model of neatness and taste, well worth the while for all to see.

The re-opening will take place next Sunday, when a number of invited clergymen will assist the pastor in the services. The church will be open for [viewing] afternoon and night.

The next week's *Carolina Watchman* carried news of the dedication of St. John's after renovation. According to the article on January 27, the "Reverend Professor" Louis Albert Bikle conducted the service, and the Rev. Nicodemus Aldrich preached the sermon. Those attending filled the church to capacity.

On February 3, the *Watchman*, commenting on the St. John's renovation, stated that the pulpit was "lighted by gas jets within a tin reflector." The item also announced the cost of repairs to the church as being \$555.00. Another newspaper, the *Old North State*, also reported on St. John's in February editions of that paper. On February 3, the *State* noted that St. John's "lacks \$130 to meeting the whole debt incurred by new repairs." In the February 15 edition, the same newspaper commented on the "light arrangement in the pulpit" as gas jets constructed by S. E. Linton of Salisbury.

The February 24 edition of the *Carolina Watchman* reported that at St. John's thirty-three persons were confirmed, that Prof. L. A. Bikle, president of North Carolina College, was to preach there, and that the pastor of the church was the Rev. J. G. Neiffer.

According to his diary for February 24, 1871, Pastor Rothrock and his wife came to Salisbury on that day (Friday) "to attend lectures in the Lutheran Church by Rev. J. G. Neiffer." On Saturday Rothrock preached at the evening service, and on Sunday he assisted Pastor Neiffer in the administration of the Lord's Supper at a "communion meeting." The Rothrocks spent each of these three nights at the home of B. F. Fraley, but "had supper at Sheriff Walton's" on Sunday night (Rothrock 2: 57).

Rothrock returned to Salisbury on Sunday, April 16, to hear a guest preacher, the Rev. Samuel Pharr, preach in the Lutheran Church. On May 28, as president of the Synod, Rothrock attended the formal installation of the Rev. J. G. Neiffer as pastor of St. John's and delivered

a short address to the congregation in the afternoon (Rothrock 2: 59-60). Rothrock's 1871 diary carries other notations of his preaching at St. John's in mid-September and mid-October.

On June 23, both the *Carolina Watchman* and the *Old North State* reported that St. John's had been closed for extensive repairs but was ready to reopen. The *Watchman* stated specifically that the pews had been changed. The *Watchman* then assessed the result: "With these additions and earlier ones it [St. John's] constitutes without doubt one of the handsomest houses of worship in the western part of the state." On July 21, the *Old North State* mentioned a picture of the chancel of St. John's, photographed by W. F. Stapels.

The January 18, 1871, issue of the *Old North State* had carried an item dealing with the dilapidated condition of the Lutheran Cemetery and the need for a new wall. News of the building of a new wall around the Lutheran Cemetery was reported by the *Watchman* in September. On December 15, 1871, that newspaper announced that the ladies of St. John's had organized a "Benevolent Association," likely a forerunner of the Ladies' Aid Society.

A publication of interest to Salisbury Lutherans in 1872 was the Rev. G. D. Bernheim's *History of the German Settlements and of the Lutheran Church in North and South Carolina*, published in Philadelphia, Pennsylvania. Bernheim, then pastor of St. Paul's Evangelical Lutheran Church, Wilmington, North Carolina, had spent twenty-one years in collecting information. His work was so thorough as to be a basic point of reference since that time for anyone studying the history of the Lutheran Church in America or studying the history of those of Swiss or German origin in the Carolinas.

Pastor Rothrock's diary for 1872 reveals that the association between the Salisbury Church and the diarist continued to be a strong one as was Rothrock's friendship with Pastor Neiffer. For example, on the weekend of February 10, Rothrock was in Salisbury to hear "the Swiss Bell Ringers" on Saturday, and on Sunday he preached for Pastor Neiffer, "had dinner at Mrs. Ritz's, attended Sunday School in the afternoon and had supper at B. F. Fraleys." At the evening service when Pastor Neiffer preached, Rothrock opened and closed the service for him. Because Pastor Neiffer was "indisposed and confined to his room" on the next Sunday, Rothrock returned to Salisbury to serve as liturgist when "the Rev. Mr. Moore" addressed the congregation on the subject of the American Tract Society. Then on Sunday, March 17, Rothrock and Neiffer exchanged pulpits with Rothrock preaching at St. John's and Neiffer at Salem.

Another event of 1872 of interest to St. John's congregation was a conference on March 26 held at Mt. Pleasant for the purpose of starting a church paper. Likely the paper resulting from this conference



was *Our Church Paper*, edited by Lutheran ministers Socrates Henkel and Luther A. Fox of the Tennessee Synod and the "Reverend Professor" William E. Hubbert, formerly of the S. W. Virginia Synod. Rothrock attended the meeting, but his diary provides no particulars (Rothrock 1: 71). *Our Church Paper* was soon to become "recognized as voicing confessional Lutheranism" (Eisenberg 225).

Rothrock's diary offers evidence of other special events significant to St. John's in 1872. Rothrock preached there on Good Friday and assisted with the administration of the Lord's Supper on Easter Sunday when the "Rev. Professor and Editor" William E. Hubbert preached. In May, Rothrock heard the president of General Synod South, the Rev. Stephan A. Repass, preach at St. John's; and in June he heard Professor Bikle, the president of N. C. College, also preach at St. John's (Rothrock 2: 73-75).

The July 19 edition of the *Carolina Watchman* reported that "the Lutheran Church will be open again next Sunday. It has been closed for some time to allow the execution of an elaborate painting from the artistic pencil of our talented artist, Chas. Kraus." According to a researcher in Salisbury history, Mary Jane Fowler, Kraus was not a native Salisburian but had married a Miss Krimminger from Salisbury. They moved away after 1880.

As the St. John's congregation grew and flourished, such decorative efforts as that mentioned in the *Watchman* were surely not uncommon. Rothrock's diary for December 24, 1872, refers to a particularly effective seasonal decoration—"the Christmas Tree at the Lutheran Church" (Rothrock 2: 82). The tradition of the Christmas Tree at St. John's must have brought forth an impressive display each year in the church on North Main Street as all who recall worshipping in the sanctuary there mention the Christmas Tree. The service on Christmas Eve always had treats for the children in the congregation—gifts of candy and an orange—in honor and praise of the Christ Child. The tree itself, touching the high ceiling of the church, "seemed to reach to heaven."

Rothrock's diary for the new year, 1873, gives a record of some of the distinguished guest preachers and speakers who visited St. John's that year. Rothrock was liturgist when the Rev. John D. Bowles, who was soon to become president of the North Carolina Synod, preached in April. Rothrock himself preached or served as liturgist for Pastor Neiffer on occasions in February, June, and July. In September Rothrock heard the Rev. Anders R. Rude, a South Carolina pastor and editor of *The Lutheran Visitor*, preach in two services at St. John's. In October Rothrock "attended lectures in the Lutheran Church," and he "read the service" when the Rev. Philip A. Strobel, who was to become principal and professor at Mont Amoena Seminary at Mt.

Pleasant, preached at St. John's in November and in December. On the next to last day of 1873, Rothrock "met in committee to settle a money difficulty between Rev. N. Aldrich and the congregation in Salisbury" (Rothrock 2: 96).

The details of the "financial difficulty" are not recorded; however, the record in Synod Minutes shows that St. John's paid the \$30.00 apportionment to Synod as usual in 1873. Furthermore, the record suggests the stimulation of missionary activity when \$25 was designated from the \$30 "to be reserved by Synod for paying the expenses of a Traveling Missionary, when appointed" (Synod 1873: 21).

From January through December 1874 Rothrock's diary records sixteen visits to "the Lutheran Church in Salisbury." On one occasion in February, Rothrock wrote of "commencing the service but having to dismiss because of smoke in the Church." He returned two weeks later to preach. Among those ministers he heard preach at St. John's that year were Pastor Neiffer at most of the services he attended and on single occasions "the Rev. Strobel," "the Rev. Scherer," and "the Rev. Prof. Bikle" (Rothrock 2: 97-109).

In November 1874, a written record was started "to keep account of the business transactions" of St. John's Church council, then designated as "vestrymen." On November 9 the first entry was made reporting that

at a called congregational meeting, November fourth, 1874, the following vestrymen were elected to serve two and three years respectively: ELDERS P. N. Heilig and B. F. Fraley, three years; C. T. Bernhardt and George Achenback, two years. DEACONS William Smithdeal and S. E. Linton, three years; D. R. Julian and L. W. Walton, two years.

These men were installed to their respective terms by the pastor Rev. J. G. Neiffer at the morning service, November 8, 1874, the twenty-third Sunday after Trinity.

With the Church council regularly elected and installed, these officers, at the call of the pastor, assembled on the evening of November ninth, 1874, and elected L. W. Walton, Secretary, and William Smithdeal, Treasurer.

According to the Rev. Calvin L. Miller's earlier history of St. John's, "the Church Council met once each month to transact the business of the congregation and to make a record of the same. The pastor and the church council were faithful in their duties, and the congregation was growing steadily in numbers" (24).

In spite of the economic and political adversities of the time, St. John's congregation seemed to experience a resurgence of faith. As the Bicentennial Edition of the *Salisbury Post* reported in regard to this period:

Generally, the town did not show any signs of recovery until the 1880's and it had been truly a time of trial. All throughout the decade of the 70's times were hard. Editor Bruner of the Carolina Watchman wrote on New Year's Day, 1875, that he had never known such poverty in Salisbury as he had in the past year.

The year 1875 was another year of close communion for Rothrock and the Lutheran Church in Salisbury. On several occasions he helped Pastor Neiffer with services, and he himself preached six times at St. John's. Among the guest preachers there whom Rothrock heard that year were the Rev. L. Crawford and "the Rev. Professor" Hubbert from North Carolina College.

According to Miller, Pastor Neiffer had "received two calls in September, 1875, one from St. Mark's, Charlotte, and another from Zion congregation, Lima, Ohio." Accepting the call to the Ohio church, Pastor Neiffer left St. John's to begin his work at Zion on October 1.

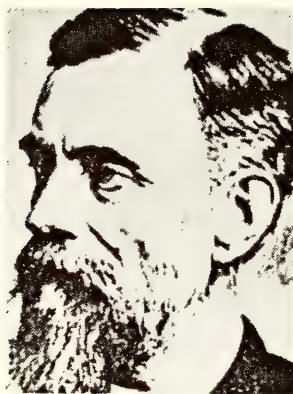
The sixty-nine communicants recorded by Aldrich in 1866 is the only such list available until Pastor Neiffer's tenure at St. John's. During Neiffer's five-year pastorate, "the communicant list grew to one hundred and eight-two." Miller provides further statistical evidence of Neiffer's fruitful ministry: "He baptized fifty-five infants, six of them were given his name and one of the six, Henderson Neiffer Miller, became St. John's first son to enter the Lutheran ministry." Miller adds that Neiffer also "married one dozen couples and laid ten of the members to their final rest in the old Lutheran Cemetery (23). As Miller pointed out, Pastor Neiffer "left St. John's in fine condition, beloved by all the citizens of the community" (24).

After their pastor moved, Rothrock preached four times for the St. John's congregation and attended two congregational meetings, one in November and the other in December. At the December 6 meeting Rothrock's diary shows in regard to the congregation's voting to call a new pastor that "upon the second balloting" the congregation "unanimously elected" the Rev. Thomas William Luther Dosh (Rothrock 2: 118).

Miller suggests the rationale of the congregation in choosing a new pastor in the fall of 1875:

St. John's, through her years of struggle, had arrived at the conclusion that if the congregation expected to take an honorable place among the sister churches of Salisbury, she must secure, as a successor to Reverend Neiffer, a pastor who would be able to give outstanding pulpit ability, and at the same time, a wise leadership for the growth of the congregation. To secure a pastor of this type, they well





Thomas William Luther Dosh

knew, would require a hundred per cent increase in salary. But this did not deter them and they sent an urgent petition calling the brilliant young pastor of St. John's, Charleston, South Carolina, the Reverend T. W. Dosh, D. D., offering a salary of one thousand dollars per year—just twice what they had been paying to their former pastors. (Miller 24)

Dr. Dosh accepted the call and began his work early in January 1876. A native of Virginia, Dosh was a graduate of Gettysburg College (1856) and Gettysburg Seminary (1858). Roanoke College had bestowed upon him the honorary degree of Doctor of Divinity in 1875. He was serving as editor of both *The Lutheran Visitor* and *The Lutheran Home* while pastor at St. John's, Salisbury, and continued to do so after he left Salisbury. Dr. Dosh's stay in Salisbury was of short duration because in the spring of 1877 he was elected president of Roanoke College to succeed Dr. D. F. Bittle, founder of the college, who had recently died.

Accepting the call of Roanoke College, Dr. Dosh began the work in Salem, Virginia, on June 1, 1877. After one year as president of Roanoke College, he resigned to accept a professorship at the Southern Lutheran Theological Seminary, which was then located at Salem, Virginia. Apparently, Dr. Dosh believed "his talents should be used directly in developing the lives of young men preparing for the gospel ministry" (Miller 24).

Rothrock's diary for the year of 1876 while Dosh was pastor of St. John's gives little information about life in the Salisbury church. The diary notes Rothrock's attendance at a meeting of the Eastern conference in Salisbury and at one service in May. On October 5 he "took Dr. Dosh to Salisbury," and returned there on October 11

“to lecture for Dr. Dosh at night but through a misunderstanding the church was not opened” (Rothrock 2: 111-126).

Twice in 1877 before Dr. Dosh left Salisbury, Rothrock came to St. John's for services. On Wednesday, March 7, Rothrock and his wife had dinner and spent the night in the home of Phoebe Brown, and “in the evening heard Dr. Dosh lecture in the Lutheran Church.” Then on Sunday night, July 8, he “preached for Dr. Dosh” (Rothrock 2: 127-130).

The record of St. John's vestry meetings for 1877 shows that these were held in various locations: at the stores of Col. P. N. Heilig and William Smithdeal, in private homes, and in the auditorium of the church. The vestrymen elected C. T. Bernhardt delegate to Synod for 1877. Evidently, financial concerns burdened the congregation at this time because at their February meeting “Mrs. Moose and Mrs. Brown were appointed a special committee to solicit additional subscriptions to pastor's salary for the ensuing year 1877” Council 1: 18).

After May 1877, the congregation remained without a pastor for almost a year. When guest preachers were available, they were invited to hold services at St. John's. On May 13, 1878, the congregation issued a call to the Rev. William J. Smith, who had just been ordained on May 5 at Friedens Church. A native of Boonsboro, Maryland, Pastor Smith was a graduate of Roanoke College (1875) and of the Southern Seminary (1878) in Salem, Virginia.

Though he remained at St. John's for five years, Pastor Smith's initial call was for a one-year term at salary of \$600 for the year.

One matter of concern during Smith's pastorate was the need for a parsonage. The council authorized the pastor to solicit subscriptions so that a parsonage might be built. With a goal of \$700, Pastor Smith was able to raise a subscription of \$625, and the council authorized the building to begin (Miller 25). Another action of the council was the hiring of a sexton for \$2.50 per month.

The council or vestry in 1878 met in a room in the church then called the “Vestry room.” At one of the meetings in 1878, according to the vestry record book, one of the members was brought before the vestry because of drunkenness and profane language, “all of which being sinful and unbecoming a church member.” He was given a lecture by the pastor, and then professed his sorrow and penitence in compliance with the discipline of the church. No further action was taken in the matter (Council 1: 29).

Another concern of the council at nearly every monthly meeting was the problem of raising money for the pastor's salary. Annual subscriptions and free will offerings did not bring in enough money.

The "laying of assessments" upon members, as Synod assessed churches for apportionments, brought a negative response. The "envelope system with monthly returns" did not produce the needed income either. General economic deprivation in this period after the war was a contributing factor in the problem of having enough money to pay the pastor.

Although financial matters plagued St. John's at this time, having a pastor in residence after a year without regular services was to have the expected salutary effect. Pastor Smith's coming to St. John's also provided an additional benefit in that Robert G. Kizer, Mrs. Smith's brother, also came to St. John's and gave generously of his time and talent to the St. John's Sunday School program and to other educational work in the church (Miller 26). As will be seen later in this history, Kizer's work and influence in the congregation was surely noteworthy.

The only reference in Rothrock's diary in any way pertinent to St. John's in 1879 was his notation on Sunday, November 9, as follows: "This my regular day for Organ Church. Rev. Smith of Salisbury filled the appointment" (2: 147). Rothrock visited Salisbury almost weekly in 1879 and 1880, usually on Wednesday or Thursdays according to his diary entries.

Although Rothrock had turned seventy in November 1879, he was still active and able, and once again he was elected president of Synod at the meeting at Holy Trinity, Mount Pleasant, on Wednesday, April 28, 1880. At that meeting Col. P. N. Heilig, St. John's delegate, was elected treasurer of Synod (Synod 1880: 6). Col. Heilig was to continue as treasurer of Synod from 1880 until 1890.

At the Saturday, May 1, session of Synod Rothrock, aided by the other officers of Synod, ordained the Rev. J. D. Koontz, the first black Lutheran pastor officially to be ordained by the North Carolina Synod, and the first black to serve on any synodical committee. In 1899 Koontz was elected president of the "Alpha Synod of the Evangelical Lutheran Church of Freedmen in America" at its formation (Moore 5-6). Rothrock recorded this historic event in his diary on May 1, 1880: "Being aided by the officer of Synod, ordained James Koontz (colored) to labor among the colored people" (Rothrock 2: 151).

In 1880 minutes of only two meetings of the vestry of St. John's were recorded. Few records of activity in 1881 exist. Rothrock's diary notes his two visits to Salisbury pertinent to St. John's in 1881. In May he had had dinner at the home of "Rev. Smith" and in July had gone to Salisbury again to hear an address on the subject of Prohibition (Rothrock 2: 160). In a fight led by the Women's Christian Temperance Union to abolish sales of alcoholic beverages, members



of St. John's congregation signed a petition to have no liquor stores or bars within three miles of the church. The Women's Christian Temperance Union was an outgrowth of the Temperance Society, an organization supported by Rothrock.

One activity of significance to St. John's in 1881 was the organization of a church choir—the members and organist appointed by the vestry. How long St. John's had had an organ is not known.

Other items from the Council Minutes for 1881 include the erection of a fence around the church yard, presumably to keep out stray cows and other animals. Another item noted that two members of the church were suspended for misconduct.

Also, the problem of paying the preacher's salary was still a concern in 1881. Because the minister's call was routinely under a one-year contract arrangement, the congregation could not issue a call for a subsequent year until they had paid the current year's salary and pledged the subscriptions for the ensuing year. In 1881 each member was assessed in order to pay the salary. In June of that year a monthly-envelope system was introduced by action of the council (Council 1: 37).

Because of disagreements with other synods, the North Carolina Synod had withdrawn from the General Synod South and allied with the Tennessee Synod in 1871. In 1881 one matter affecting all the Lutheran Churches in the state was that of the North Carolina Synod's rejoining the General Synod South. This action proved to be a step towards eventual formation of The United Synod South (Morgan *et al.* 59).

Very little activity was recorded in the St. John's vestry minutes for 1882. That year was apparently one of relative tranquility and growth under Pastor Smith's leadership.

Rothrock's diary indicates that he was called to Salisbury on April 20, 1882 to baptize "Frederick Reimer's child, the parents being native Germans and unacquainted with the English language" (Rothrock 2: 167). Evidently St. John's no longer required a bilingual pastor as was needed in the early days when the congregation had many native Germans as founding members. Thus it was quite natural in 1882 that Rothrock, a survivor of the German-speaking generation, be called upon to administer the sacrament of baptism in the German language for this family.

No minutes were recorded for the St. John's vestry or council meetings in 1883; however, the local newspapers do provide information as to some important matters pertinent to this congregation at that time. For example, the *Carolina Watchman* on February 1, 1883, published the following:

A New Lutheran Church Contemplated.—The Lutheran

congregation have under contemplation, the building of a new church. This action is necessary for several reasons: the present building being too small and is also considered dangerous—the walls being sprung. Rev. Mr. Smith has drawn designs that are very attractive and the estimates for the building will cost \$8000.00. This is very moderate for a congregation estimated to be worth a quarter of a million. Rev. Mr. Smith has resigned his position as pastor in charge, but can be induced to stay, provided the congregation build the new church within a reasonable time.

The “worth” estimate in this news item must have referred to property as cash flow was apparently negligible. Evidently the congregation could not agree to build a new church at that time because two weeks later on February 15, the *Watchman* announced: “Rev. W. J. Smith resigns and goes to Roanoke.”

Nearly three months later on May 3, the *Watchman* carried this item: “The Lutheran Church building has been condemned—the congregation have no pastor at present and are worshipping with other denominations until arrangements can be made.”

Dismal as that newspaper notice appears, another published in the *Watchman* three months later on August 2 dispels any notion that the St. John's congregation had succumbed to despair: “Lutherans decide to build new church, have torn down old church and have materials on hand for new one.”

Four months later, the December 6 edition of the *Watchman* carried this announcement and invitation:

Laying Corner Stone.—The corner stone of the new Lutheran church. in North Ward, corner of Main and Liberty Streets will be laid with due ceremony next Saturday, Dec. 8th, at 12 o'clock. Citizens respectfully invited to attend.

According to his diary on December 8, 1883, Rothrock “assisted in laying the corner stone of the new Lutheran Church” (Rothrock 2: 181).

Less than a week later on December 13, the *Watchman* offered a description of the building in progress:

The walls of the new Lutheran church, under the direction of Mr. Small, the architect and contractor, are building up very rapidly. He kindly showed us the designs. The general architecture is gothic. Two spires or towers are to adorn the exterior. The Taller one will be 86 feet and the other 66. They are ornamental and the church when completed will be very attractive.

After Smith went to Virginia in 1883, the congregation was without a resident pastor until the Rev. William Stoudenmire, an 1880 graduate of Southern Seminary, transferring from the Maryland Synod, accepted a call to begin his work at St. John's on October 1, 1884. In the minutes of the Church council, in the month of his arrival, the new church was still under construction, and Reverend Stoudenmire's duties were largely to act as financial representative to secure funds to complete the church and to cancel the borrowed funds expended in the erection of the Church building.

Church vestry minutes for October 14, 1884, reveal: "The original contract, a motion to send the pastor out collecting for the Church building, was lost. After some discussion and a willingness expressed by the Pastor to go on such an errand at any time, a motion to adjourn was adopted." On Nov. 6th, 1884, the congregation then meeting in the Court House resolved "that the Pastor go out collecting, and that the vestry be a committee to arrange and advise in regard to the entire matter" (Council 1: 40-41).

This arrangement was apparently not entirely satisfactory to any concerned. The frustrations Pastor Stoudenmire encountered on behalf of the congregation were detailed in the local newspaper as will be seen, but the pleasures of congregational activities were reported too. For example, the June 25, 1885, *Carolina Watchman* announced:

Lutheran Sunday School Picnic.—The Lutheran Sunday School will go out picnicing next Tuesday. They expect to spend the day at Dunn's mountain. All who intend to join the company will meet at the parsonage at [?] o'clock. The children and baskets will be conveyed in vehicles appropriate. We expect to have a merry and cheery day, as the Lutheran children have never seen this romantic spot.

In spite of the joyful tone of the announcement of the Sunday School picnic, the same edition of the *Watchman* carried an item about St. John's that seemed to have acid mixed with the ink in reporting:

The Lutheran Congregation.—After the regular service on last Sunday morning, held in the Court-house—the church not yet ready for use—the pastor, Rev. Wm. Stoudenmire, read a report of his collections North. The report showed that he had collected \$2,006.50 in cash; and gotten pledges for \$640 more, making in all, an aggregate of \$2,646.50. This is very encouraging to the members of the church, and shows an earnest zeal on the part of the new pastor to do good; to help the helpless, even in the humiliating work of begging money for the completion of their church. It was



hardly expected that this congregation—the wealthiest in town—would have consented to such an arrangement, yet it seems to have been necessary.

The item also noted that the congregation was then holding “regular services at ten and a half o'clock a.m. each Sabbath in the Court-house, until the church is completed.”

Another item, headed “Lutheran Notes,” on July 9 recorded the good news that “Seven new members were added to St. John's Ev. Lutheran congregation, of Salisbury, on Sunday last.” The same columnist also reported that the pastor, Stoudenmire, would commence “The canvass of the North Carolina Synod in behalf of the Salisbury Church by spending the coming Sabbath with Rev. C. A. Rose, at Franklin and Christ's Church; the third Sunday with Rev. W. A. Lutz, Pres. of N. C. Synod, at Enochville.” The column concluded with the notation:

The last several days here have been very interesting to the Lutheran people of town, as work on their new church is resumed, and the promise of the boss workman has been given to have the church ready for dedication by the 1st of September next.

While the *Watchman* reported on August 20, 1885, that the new Lutheran church was “going up slowly but steadily” and that Pastor Stoudenmire was “out soliciting funds,” the town of Salisbury was “doing a good piece of work on Lee Street just opposite the Lutheran Grave Yard.” The *Watchman* proclaimed Lee Street had “long been a most wretched piece of road” and that citizens would “be glad to know” that it had been “thoroughly graded” and was “being laid with . . . stone-quartz . . . hauled from Capt. Jim Crawford's farm, a mile and a half south of town.”

Several months later the *North Carolina Herald* reported on the nearly-completed new Lutheran Church:

. . . it is an ornament to Salisbury, lofty, grand, and solemn. One is impressed with the holiness of the place; colored glass windows subdue the strong light and give the interior of the church this semi dark illumination, so much sought by our feudal forefathers. We hope the Lutherans will soon be able to worship in their beautiful church.

The December 3, 1885 *Watchman* carried this notice: “The Evangelical Lutheran congregation will have their first service in their new church on Sunday.” Both the *Watchman* and the *Herald* recorded times for regular services. The *Herald* published on December 3 the following: “Church Directory, St. John's Lutheran Church. Rev. Wm. Stoudenmire, Pastor. Sunday services at 11½ a.m. Sunday School at

3 p.m. Evening Services at 7 p.m. Prayer meeting every Wednesday at 7 p.m.”

When on June 11, 1886, Stoudenmire produced the “itemized statement of his trips as financial agent North and through N. C. Synod for completion of Evangelical Lutheran Church, Salisbury” (Council 1: 44), he ended twenty months of a successful but unusual ministry to the congregation of St. John’s. From this church, his only pastorate in North Carolina, Stoudenmire went to serve in the East Ohio Synod (Brown *et al.* 210).

One event of great importance to the Lutheran Church in the South that involved the congregation of St. John’s during the pastorate of Stoudenmire was the Diet [Conference] of the Evangelical Lutheran Church in the South, meeting in Salisbury on November 12-13, 1884. Because the new church building was under construction, the members of St. John’s served as hosts to this conference held in the Court House, where the congregation was currently holding Sunday services at that time. The St. John’s committee responsible for arrangements concerning the entertainment of delegates and visitors included Col. P. N. Heilig, C. L. Bernhardt, and J. A. Rendleman. Delegates to this conference came from all the Synods in the South except that of Mississippi. Among the clerical delegates to the Diet were W. A. Lutz, S. Rothrock, G. F. Schaeffer, J. D. Shirey, and J. A. Linn. The North Carolina Lay Delegates were Col. P. N. Heilig, Capt. J. A. Fisher, Jesse W. Miller, and J. F. Patterson. E. T. Goodman was a lay delegate unable to attend.

The purpose of the Diet was to inaugurate “a more general organic union properly based on the Confessions of the Church, invested with proper powers, among the Lutheran Synods in the South” (Morgan *et al.* 59). At this meeting a constitution was adopted and “all rejoiced in the discovery of a newly experienced oneness and fraternity” (Eisenberg 228). Among the resolutions of gratitude for hospitality and closure, the Diet adopted one giving delegates opportunity to “contribute to a window in the new Lutheran Church in this place, to be called the Diet Memorial Window” (Diet 1884: 14).

A second Diet was convened at Roanoke, Virginia, on June 24, 1886, pursuant to the action of the Diet held in Salisbury, which “adopted the Basis for a more general union of the Synods” and the congregations of which they were composed, and which designed a constitution “for the government of such more general union.”

The “establishment of the more general, organic union” was approved and “effected on the Basis and Constitution indicated, under the title of the United Synod of the Evangelical Lutheran Church in the South” (Morgan *et al.* 59). Thus the General Synod South, to which the North Carolina Synod belonged, changed its name as it

merged into one general body.

In the minutes of the governing body at St. John's in 1886 a change in terminology is marked: On April 23, 1886, is recorded "the *Vestry* met." Thereafter, as, for example, on June 11, 1886, is recorded "the *Council* met."

The year 1886 marked not only such changes as that of the nomenclature of the governing body but also brought a change in the pastorate of St. John's.

According to Miller, "Following the resignation of Stoudenmire, the attention of the congregation was called to the Rev. Charles Banks King, a young man who had just completed his theological training at Gettysburg Theological Seminary, and who desired to take work in the foreign field, preferably in Africa. But failing to pass the physical examination, on account of a heart condition, the Lord directed him to St. John's, Salisbury" (26). He had first preached in the church on September 19th and again two weeks later. After hearing his second sermon, the congregation met immediately after the service on Oct. 3, 1886, and unanimously voted to call Pastor King at a salary of six hundred dollars per year. He promptly accepted and took up the work, retroactively, to the first of October (Council 1: 45). Pastor King's acceptance of this call was to mark the beginning of a decade of growth and progress for St. John's congregation.



Salisbury N.C. Nov. 9<sup>th</sup> 1874

At a called congregational meeting on the evening of 4<sup>th</sup> of November, the following persons were regularly elected as vestrymen of St John's Ev. Lutheran Church to serve for two & three years respectively.

P. N. Hurlig } elders for three years -  
B. F. Fralley }

C. J. Bernhardt } elders for two years  
Bro Achenback }

Wm Smithdeal } deacons for three years  
S. E. Linton }

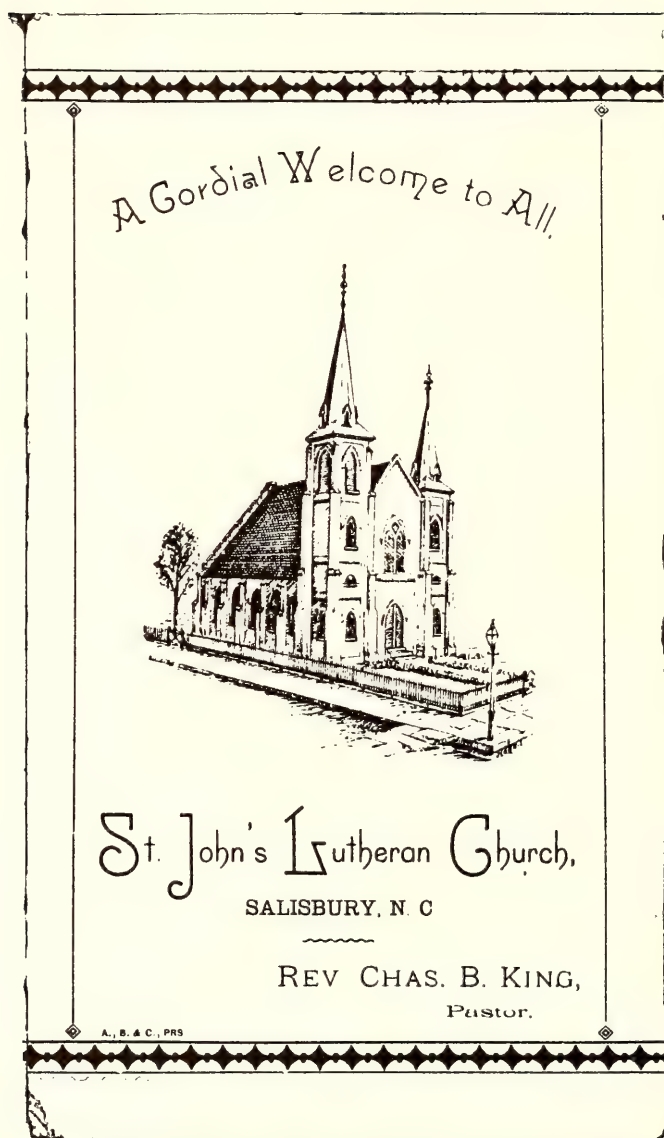
H. R. Julian } deacons for two years  
L. W. Walton }

On Sunday 123<sup>rd</sup> aft Trinity Nov. 8<sup>th</sup> 1874 the following above named persons:

C. J. Bernhardt } elders  
Bro Achenback }

Wm Smithdeal }  
S. E. Linton } deacons  
H. R. Julian }  
L. W. Walton }

after solemnly taking upon them the obligation of their respective offices, were by the pastor, Rev L. S. Nuffer, duly installed and inducted into office. The installation took place at the regular morning service on above named day. -



This sketch of St. John's fourth church building, the second structure on North Main Street, is from an evangelism leaflet in the archives of the Theological Seminary Library, Gettysburg, Pennsylvania. The church was built in 1885 and dedicated in 1889.

## CHAPTER SEVEN

1887-1927

In the course of history there are times when positive forces seem to converge after much background drudgery has been endured and the occasion is right for a dedicated engineer to splice the parts together. Such was the time at St. John's when the congregation called the Rev. Charles Banks King to be their pastor in October 1886.



Charles Banks King

At his first meeting with the church council after becoming pastor, King presented the names of twelve persons (eight by certificate and four by confirmation) who desired to become members of St. John's. Innovative action to deal with a lingering financial problem also marked this meeting. Evidently payments for the stained-glass windows in the new church had not been made. The decision at that council meeting was to reduce the "price" from \$35 to \$25 for the windows "bought" or "subscribed" by members (Council 1: 47). An investigative committee was appointed "to see those whose names are on windows, as to whether they wish to take the windows by paying twenty-five dollars or have their names erased." Another action at this council meeting was the appointment of Miss Carrie Rendleman as church organist.

In December 1886 King organized the Women's Home and Foreign Missionary Society. His interests obviously lay in education as well as missions for he also applied to the church council for permission to



teach two hours a day at the Presbyterian School. The council granted his request.

Financial matters dominated the council minutes in 1887. The record shows that some of the unused furniture from the old church was sold. The council reimbursed the Ladies Aid Society "for amt. pd. (\$60) by them for furnishing the altar, etc.," a new reading desk was purchased for \$19, and a new woodhouse was built on the parsonage lot. After the council made plans "to settle up financially for the present year" (1: 56), they voted to "call" Pastor King for a second year at a salary of \$800. To raise this salary, the council voted that each member be assessed five dollars, in keeping with synodical recommendations, but this action was later rescinded in favor of "subscriptions as heretofore" (1: 57-59).

In December 1887 Pastor King called a meeting of Council to devise a way to pay off the church debt. They agreed that "the congregation [was to] be given an opportunity to subscribe the amount desired, namely \$1,000.00." This amount was "divided into shares of \$5.00 each" with the congregation's subscribing to these shares. If all the shares were not taken "by the following Sabbath," then a committee was to visit "those who were not at church and those who were there but did not subscribe" (1: 60). Evidently the plan worked fairly well because on March 13, 1889, J. A. Rendleman reported that all the subscriptions for the church debt had been paid except \$90.

Although not Lutheran in origin, a revival conducted in Salisbury at the Farmer's Warehouse on the corner of Fisher and Church Streets in 1887 must have effected change in the lives of some of St. John's congregation. That change was likely more economic than religious. According to historian James Brawley, the evangelist R. G. Pearson in his discourse at the warehouse on November 9, 1887, "stressed the fact that the great number of poor and indigent people of the county ought to be and must be helped not by gifts and alms but by a chance to make an honest living." Pearson's "solution was a cotton factory." This solution was echoed the following day by John S. Henderson when he stated that "next to religion Salisbury most needed a cotton factory" (Brawley 221). Evidently the factory was organized because sixteen months later on March 13, 1889, the minutes of St. John's Council carried a notice of "the Union services to be held at the Cotton Factory" (Council 1: 67).

Members of St. John's congregation must have noted, too, the celebration of the Golden Wedding Anniversary of the Rev. Samuel Rothrock and Mrs. Rothrock on September 14, 1887, at their home



Carrie Rendleman

at Gold Hill where they received greetings and congratulations from governors and other dignitaries as well as from neighbors and friends, according to the Rothrocks' anniversary booklet. Though in his seventies, Rothrock maintained his interest in and association with the St. John's congregation. For example, in May 1888 Rothrock's diary records that he came to Salisbury to attend a meeting of the Women's Home and Foreign Missionary Society (2: 212).

In the early months of 1889 the debt for the fourth church building was paid in full, and plans were made for a dedicatory service on Sunday, May 19. As he was to participate in the service, Rothrock came to Salisbury on May 18 and spent the night at the home of Welborn Fraley. At the service on Sunday, Dr. William Spencer Bowman of Savannah, Georgia, preached the dedication sermon. At the request of Pastor King and the Church Council, Rothrock conducted the ritual of dedication.

The account of this event in the *Carolina Watchman* for May 23 was that "Dr. Bowman of Savannah preached the dedicatory sermon at St. John's; Rev. Sam'l Rothrock and the pastor assisted." Dr. Bowman, then pastor of Ascension Lutheran Church, Savannah, was a distinguished clergyman, who had served as president (1871) and vice-president (1876) of the South Carolina Synod and as president of the General Synod South (1884). In 1890, he would become pastor of St. Mark's, Charlotte, and remain there until 1897 (Brown *et al.* 29).

The *North Carolina Herald* reported on May 29, 1889, that a hail-storm at 4 o'clock on the previous Sunday, a week after the dedication, did "considerable damage to the Lutheran Church . . . smashing the large memorial window." The window was replaced. Vigilant in caring for church property, the council of 1890 then took an unprecedented action. To provide protection for the church, the council that year took out lightning and storm insurance at a cost of two dollars per year.

A major action of the 1890 council had to do with church policy. A constitution with by-laws was drafted, and two hundred copies were printed and distributed to the members of St. John's for study in October 1890. Then at a congregational meeting on November 9, this document was adopted.\*

During this progressive period for St. John's congregation, that good friend of the congregation, Samuel Rothrock suffered the loss of his wife on April 30, 1890. The Rev. H. A. Trexler preached the funeral on May 1. A large congregation of people, no doubt including many friends from St. John's, attended the service at Union Church, in whose cemetery Mrs. Rothrock was buried.

\* See Appendix L.

A year later, during June 1891, Rothrock in his eighties made a final journey to visit his relatives and his childhood home. The account in his diary of this odyssey is recorded here:

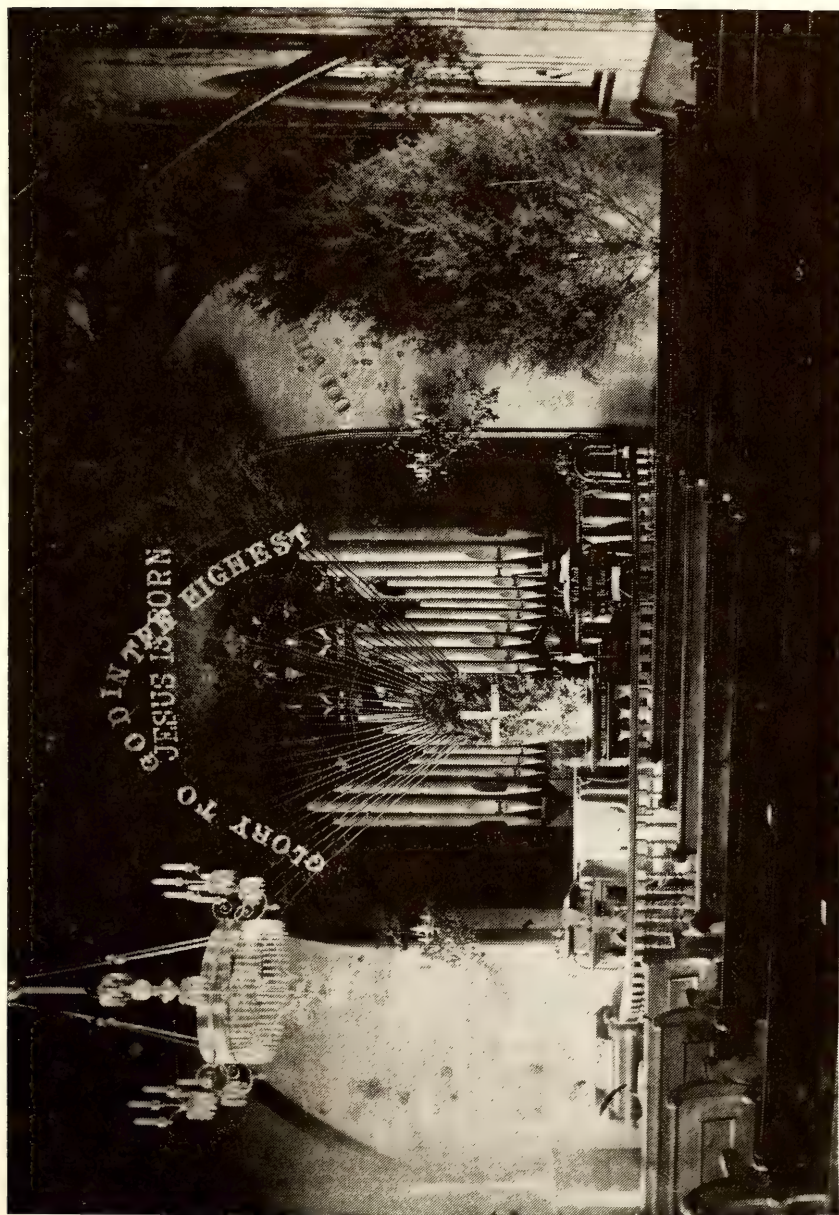
Mon. 8 Took the train at Rockwell to Salisbury. Stopped at Mr. W. C. Fraley's and remained overnight. Tues. 9 Took the train in the morning for Lexington and was met here by Caleb Peeler who carried me to his house. Wed. 10 Went with Sister Salome Peeler to Winston, stopped at Calvin Miller's & remained till Friday 12th. Here met with sister Mary probably for the last time. Frid. 12 Returned to Caleb Peeler's. Called to see Eliza and Anna Rothrock. Dinner here. Called also to see Charles Rothrock. Supper here. Returned to C. Peeler's. Sat. 13 Went with sister Salome to see Hugh Beckerdite's daughters, thence to Michel Bodenhamer's. Dinner here. Returned to C. Peeler's. Sun. 14 Went with Esther Lutz to Friedburg and heard Rev. Hall preach. Visited also the graveyard where my parents are buried. Returned to C. Peeler's. Mon. 15 Started for home. Master Peeler Nifong brought me to Lexington, there took the train for Salisbury, then took the train for Gold Hill, thence returned home. (2: 230)

As the congregation of St. John's became more affluent, the church benefitted in a number of ways. For example, in 1891 a new bell was bought for the church. The church had several benefactors that year. Mrs. Nancy Smith willed \$50 to St. John's, and T. P. Johnson "through love and affection for his deceased wife" gave to the church through "the present council and their successors in office" 333 acres of land in Nassau County, Florida (Council 1: 109). A two-manual organ, built by M. P. Moller of Hagerstown, Maryland, was purchased for the church at a cost of \$1200, and in October of that year, Pastor King's salary was raised to \$900, and he was given the use of the parsonage (1: 99-115).

In 1891, also, more opportunities for higher education in a Lutheran institution became available to Salisbury Lutherans as Lenoir College opened its doors in Hickory, North Carolina. In 1923 the name of this institution would be changed to Lenoir-Rhyne College.

The year 1892 brought a new look to the interior of the church. A wooden rail was placed between the organ and the pulpit. The organ stood in the chancel to the rear of the altar and in front of the Diet Memorial window. The Sunday School, through its money-making "quilt plan" had purchased a new silver-plated chandelier for the sanctuary and the Ladies Aid Society had bought a new altar for the chancel.





Chancel of St. John's Evangelical Lutheran Church, 1892.

After consultation with the choir, the 1892 council hired Miss A. Gowan to be organist. Her salary was five dollars per month (1: 117).

A column in the *Carolina Watchman* for December 8, 1892, provides a visitor's impression of a service at St. John's at that time:

The Lutheran Church. Last Sunday ye localizer had an opportunity of attending service at the Lutheran church in this city. Notwithstanding a residence of several months in Salisbury, this was our first visit to this place of divine worship. We were much pleased. The church building is a handsome structure within and without. A beautiful chandelier suspended from the ceiling sheds a brilliant light at night. An elegant pipe organ, recently purchased, and costing \$1200, sends forth in distinct but melodious tones, its sacred music. These material requisites mark a spirit of enterprise quite commendable in this congregation. But, really, our German people, of whom Lutherans are largely composed, seldom do things by halves. The pastor, Rev. C. B. King chose for his text: "Be diligent in duty, fervent in spirit serving the Lord," or words to that effect. His sermon was logical and forceful throughout. Rev. King has an originality about him, an independence of thought and a plainness of speech and manner that we admire. He is apparently thirty-five years of age, and has, we are inclined to think, a bright and useful future before him. We would not omit to say that the choir is a good one and did excellent singing. Salisbury is blessed with religious denominations, and this scribe will probably have more to say along this line in the future.

The columnist's praise of the "excellent singing" of the St. John's choir and the "melodious tones" of the "elegant pipe organ" points up the tradition of good music in the history of this church. Concern for their music motivated the council on September 26, 1894, to "examine and find out cost of enlarging or building niche for organ and have same tuned if necessary." A week later the organ had been tuned and put in first-class shape, and the window behind the organ had been sealed up to protect the organ from dampness (Council 1: 133-134).

In November 1894, the Lutheran Church at large and St. John's in particular mourned the loss of a great friend and benefactor. The Rev. Samuel Rothrock, faithful servant of Christ in the Lutheran Church, died on November 2. Indicative of this aged pastor's interest in and encouragement to young pastors is his diary's record of a visit to St. Peter's Church on Sunday, February 19, 1893, to hear the Rev. W. P. Huddle preach his first sermon to his new congregation. One of



the final entries in Rothrock's diary was written three months later on May 27, 1893. Although it was penned five months before his death, that entry, simple and brief, is poignant and appropriate: "At Home" (2: 237).

The good Pastor Rothrock had left his indelible mark upon the life and history of St. John's congregation. His influence continues to this day. Among Rothrock's descendants are Attorney Archibald Rufty and his family, who have continued Rothrock's concern for the church as active members of St. John's.

Although the Lutheran Church in Salisbury had grown and changed since Rothrock had first come to be its pastor more than sixty years before, one constant remained—that of financial concern. The 1890's were years reflecting that problem. Before the idea of a planned-budget system was introduced, financial matters were managed at St. John's, as at most churches and institutions, with cash flow but no cash on hand and not much in the bank. When a financial need arose, the congregation was solicited for contributions so that the appropriate disbursement could be made. At times, "collections" were not current with immediate needs. At St. John's, temporary loans were arranged from funds of the church auxiliaries such as the Ladies Aid Society, whose loan had been reimbursed in 1887, and that of the "little workers" in 1890 (Council 1: 81). On occasion, the council requested the pastor to call a congregational meeting, as in 1891, to raise money to "liquidate present indebtedness of the church" (1: 103). This haphazard financial management, so common at that time, often resulted in embarrassment when the treasurer had to report, as one did in March 1895, that "there was no money in the treasury and that the account in the bank had been over drawn" (1: 136). Evidently during these years, a responsibility of the council was to remind congregational members of their financial obligations to the church. That stewardship of church property was an increasing responsibility was shown in 1895 when the council insured the church for \$3500 and the furniture for \$1500 (1: 139).

The economic climate of Rowan County was undergoing change and improvement in 1896 when repair shops for steam engines of the Southern Railway (North Carolina Railroad) began operation in Spencer. Even earlier the job market had been expanded by the need for workers to erect the mammoth railway repair shops. Wages for workmen in the shops and for the crews on long distance runs on freight and passenger trains stimulated the overall economy of the Salisbury area.

As these changes occurred in the economic life of the town, St. John's was to experience change of another kind. After ten years of productive service as pastor of St. John's and eight of those years



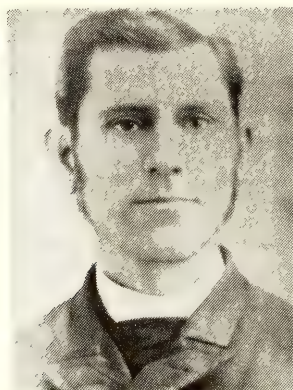
as secretary of the North Carolina Synod, Pastor King resigned his charge in Salisbury, April 26, 1896 (1: 145). He then moved to Charlotte where he founded Elizabeth College, a Lutheran school for young women, located at the present site of Presbyterian Hospital. Pastor King received from the St. John's congregation a document of resolutions expressing gratitude for service, and regret for his departure, and inviting him to visit and preach at St. John's anytime he was in Salisbury.



Beulah Bernhardt

During this period, the music department of St. John's underwent change as well. Miss Carrie Rendleman had returned as organist, succeeding Miss A. Gowan in February 1894 and serving until January 15, 1896, when Miss Beulah Bernhardt accepted that position.

In October 1896, after hearing the Rev. Levi E. Busby preach in Salisbury at St. John's "with a view of [his] accepting a call," the congregation extended the call to Busby, offering him a salary of \$900 and the use of the parsonage. He accepted the call and began his pastorate at St. John's on November 1, 1896. Busby, a graduate of Newberry College and Southern Seminary, came to St. John's from Luther Chapel (now Wittenberg Church), Leesville, South Carolina.



Levi E. Busby

A year later, the then current practice of "calling" the pastor annually is indicated in the Council minutes for October 6, 1897, as recorded:

Moved, Seconded and carried that this being the regular annual meeting night [of Council] to extend call to pastor

for another year, Mr. R. V. Lanier placed in nomination Rev. L. E. Busby our former pastor and said nomination was seconded by Messrs Winecoff and Heilig at a salary of nine hundred dollars per annum and the parsonage, said salary to be paid monthly which said nomination was carried unanimously. (1: 157)

This call was tendered after subscriptions had been pledged to pay the salary offered. Prior to this annual "call" process, as early as July 1 the pastor and the church treasurer had sent to each member a printed letter of solicitation for subscriptions to pay the pastor's salary and to raise money for the other expenses outlined in the letter. The letter closed with an individual summary for each member, showing the amount already subscribed, the amount paid, and the amount due.

As can be seen from the example shown, an operational budget was actually laid out, and subscription was used for the pastor's salary.

By August 1898, a plan for "improvement" [and renovation] of the church, submitted by "Mr. Meacham," was accepted by the congregation, provided money could be raised. At the October Council meeting a building committee was appointed: P. H. Thompson, J. M. Peacock, and T. C. Linn with Pastor Busby and Treasurer A. W. Winecoff as advisory members. At the same meeting, the council voted unanimously "that Pastor Busby be called as pastor for the ensuing [sic] year at the same salary" (1: 168-169).

In 1898 seeds were planted for another Evangelical Lutheran Church in Salisbury when three Lutheran laymen—Luther Lentz, Adolphus Lentz, and Joe Wiley—organized a Sunday School for the people living in the south section of town. This Sunday School eventually developed into what is known in North Carolina Lutheran Synod records as the "Chestnut Hill Lutheran Mission." The congregation was first organized as Mt. Zion Lutheran Church on August 13, 1899. The name was changed to "Ebenezer" because another church in the North Carolina Synod at that time bore the name "Mt. Zion." Then on January 20, 1901, records show: "The name of the Lutheran Church on Chestnut Hill has been changed from Ebenezer to Haven" (Isenhour n. pag.). St. John's, herself once a recipient of mission funding, was one of the sister churches that through the Synod helped establish this Chestnut Hill mission which ultimately became Haven Evangelical Lutheran Church, located today at 207 West Harrison Street near Chestnut Hill Cemetery in Salisbury.

At this point, attention must be given to the fact that in 1899 another St. John's Lutheran Church was organized in Salisbury. As early as 1891 the Rev. Nelson John Bakke, a missionary from the

## What It Costs to Run St. John's Lutheran Church.

**F**ACTS ARE stubborn things. They are still more stubborn when backed up by figures. We give you both, in order to secure your individual and personal interest in the financial affairs of the congregation. It takes money to run the church just as it takes money to run any worldly enterprise. That which costs nothing is worth nothing. If our religion is evangelical it will cost each of us something to support it. As compared with its importance, Religion costs less than any other institution, and every dollar invested will bring larger and surer returns. Thousands will testify to the truthfulness of this assertion. Will you make the experiment, and thus test the matter for yourself?

With the most rigid economy, it requires an expenditure of \$1,425 to run St. John's Church each synodical year beginning May 1st. How much of this amount do you pay, or are you willing to pay?

Of this amount \$1,200 is used for local current expenses, and \$225 go to the synodical, orphan, educational, home and foreign missionary funds.

Local expenses include—

Pastor's Salary,	-	-	-	\$900 00
Organist's Salary,	-	-	-	60 00
Janitor's Services,	-	-	-	75 00
Coal, Wood and Gas Bills,	-	-	-	75 00
Stationery and Printers' Bills,	-	-	-	25 00
Repair Fund,	-	-	-	65 00
Total,				\$1,200 00

The amount, \$225, above mentioned, embraces the following:

For Missions:

Home,	-	-	-	\$83 50
Foreign,	-	-	-	50 50
				\$134 00

For Synodical Assessment:

Synod's Treasury,	-	-	-	15 00
Home Missions,	-	-	-	15 00
Church Extension,	-	-	-	10 00
Beneficiary Education,	-	-	-	15 00
				55 00
Theological Professor's Salary,	-	-	-	16 00
Orphan Fund,	-	-	-	20 00
Total,				\$225 00



The Women's Missionary Society nobly undertakes to raise the amount for missions, \$134; the Sunday School will try to raise the amount for the orphan fund, \$20; while the balance of \$71 will have to be raised by the congregation by means of envelope collections or otherwise. For this purpose envelopes will be distributed among the membership.

With our present membership the entire sum of \$1,425 can be raised at the cost of 1½ cents per member per day! Surely this brings the Gospel with its countless privileges and blessings within the reach of the very poorest of men and women. At such a trifling cost, no man should ever make an excuse for not supporting the Gospel and the work of the church.

Remember that the failure of any member to pay his or her share entails an additional burden upon others or involves the church in debt—a condition which is always to be deplored and which seriously cripples the progress and prosperity of the Lord's kingdom.

The Scripture rule for making your offerings to the Lord is "Upon the first day of the week, let every one of you lay by him in store as God hath prospered him." (1 Cor. 16:2). By strict compliance with this rule you will be enabled to meet your church obligations, and at the same time the church work can be prosecuted without delay.

This statement is made for your information, and it is sincerely hoped that you will cheerfully co-operate to the extent of your ability in raising the amount stated.

Rest assured that the Lord's blessing will descend upon all those who sacrifice for the good of His kingdom in the world.

Signed,

L. E. BUSBY, PASTOR.

A. W. WINECOFF, TREASURER.

Salisbury, N. C., July 1, 1897.

N. B.—Below find statement of your church dues to pastor's salary. Please note the same, and assist the Treasurer in meeting bills promptly:

*Miss Lou Smith*

In account with St. John's Evangelical Lutheran Church.

Amount subscribed to July 15th instant, \$.....

" paid " " " 55

Amount due, - - -

☞ Payment to be made to A. W. WINECOFF, Treasurer.

Synodical Conference, came to minister to the Negro Lutherans in Rowan County. According to former Salisbury Mayor Wiley Lash, these Lutherans met first in a house on South Caldwell Street and later in the Ferrand Building on Horah Street in Salisbury. Even without a church building, the congregation grew. About 1899 the congregation organized as St. John's Lutheran Church, and in 1905 Mayor Lash's father, the Rev. Wiley Hezekiah Lash, constructed a church building of wood at what is now 731 West Innes Street. By 1900 the congregation had twenty-six baptised members. This congregation began a school for the education of their children. This school, in a log cabin, offered the first opportunity for education to Negro children in the west side of Salisbury. This congregation eventually merged with those of Gold Hill, Rockwell, and Bostian Crossroads and became Crown in Glory Lutheran Church, now located at 517 East Bank Street in Salisbury (Lash 1-9). After the present St. John's Evangelical Lutheran Church was built at 200 West Innes Street and until Crown in Glory Lutheran Church was organized there were actually two Lutheran Churches with the name "St. John's" on West Innes Street.

In 1899 the financial condition of St. John's Evangelical Lutheran Church, then located on North Main Street, had improved. In November the St. John's Council acquired a new furnace for the church, and a "committee on relief" within the congregation collected money to look after needy people. In December 1900 the Church Council resolved "that the Treasurer deposit all . . . church funds with the Savings Bank of Salisbury" (Council 1: 189). In January 1903 the Salisbury Savings Bank was purchased by Wachovia Bank and Trust Company and was given the name of that company (Brawley 277).

As the nineteenth century ended, the women of St. John's were given more active roles in the financial affairs of the church, particularly the raising of money. In 1896, "the Synodical assessment not having been paid," Mrs. W. H. Miller and Miss Beulah Bernhardt became a committee, appointed by the Council, to visit the congregation and raise money to make up the Synodical Apportionment. Two and a half years later eight women were named to a committee to assist in raising money for church "improvement." By September 1900 another committee of women was asked "to collect back dues for local expenses of the church." In November of that year, the council minutes noted that "a vote of thanks was tendered the pastor and ladies of the congregation for their successful management of the fair" (1: 188). The "fair" may have been a money-raising venture similar to the present-day "bazaar" sponsored by some churches. That the "fair" may have added considerably to the treasury of one of the auxiliaries of the church is suggested in an entry in the council minutes

for January 3, 1901. Evidently the council had not repaid money borrowed from the auxiliary after the "fair" until the Council voted at this January meeting that "the Ladies of the Church" be "allowed the privilege of collecting arrearages [sic] in payment for the amount borrowed of them by council." At the February meeting, the Council voted "to ask the ladies to raise a sufficient amount by subscription to pay off some pressing indebtedness of the church and to collect back dues" (1: 191). Obviously the all-male Council recognized the effectiveness demonstrated by the women who had cooperated in these financial endeavors. As industry increased in the Salisbury area, the working man at his job put in approximately ten hours per day six days a week in order to support his family. In those days relatively few women worked outside the home, and thus the participation of women in church activities was not only expected but also imperative.

With the \$1700 raised for "church improvements" in 1898, the financial condition of St. John's was strong enough by 1901 to complete the renovation and refurbishment planned earlier. The parsonage was repaired for six dollars and painted for one dollar. Remodeling the "auditorium" of the church cost \$4,060. This work included papering the church and installation of a new steel ceiling. An anonymous donor replaced all the old pews with new ones. The *Lutheran Visitor* of May 3, 1924, tells that a white marble tablet placed on the wall behind the pulpit was "commemorative of the spirit in which the church had been enlarged." In 1902 additional work, including repairs to the Church's towers, concluded this phase of "improvements."



1899 "Tablet" from Church on North Main Street.



During Pastor Busby's work at St. John's, he had also served as secretary of the synod, 1898-1900. North Carolina honored him with the doctor of divinity degree in 1901. In 1902, he left St. John's to respond to a call to Holy Trinity, Mount Pleasant, that included his becoming not only pastor of that church but also co-principal of the Carolina English and Classical School there. *Life Sketches of Lutheran Ministers* provides an evaluation of Pastor Busby from Jenssen's *American Lutheran Biographies*: "In his preaching he was plain, practical, and pungent, fearless in denouncing wrong-doing and error; persuasive in urging men to better life, enthusiastic in defense of the gospel" (Brown *et al.* 35). After Busby's untimely death at Mount Pleasant in 1903, Mrs. Busby and their teen-aged daughter returned to Salisbury and to St. John's. The daughter, Miss Virginia Busby, would become church organist, serving St. John's for about twenty years.



James Herbert Wilson

The next pastor of St. John's was the Rev. James Herbert Wilson, another graduate of Newberry College and Southern Seminary, who had previously served churches in South Carolina. During his brief pastorate, 1902-1906, the North Carolina Synod met at St. John's on April 28, 1903, to celebrate the Centennial Convention in the church where the Synod was organized. Officers serving at this Centennial meeting were the Rev. Robert C. Holland, president; the Rev. George H. Cox, vice-president; the Rev. V. Y. Boozer, secretary; and Mr. James D. Heilig, treasurer (Synod 1903: 1).

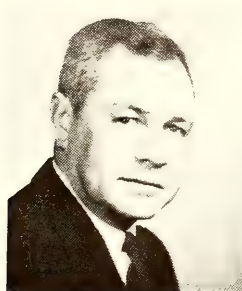
At this point in the history of St. John's emphasis should be given to unusual service to Synod by members of the Heilig family from St. John's. The first Heilig to serve as treasurer of Synod was Major Lawson G. Heilig. In 1863 and 1864, his first two years, Major Heilig



Paul Nathaniel Heilig



James D. Heilig



Charles S. Heilig

paid invoices on bills with Confederate money. He served for four more years after the Civil War from 1872 through 1875, completing a total of six years in all. His brother, Colonel P. Nathaniel Heilig, served as Synod treasurer for ten consecutive years, 1880-1889. When James D. Heilig, the son of Colonel Heilig and the nephew of Major Heilig, was elected Synod treasurer in 1896, he served in that position through 1929, a total of thirty-four years. Succeeding his father as Synod treasurer in 1930, Charles S. Heilig would serve through 1975, a total of forty-six years. Thus these members of St. John's, four men from one family, gave a record ninety-six years to the office of treasurer of the North Carolina Synod.



Michael Middleton Kinard

When James D. Heilig was in his eleventh year as Synod treasurer, Dr. Michael Middleton Kinard, a native of Prosperity, South Carolina, came to St. John's as pastor on September 1, 1906. Dr. Kinard was educated at Newberry College, Southern Seminary, the University of South Carolina, and Pennsylvania (Gettysburg) College. He had honorary doctorates from Newberry College and Pennsylvania College. Dr. Kinard came to St. John's from a pastorate in Knoxville, Tennessee. While at St. John's, he served as president of the United Synod South, 1918-1920; as a member of the United Lutheran Church in America Board of Foreign Missions, 1918-1920; and as a member of the Board of Southern Seminary, 1914-1920. He provided St. John's congregation with strong leadership in his fourteen years as pastor.

Although there are no extant Minutes of Church Council from June 12, 1901 to May 1, 1912, other sources provide information about church activities for these years. The Synod records for 1909, for example, show the enormous growth of St. John's in statistical terms. There were in that year of Kinard's ministry 575 members—425 confirmed, 150 baptised. Of these members, 400 were reported as active. The Sunday School numbered twenty-five teachers and 300 "scholars." The church was valued at \$20,500, and the parsonage, at \$2500. The indebtedness was \$1000 (1909: n. pag.).

Perhaps the growth in membership occurred in part because of increased mobility, brought about by improvement in roads and vastly improved transportation. The automobile and the train helped to open job opportunities in town to those who lived in the county. Many county residents at this time had moved into Salisbury and had become members of the "town church" (Agner 12-15).

One source of information about St. John's in this period is the



*Rowan County Lutheran*, published from December 1908 through January 1911. This publication, edited by the Rev. W. B. Aull, was in newsletter format, sent out "on a mission of love for the Lutheran people of Rowan County." As Aull explained in the Foreword of the first issue, "We want every pastor to tell his people through these Columns the things they have done that they may be encouraged, and the things they have opportunity to do, that they may work more earnestly."

In reporting to the *Rowan County Lutheran* on the activities pertinent to St. John's, Dr. Kinard recorded baptisms, weddings, and funerals as well as special services and events. The baptismal services were often held in the afternoon. Weddings were performed in the church, the parsonage, or in private homes. The directory, published by Dr. Kinard, showed "regular" services "every Sunday at 11 a. m. and 7:30 p. m." with Sunday School and the Men's Bible Class meeting at 3:00 p. m. The summer schedule showed Sunday School at 9:45 a. m. and the Men's Bible Class at 4:00 p. m. Morning services remained at 11:00 a. m. in summer, but the vesper service was at 8:00 p. m.

In reporting Reformation services, sponsored by the Lutheran Pastors Association of Rowan County, on November 1, 1908, Dr. Kinard commented,

Whilst we did not have the attendance from our rural pastorates so much desired, still we had quite a number of them and 14 pastors. Large numbers of non-Lutherans in the city came to the services so that we had the auditorium of the church and Sunday School rooms all thrown together and completely filled. The invited speaker, Rev. J. E. Whittaker, D. D. of Lancaster, Pa., was in one of his best moods and made a profound and everlasting impression on all who heard him in his masterful discourse. The fact that the Rowan County Association secured Dr. Whittaker for China Grove and Salisbury on Nov. 1, opened the way for the Lutherans at Lynchburg, Va., Lenoir College, and Roanoke College to enjoy a visit and an address from this able scholar and divine.

Apparently St. John's Lutheran Church was the regular meeting center for the Rowan Lutheran Pastors Association. The group sponsored not only the Reformation services but also a "Sunday School Normal" each year. The "Sunday School Normal" was a three-day workshop or training school for Sunday School teachers.

In the same issue of the *Rowan County Lutheran* Dr. Kinard noted that Thanksgiving services in St. John's on November 26 had been "well attended" and that "the usual Orphans [sic] Home offerings

were gathered" for the Home at Salem, Virginia.

Support of the Orphan Home by St. John's congregation was again evident in Dr. Kinard's report of the "inspiring and helpful" Christmas services when offerings were made for the Home. Dr. Kinard also wrote of Christmas gifts to him and his family from the members of St. John's. He said in part, "Several pairs of golden Eagles [ten-dollar gold coins] were among the gifts to the pastor from council and congregation. Such tangible evidence are greatly appreciated as substantial tokens of esteem and consideration on the part of a devoted and loyal people. They stimulate to even greater efforts."

In this same issue of the publication for January 1909, Dr. Kinard spotlighted the Men's Bible Class which he taught each Sunday afternoon and the Sunday School and its primary department, which he had organized. He began his comments by saying that the Men's Bible Class

is composed of the young men of the church who propose to do systematic Bible study. The text book studied for the present is "Bible Teachings", by Dr. Joseph Stump. The Sunday School of St. John's is in a flourishing condition. Of three hundred enrollment some eighty or more are in the primary department under the care of three most competent and efficient teachers who are all three valued teachers in our city school. The cradle-roll belongs also to this department but is not included in the eighty named.

Dr. Kinard had pointed out that the Men's Bible Class, which he taught, was then meeting at 2:30 p. m. rather than at the Sunday School hour because he was teaching an adult catechetical class during the Sunday School hour at 3:30 p. m. The class for younger catechumens was meeting each Friday. Sunday at St. John's in those years was an entire day and evening in church for both pastor and people.

In February 1909 Dr. Kinard again commented on the growth of St. John's Sunday School and on "the pastor's Men's Bible Class, 50 strong." The Sunday School, he said, "is rapidly outgrowing its present quarters although the school room has not been built many years. The school will be forced to use the church auditorium for at least a while."

In stressing the importance of Bible study, Dr. Kinard's stance was patently critical:

We dare not entrust this work to others. We must do it ourselves in our churches, catechetical class, our Sunday Schools, and our Bible classes. The desultory teaching of the indefinable Barraca class at the Y.M.C.A. with all its questionable methods of enlargement and conduct can never be

a substitute for the right thing to be taught and the right way to teach it.

Our young men must be trained in the knowledge of God's word according to the views and doctrines of the church of our fathers. This we must do if we would rightly defend the faith once delivered to the saints.

Another matter stressed by Dr. Kinard was the need for all officers and teachers of the Sunday School to plan to attend the Sunday School Normal arranged for July 1909 at Lenoir College.

One of the important visitors to St. John's in February 1909 was the Rev. R. C. Holland, D. D., President of the Foreign Mission Board of the United Synod of the Lutheran Church in the South. According to Dr. Kinard, Dr. Holland "presented the cause and claims of the Foreign Mission work of the Southern Lutheran Church in an earnest, clear, and eloquent way."

In the March 1909 issue of the *Rowan County Lutheran* Dr. Kinard's announcements give us a sense of St. John's preparation for Easter during that period:

Lenten services are being held each week in St. John's Lutheran Church. A congregational meeting will be held Sunday, March 28, to elect deacons and elders who serve two years.

The installation of the officers to be chosen will take place on Palm Sunday morning at the 11 o'clock services. The Women's Missionary Society of the congregation will observe the week of prayer at the usual time, holding the meeting each afternoon of the week preceding Holy Week. Palm Sunday will be a day of in-gathering at St. John's. One feature of the day will be the confirmation of a good size class of catechumens together with the reception of a number of members by letter or transfer from other Lutheran churches. The afternoon of the day to be known as children's day. The leading feature to be the presentation of children at the font for the rite of Holy Baptism.

The Sunday School will furnish the music, singing suitable hymns for the day and event.

At the hour for vespers the concluding services of the missionary series will be held with special music by the choir and congregation, and a missionary sermon by the pastor Dr. Kinard. The week of prayer envelopes together with the offering for the evening, will be for the treasury of the Woman's Society.

Preparations are in progress for the Easter services. Holy



week will be appropriately observed by the church with daily services leading to Easter day and Easter joy.

As a follow-up the April 1909 issue carried Kinard's report of eleven young persons confirmed and three baptised on Palm Sunday. He also noted that "St. John's Sunday School sent 30 dozen of eggs to the Orphans Home at Salem, Va. for the children's Easter in the Home." He briefly recounted the events of Easter Sunday, "a very full day":

Regular services appropriate to Easter with preparatory and holy communion services. Collections good. The Men's Bible Class held an interesting meeting at 2:30 discussing the resurrection of Christ and his followers. The Sunday School held a suitable service at 3:30 with reading of suitable scripture and music commemorative of the resurrection of Jesus the Christ.

The Vesper services at 7:45 concluded the series of services through Holy Week.

Another item pertinent to the 1909 Easter celebration at St. John's was carried in the May 1909 issue of the *Rowan County Lutheran*:

The ladies of St. John's secured for their pastor's use a beautiful new summer weight clerical gown which he wore for the first time on Easter Sunday morning. It is very pretty. The robe was made by Cox Sons and Vinning of New York City.

An account of another notable visitor to St. John's also gives further insight to the life of St. John's in 1909:

Sunday, May 2, St. John's was favored with two able sermons by Rev. Dr. A. G. Voigt, dean of our Theological Seminary of the United Synod South. Dr. Voigt spent the time in Salisbury as the guest of Dr. M. M. Kinard who represents the first class of the Seminary to graduate under Dr. Voigt, 1887.

Dr. Voigt also addressed our Men's Bible Class in St. John's on the afternoon of May 2, and afterwards expressed himself as perfectly delighted with such a promising future for St. John's in this fine body of young men the evidence of St. John's great future strength and growing usefulness.

Just as the Men's Bible Class seems representative of spiritual strength at St. John's, the notation of "recent improvements in St. John's church" suggests material growth in such items as "a re-table to the altar with the words Holy-Holy-Holy in letters of pure gold leaf placed on the front pannel [sic]."

The extant copies of the *Rowan County Lutheran* also reveal prac-

tices in regard to council elections. According to the April 1909 issue, a rotation system was in effect with "one-half the elders and deacons" being selected "each year for a term of two years." The growth in church membership necessitated the congregation's amending the constitution "so as to allow the election of four additional deacons." As the June 1909 issue reported, "St. John's Church grows in official and numerical strength and in efficiency with the passing days." The July 1909 issue reported that the number of deacons "was changed from 6 to 10 so that now the official body of the church is composed of six elders and ten deacons."

Another report from the same issue of the *Rowan County Lutheran* carried this testimonial to the prosperity of St. John's during this period:

The spirit of improvement is manifestly growing in the congregation, and by next month we hope to be able to chronicle the improvements contemplated on the exterior of the church. The interior of the church was beautified last Summer at a cost of some \$500. The exterior will cost more than that when completed.

Evidence of St. John's attention to the needs of the pastor is the news item in the *Rowan County Lutheran*, July 1909, detailing the pastor's vacation:

St. John's through her council, has extended to the pastor the usual annual summer vacation of one month and Dr. Kinard begins to enjoy the same with July 17. The first half will be spent in the mountains of Western North Carolina, the other half in Walhalla, S. C. the home of Mrs. Kinard.

Another item that registered St. John's progressive participation in educative programs was one in the July 1909 issue, recording news of the "Sunday School Normal" at Hickory:

Rev. Dr. M. M. Kinard, Prof. R. G. Kizer, Bismarck Capps, Esq. and Mrs. T. Edgar Johnston are the representatives from St. John's Sunday School to the S. S. Normal at Hickory. Dr. Kinard as pastor, Prof. Kizer as Superintendent, Mr. Capps, representative from the main School and teacher of one of the Bible classes in the school, while Mrs. Johnston represents the primary department of which she is principal. This flourishing department is one of the delights of the school and congregation of St. John's.

Dr. Kinard had organized the primary department at St. John's and, therefore, evidently took pleasure in reporting this item.

Apparent pleasure and pride in a report on the physical "improve-

ments" of the church can also be seen in this notice from August 1909:

The St. John's Lutheran church building is being beautified on the exterior. All the wood work is being repainted and the brick work all worked over afresh. When completed the church will present a new and attractive appearance. The interior was all beautified last summer. The vacation period of the pastor is used by the improvement committee of council to good account. This will make St. John's the most attractive church in the city. The pastor's vacation does not arrest the work of the Sunday School or of the Men's Bible class in the least.

In October 1909 a follow-up notice on the "improvements" to the church reflects satisfaction with the location and the appearance of the church: "The church building of old St. John's in her fresh new exterior of grey and cream, standing on the commanding corner of North Main and Liberty streets, facing the handsome new \$125,000 station of the Southern Railway attracts attention as never before."



St. John's Evangelical Lutheran Church,  
"beautified" in 1909.  
Parsonage built circa 1878.



Plans for 1909 Reformation services at St. John's were announced in the same issue of the *Rowan County Lutheran*. Two services, one at 11:00 a. m. and the other at 7:00 p. m. were planned for Sunday, October 31, in the church. Dr. A. G. Voigt, dean of the theological seminary at Mount Pleasant, South Carolina, and president of the United Synod, was to preach at both services. Dr. Kinard emphasized in his report that St. John's choir was "preparing special music appropriate to the great festival of the Reformation." He cited among "other anthems to be rendered" one by Dr. Samuel Schmauk, "The Lord is our Refuge and Strength." He also noted that the Sunday School would "hold special services on that day at 4 p. m. at which time special offerings will be taken for the Home Mission Board's work of the United Synod."

The second volume of the *Rowan County Lutheran* began publication in December 1909. In the combined January-February 1910 issue, another item recording more St. John's "improvements," was presented:

The work of the congregation in St. John's is progressing. The church building has been greatly improved so that it is now the neatest and by far the most attractive of all the church buildings in the city, whilst the congregation is the oldest in Salisbury. Granolithic walks have been laid along all the approaches to the church and Sunday school room. The lawn in front of the church has been put in fine shape and sown in blue grass. The art glass windows throughout the church have been repaired and the item of expense incurred by this work is assumed by the Ladies Aid Society of the church.

The same issue carried the report of Thanksgiving services held on Thanksgiving Day 1909 at St. John's. Again the offerings for the day went to the Orphan Home at Salem, Virginia. A special notation from this report indicates the generosity of individual members as well: "Some of the ladies of the congregation donated 12 mattresses to the Orphan Home at Salem, Va. recently. They were made by Mr. Jas. D. Heilig and shipped by him to the Home for the ladies."

In December 1909, the *Rowan County Lutheran* reported an issue commanding much attention at a meeting of the Northern Conference of the North Carolina Synod. At issue was the need to locate the Theological Seminary then at Mount Pleasant, South Carolina, "in a place desirable to the whole United Synod, and plan for it a larger future." Noting that "the Board of Trade of Salisbury has expressed itself as earnestly favorable to an effort to secure the location of our Theological Seminary in Salisbury," the Conference expressed resolutions of confidence that "the Lutherans of the city of Salisbury and of

the entire county of Rowan" would "heartily aid in offering suitable inducements to this end." Dr. Kinard, pastor of St. John's and president of the Conference was appointed to appear before the Commission of the United Synod to plead this cause. The January-February 1910 *Rowan County Lutheran* offered further information:

Salisbury, led by St. John's Lutheran church, and further aided by the Lutheran people in the vicinity made a most commendable effort to secure the location of the Lutheran Theological Seminary of the United Synod in Salisbury. Taking into account all that the several propositions carried with them, there can be no doubt but that Salisbury made by far the fairest and most comprehensive offer of the three cities competing for the locating of the school. The building of streets and similar roads, and granolithic sidewalks to the very entrance of the Seminary grounds, running of water pipes to the grounds and guaranteeing water for domestic use, fire protection, sewerage complete and all securely pledged together with either one of seven free sites ranging from 6 to 16 acres, valued conservatively at \$500 per acre and to this all \$14,350 in money and you have what safely represents about \$30,000.

That too in the logical center of the territory of the United Synod.

In spite of the support mustered for the location of the seminary in Salisbury, the final decision was that it should go to Columbia, South Carolina, where it remains today.

The 1910 January-February edition of the *Rowan County Lutheran* also marked another milestone of dedicated service in the life of St. John's and then summarized the 1909 Christmas activities:

With the year 1909 Prof. R. G. Kizer, the efficient superintendent of St. John's Sunday school completed twenty-one years of faithful service in that official position. The Assistant Superintendent Mr. A. H. Snider, in the name of the School on the first Sunday of the New Year, presented Prof. Kizer with a visible token of appreciation of his valued services. There was likewise visible evidence of appreciation of the token on the part of the superintendent. The mutual relations are beautiful and helpful. The Christmas exercises were very good. Fine weather, church and Sunday school room crowded throughout. The tree was perhaps the prettiest yet. Every member of the school was remembered and given substantial proof of interest. The pastor was presented with a nice snug little purse of gold from his people which token

along with others he greatly appreciates. The Christmas offerings were for Orphan Home. The communion services first Sunday in January were largely attended.

The final issue of the *Rowan County Lutheran* used in this history is that of April 1910. This issue provides ample evidence of the life of the church beginning with a description of the Palm Sunday services at St. John's as "glorious and uplifting." The Easter Celebration is also described:

Easter Sunday was an ideal day and St. John's enjoyed a most delightful service. An unusually large number took advantage of the occasion to commune. The chancel of the church was very tastily decorated with Calla and Easter lillies, ferns and cut flowers. Everything was white and green. On the center of the re-table of the altar stood a beautiful solid brass altar cross, the gift of the Young People's Society of St. John's.

The evening services were given over to the rendering of the Easter service, "A World Wide Message" prepared by Rev. and Mrs. E. C. Cronk. Congregation and Sunday school joined heartily in rendering this helpful service. Rev. R. R. Sowers made a real good Missionary address on this occasion. The offerings were for Foreign Missions.

Sowers, pastor of Bethel, was reputed to be "a speaker of rare gifts" (Brown *et al.* 200).

According to another report, St. John's had "enjoyed a splendid social gathering in the Sunday School rooms after midweek services" on March 30. The report also explains that two such social occasions at St. John's were held each year—one "at the close of the Easter festival and the other at the Reformation season."

That St. John's had already become a gathering center for auxiliaries of the Synod is apparent because announcements pertinent to such meetings at St. John's in April 1910 include those of the following: the Executive Committee of the Women's Home and Foreign Missionary Society of the North Carolina Lutheran Synod; the joint committee of the North Carolina Lutheran Synod and the North Carolina Conference of the Lutheran Tennessee Synod pertinent to the next Sunday School Normal; and the Lutheran Pastors Association of Rowan County.

The *Rowan County Lutheran*, October 1908 to April 1910, portrays St. John's as an active, thriving congregation. The schedule of St. John's activities shows regular monthly meetings of each of the following auxiliaries: the Ladies Aid Society, the Women's Home and Foreign Missionary Society, and the Young People's Society. These issues of the publication also show the esteem in which Dr. Kinard was held



# **Reformation Festival**

**St. John's Lutheran Church, Salisbury, N. C.**

OCTOBER 30th, 1910

**Rev. Dr. M. M. KINARD, Pastor.**

## **PROGRAM**

### **11 A. M.**

Prelude—Cast thy burden on the Lord. Choir.

Introit for Reformation—Page 60, Book of Worship.

Gloria Patri, Kyrie, Gloria in Excelsis.

Collect for Reformation Day.

Epistle Phil. 3:17-21. Gospel Matt. 22:15-22.

Apostle's Creed.

Hymn 237—The Church's one Foundation.

—Sermon—The Reformation—a Religious Movement, by Rev. M. L. Stirewalt.

Votem.—Offertory—Offerings.

Solo—By Miss Eleanor Stecher.

Prayer.

Hymn 240—Ein' Feste Burg—Benediction.

### **3:30 P. M.**

Special services by Sunday School and Young People's Society.

Address—By Rev. C. I. Morgan on "Some Luther Places Visited in 1910."

### **7:30 P. M.**

Vesper Services—Hymn 244.

Sermon—The Reformation—an Educational Movement, by Rev. M. L. Stirewalt.—Prayer—Offerings.

Solo—Miss Eleanor Stecher.

Hymn 247—Benediction.

**November 2nd, 1910, 8 P. M.**

Reformation Celebration.

if judged by his engagements as a speaker at a number of places throughout the Synod on special occasions.

The Reformation Festival at St. John's in 1910 was a two-day celebration with guest preachers and special music. One of the guests was the Rev. C. I. Morgan, pastor of Haven, Salisbury, who would become editor of the *Rowan County Lutheran* in the following year. The other distinguished speaker was the Rev. M. L. Stirewalt [Sr.], professor of Bible and Ancient Languages at Lenoir College, who would eventually serve as pastor of St. John's, 1930-38.

Celebratory services such as that of Reformation helped to nurture the spiritual growth of the Church and to add to the physical size of the congregation. By 1912 St. John's numbered 389 "contributing" members. Among the routine business matters handled by the 1912 Council were the establishment of a "sinking fund" to pay off the indebtedness of the church, the vote to make the church year conform with the synodical year, arrangements for repairs to the woodshed and the furnace, and the appointment of a committee to confer with the mayor of Salisbury regarding the "objectionable citizens residing between the church and the depot" (Council 2: 3-9).

The year 1913 saw the formation of another important auxiliary of the church. Under the leadership of Dr. Kinard, the Lutheran Brotherhood was organized at St. John's (2: 18). This organization became an arm of the church that proved influential in the spread of Christianity and the expansion of the Lutheran Church in Salisbury. The actions of the 1913 Council included the determination of property lines between the church and the Crawford estate, permission to the Crawfords to use the alleyway behind the church, the gift of used Books of Worship to "the Colored Lutheran Church," and arrangements for Piedmont Electric Company to "wire church and furnish a fixture for \$163" (2: 10-18).

In 1914 after twenty-five years of service, R. G. Kizer resigned as superintendent of the Sunday School. Kizer, an educator, had served as Superintendent of the Salisbury Schools for a number of years and as County Schools Superintendent from 1885 to 1891. A. H. Snider succeeded Kizer as St. John's Sunday School Superintendent.

A major action of the 1914 Council was the decision to enlarge and renovate the Sunday School quarters at a proposed cost of \$6000. This renovation was to include the extension of the Sunday School area and the church auditorium along lines indicated by the architect, H. E. Bonitz, of Wilmington.



R. G. Kizer



St. John's Evangelical Lutheran Church, remodeled 1916.





Members of St. John's Men's Bible Class, c. 1916, photographed in front of the church on North Main Street.

A building committee was appointed, and the church and grounds committee appeared before the Salisbury City Council to ask that the old houses in front of the Sunday School area be removed. Solicitation of funds for remodeling were then begun. Another action in 1914 pertinent to church property was the Council's letting a contract for \$135 to install sewerage in the parsonage, then being used as rental property.

The missionary spirit was apparent in other actions of the Council in that year. St. John's pledged to Synod \$40 in support of Calvary Lutheran Church in Spencer, North Carolina, and the Council voted to pay Dr. Kinard's expense to the Laymen's Missionary Convention in Columbia, South Carolina. Approximately seventy-five members of the congregation subscribed to *The Lutheran Visitor*, a church paper (2: 20-35).

The 1915 Minutes of Synod show St. John's with 650 active and 150 baptised members and fifty catechumens. As the church grew in numerical strength, more "improvements" were made. New arc (electric) lights were installed in the Sunday School area at a cost of \$60. The organ was overhauled and a new motor installed for \$225. The newly hired architect, H. E. Bonitz, received \$100, one third of his fee, as a first installment for his services to St. John's. Physical growth in numbers stimulated fiscal capability. The congregation pledged \$5,247 for the building fund. Because of his increased expenses, Dr. Kinard requested a \$20 per month increase in salary. He was given a \$150 increase for the year (Council 2: 36-44).

Dr. Kinard's leadership in the church at large was recognized again in 1915. As a delegate from the United Synod of the South, he attended General Council, meeting that year in Akron, Ohio.

As the work of renovation continued throughout 1916, the Minutes of the Council reveal action relevant to the work of refurbishing the church. For example, when J. Q. and A. H. Wertz requested permission to put in a stained glass window in memory of their father, the Council authorized the building committee to provide suitable glass for two windows in the transept near the choir loft. Among other things, new services books were purchased, the Council asked the Ladies Aid Society to buy new carpet for the Church, and two gas lights at the front of the church were wired for electricity (2: 50-65). The Council also planned to mail special invitations "for our first service in our new church" to each member.

Among other actions in 1916, the Council increased the insurance on the church to \$10,000. Although interest in the use of individual communion cups surfaced as early as 1913, it was not until 1916 that the Council agreed upon "adopting the individual communion cups with the opening of our new [remodeled] church." The practice

of using a common cup continued at St. John's until 1917 when the newly renovated sanctuary was ready for use.

Also in 1916 the Council naturally dealt with concerns not directly related to the remodeling project. A donation of \$5 was made to the Salvation Army, and repairs to the parsonage, costing \$34.15, were authorized.

The work of beautification and remodeling with attendant refurbishing continued in 1917. The Luther League gave an "eagle" lectern, costing \$250, for use in the chancel of the church. The pastor's wife personally made all the sets of vestments for pulpit, altar, and lectern with fabric furnished by the Luther League. A notice board and hymn-board were placed in the church for the first time. The total cost of renovation was \$25,000, including \$3,500 for a new organ (2: 66-81).

In July 1917 a special offering was collected to pay for the new communion ware. The Ladies Aid Society assumed the payment on the balance due.

Finally all was ready. July 29, 1917, was the day set for the Renovation Dedication Service. Dr. Kinard was assisted in the ritual of dedication by the President of Synod, the Rev. C. A. Brown, who also preached the celebratory sermon.

During his vacation in August 1917 Dr. Kinard supplied the mission in Hendersonville, North Carolina, with his services as preacher, according to *The Catawba Lutheran*. The Hendersonville mission was the only mission congregation without a regular pastor at that time.

Another festival occasion of unusual celebration at St. John's in 1917 was that during the week of November 4-8 when the congregation observed its Sesquicentennial Anniversary, the Quadricentennial Anniversary of the Protestant Reformation, and the thirtieth anniversary of Pastor Kinard's ordination. These three anniversaries were celebrated along with a history-making convention of the United Synod of the South held at St. John's during that week.

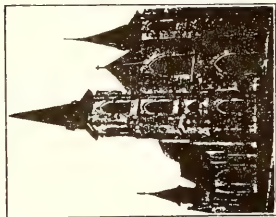
This momentous week in the life of St. John's congregation began on Sunday, November 4, with the 11:00 a. m. service in the church. The *Salisbury Evening Post* on November 5, 1917, described the service as follows:

St. John's Lutheran church was packed to its capacity Sunday morning with members and friends of the congregation to attend a special service in celebration, of the one hundred and fiftieth anniversary of the organization of this congregation, which was first launched as a congregation in 1767. Four Lutheran ministers assisted in the service, these being the pastor, Rev. Dr. M. M. Kinard, Rev. Dr. A. G. Voight [sic], dean of the Theological Seminary at Columbia,





# One Hundred and Fiftieth Anniversary of



**ST. JOHN'S EVANGELICAL LUTHERAN CHURCH.**  
 Rev. M. M. Kinard, Ph. D., D. D., Pastor  
 Salisbury, N. C., Nov. 4th, 1917.

## CHURCH COUNCIL:

### ELDERS:

R. G. KIZER, Vice-Chairman  
 R. B. BRITTAIN  
 Dr. C. M. VAN POOLE,  
 H. A. HULSHOUSE,  
 T. E. O'INSON,  
 J. C. DEATON.

### Com. of Ch. & Grounds:

W. M. COOK,  
 W. F. HATTZ,  
 R. L. BERNHARDT,  
 R. L. JULIAN,  
 W. D. MORGAN.



### DEACONS:

R. L. BERNHARDT,  
 W. F. HATTZ, Sec.  
 V. H. SNIDER, Supt. S. S.  
 V. L. SIFFERD, Asst. Supt.  
 M. M. COOK, Treas. [Local Funda.]  
 J. L. FISHER, Treas. [Pledge Funda.]  
 W. M. SNIDER, Treas. Synod. [Local Funda.]  
 GEO. M. BERNHARDT,  
 R. L. JULIAN,  
 W. D. MORGAN.

### PASTOR, Chairman

**Committee on Music:** W. M. Cook, C. M. Brown, W. M. Snider.  
**Ushers:** Geo. M. Bernhardt, S. T. Trexler, L. E. Sloop, W. D. Morgan, R. S. Latta, K. A. Lentz.

"I was glad when they said unto me, let us go into the house of the Lord."—Psalm 122: 1.

Date of organization between 1747 and 1767. Earliest records incomplete. Charter members Pennsylvania Germans. First church building a log house. Second a frame structure erected, 1818. Third a brick building completed and dedicated, 1857. Fourth house of worship built during the pastorate of Rev. W. J. Smith and dedicated 1889, Rev. C. B. King, pastor.

This fourth building was remodeled and a Sunday school room built in 1900 during the pastorate of Rev. L. E. Busby, D. D.

The Church was again remodeled, enlarged and beautified and a more commodious and modern Sunday school building erected in 1916 at a cost of \$25,000. This building was dedicated July 29, 1917.

Twenty five pastors have served St. John's since organization, the Rev. Adolph Nussman, direct from the Fatherland being the first. Rev. Dr. M. M. Kinard the present pastor since Sept. 1, 1906.

Present confirmed membership 525. Baptized 675.

Value of present church property, \$60,000.

St. John's enjoys historic distinction. May, 1803 The North Carolina Synod, third oldest Lutheran body in America was organized within her walls.

In 1862 the Southern General Synod was organized here. In Nov. 1884, the Diet was held here that laid the foundation for the present United Synod.

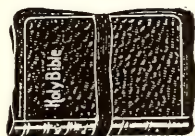
In 1903, the North Carolina Synod celebrated here Centennial in St. John's, the place of her birth.

Nov. 6-8 1917, St. John's entertains the Special Quadricentennial Convention of The United Synods with the fond hope that another very precious historic link will be her heritage.

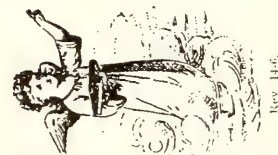
"Hitherto hath the Lord helped us."—1 Sam. 7:12

## SUNDAY, NOVEMBER 4TH.

11 a. m.—Processional, Hymn 25, "Come Holy Ghost in Love."



The Service.  
Epistle, Phil. 1:3-11.  
Gospel, Matt. 18:23-35.  
Nicene Creed.  
Hymn 257, "The Church's One Foundation."  
Historical sermon, Rev. Prof. A. G. Voigt, D. D., LL. D.  
Votem, Offertory, Offering.  
Anthem, "Come and Worship,"—Shoebel.  
Confession and Absolution.  
Hymn 311, "O God, unseen yet ever near."  
Sanctus, Exhortation, Consecration, Agnus Dei.  
Distribution, Nunc Dimittis, Benedicamus, Benediction.



7:30 p. m.—Thirtieth Anniversary of Ordination of Pastor.  
Processional, Hymn 43, "In Thy Name, O Lord, Assembling."  
Vesper.  
Psalm 46.  
Epistle, 2 Cor. 4:1-12.  
Gospel, John 20:19-23.  
Hymn 260, "Lord of the Church, we humbly pray."  
Sermon, the Rev. S. T. Hallman, D. D.  
Votem, Offertory, Offering.  
Anthem, "Rejoice greatly,"—Woodward.  
Hymn 60, "May the Grace of Christ our Saviour."  
Nunc Dimittis, Benedicamus, Benediction.

## MONDAY, NOVEMBER 5TH.

7:30 p. m.—Hymn 30, "Come Thou Almighty King."

Vespers.

Psalm 145.

Epistle, Gal. 5:1-13.

Gospel, Luke 10:17-22.

Hymn 295, "Lord, keep us steadfast in Thy Word."

Sermon, the Rev. James D. K'nard, D.

D. Subject: "Some Fruits of the Protestant Reformation."

Votem, Offertory, Offering.

Anthem, "Make a Joyful Noise"—

Simper.

Hymn 58, "Saviour, again to Thy Dear Name we raise."

Nunc Dimittis, Benedicamus, Benediction.



S. C., who preached the historical sermon, Rev. Dr. S. T. Hallman, of Spartanburg, S. C. and Rev. James Kinard, of Greenwood, S. C., brother of the pastor of St. John's. Special music was rendered by a select choir. The Lord's Supper was also administered at the conclusion of the sermon.

On the day prior to the Sesquicentennial Anniversary service, the *Post* had summarized the history of St. John's from its possible inception circa 1747 through its more formal organization in a log house in 1767 to the well-established congregation in 1917 in a fine brick church newly "remodeled, enlarged and beautified . . . as it now stands with a commodious and modern Sunday school building with three floors. . . . one of the most churchly houses of worship not only in Rowan County but in the State."

In commenting on the church's earliest years, the *Post* article had explained:

The beginning of the congregation which grew into the full organized church of St. John's Lutheran runs back to a date as early as 1747. But for some years the German Lutherans who came to this community from Pennsylvania in 1747, held worship and served the God of their fathers, but were not much concerned about organization itself. They were accustomed to the state church in the Fatherland and learned the order of more independent church life rather slowly. But in 1767 a well organized congregation existed.

In addition to the front cover containing names of council and committee members, on the back page of the printed program for the Sesquicentennial Anniversary can be found a recapitulation of major events in the history of St. John's to that time:

On the evening of November 4 a service commemorating Dr. Kinard's ordination was held. The *Post* account gave full coverage to this event:

Sunday night another large congregation, taxing again the capacity of the church auditorium, was present to attend the celebration of the thirtieth anniversary of the ordination of Rev. Dr. M. M. Kinard, the pastor of St. John's to the ministry. The sermon on this occasion was preached by Rev. S. T. Hallman, of Spartanburg, S. C., secretary of the United Lutheran Synod of the South, and the only living minister present when Dr. Kinard was ordained. Dr. Hallman spoke briefly of this event thirty years ago and then delivered a sermon full of inspiration and interest, dealing with the life of the church and the duties of all connected with the same.

In providing its readers with a brief biographical sketch of Dr. Kinard,



the *Post* also offered an assessment of his personality and his accomplishment:

Dr. Kinard has been very successful as pastor in the three pastorates he has served. He has always been very popular throughout and beyond his pastorate. His affable manner wins him friends and admirers wherever he goes. He has succeeded to a modest degree in building up St. John's church in every respect during the eleven years of his present pastorate. He is preacher, pastor and friend all combined in a happy manner.

Dr. Kinard's brother, the Rev. James D. Kinard of Greenwood, South Carolina, delivered the sermon in St. John's on Monday night, November 5, a service "initiatory to the opening of the United Lutheran Synod of the South," convening the next day for a three-day meeting of great importance. The purpose of the meeting was not only to celebrate the Quadricentennial Anniversary of the Protestant Reformation but also to consolidate—if possible—the three large Lutheran synods in this country: the General Synod, the General Council, and the United Synod South.

The *Salisbury Post* reported "a large congregation" in attendance at the service on Monday evening and summarized the event as follows:

The devotional exercises were conducted by Rev. Dr. Longacre [sic], of Hickory, and the sermon was by Rev. Dr. James Kinard, of Greenwood, S. C. Dr. Kinard spoke on "Some Fruits of the Protestant Reformation," and delivered a most interesting discourse. He not only pointed out that the Reformation gave to the world religious liberty but civil liberty as well, also that the education of the youth was given its onward march through the Reformation. These and other helpful things which are so much enjoyed by Protestant countries today were shown to be the direct fruits of the work of Martin Luther in giving to the world the open Bible and the Reformation.

Delegates to the convention had begun to arrive in Salisbury on Monday; therefore, a great number were present at this Monday evening service.

Publicity in the *Post* had stressed that all sessions of the convention were open to the public, that no executive sessions would be held and that "the pastor and members of St. John's church" extended cordial invitations to "all friends of the congregation to attend any or all meetings." The *Post* assured its readers: "There will be no dull minutes during the sessions."

The opening session on Tuesday morning, November 6, began with

a sermon by the president, the Rev. M. G. G. Scherer of Charleston, South Carolina. Then followed routine synodical business. The afternoon session included reports of delegates from other general synods and responses to those reports as well as an address on "The Reformation and the Office of the Ministry" by the Rev. George Jonas Gongaware.

According to the *Salisbury Post*,

Mayor Walter M. Woodson on behalf of the city in a finely spoken address welcomed the members of this great body of Southern Lutheran representatives to the city, one of the centers of Lutheranism in the South, and was followed by Stahle Linn, Esq., a member of St. John's church, who on behalf of the Lutherans of the community, welcomed the ministers and delegates and all visitors to St. John's church and to the homes of the Lutherans of the city and community.

At the Tuesday evening session Dr. J. Henry Harms, president of Newberry College, took as his subject "Some Fruits of the Reformation," and according to the *Post*, "Delivered one of the finest addresses ever heard at St. John's church." Dr. W. H. Greever of Columbia, South Carolina, editor of the *Lutheran Survey* and former editor of the *Lutheran Visitor*, presented "another most excellent discourse" on the success of the Reformation.

At the morning session on Wednesday, November 7, as the *Salisbury Post* reported it,

. . . a committee sent to the United Synod South at its meeting here, was heard on the proposition of consolidating the three general Lutheran bodies of America into one body to be known as the United Lutheran Church of North America. Two of these general bodies have already passed favorably on this proposition and it now remains for the United Synod South to give its approval or disapproval of the proposition. For that reason more than thirteen million Lutherans in America are today awaiting the action of the United Synod South now in session in this city.

Those heard today from the General Council of the Lutheran Church in North America as favoring the merger of three Lutheran bodies into one general synod were Rev. Dr. T. E. Schmauk, president of the General Council; Rev. D. Miller, President of the Ministerium of Pennsylvania; the oldest synod in the United States, Rev. Dr. Keiter, treasurer of the Ministerium of Pennsylvania; Rev. Dr. Krauss, dean of the Chicago Lutheran Seminary; Rev. Dr.

Steimle, one of the most prominent Lutheran divines of the North; Prof. R. C. Horn, of Muellenberg [sic] college; Rev. Dr. Whittaker, Lancaster, Pa.

All of these men made inspiring addresses in favor of the merger of the various Lutheran bodies and the adoption of the proposed constitution of the United Lutheran Church of North America. The leading thought in these addresses was that of the urgency of the present crisis in political, economical and religious life of America and the world demand for the concentrated and united effort of the Lutheran church. As previously stated the General Synod and the General Council have already adopted this proposition, the first being done at Chicago in May, the latter body taking action several weeks ago in Philadelphia.

The members of the commission from the General Synod here are Rev. Dr. Thessler, president of that body, Rev. Dr. Traver, dean of Hartwig Theological Seminary; Rev. Dr. Bell of Baltimore, Rev. Dr. Maphart of the Susquehanah University; Dr. Holmes Dysinger, dean of the Theological Seminary at Atchinson, Kansas.

Among the speakers today was Rev. Dr. Larssen, provost of the Lutheran churches in the Virgin Islands, recently acquired by purchase by the United States from Denmark. He comes to the States in order to offer the Lutheran work in these islands, hitherto cared for and carried on by the church of Denmark, to the United Lutheran Church of America. The General Council of the Lutheran Church has already obligated itself to assume charge of this work until the consummation of the Lutheran merger.

The afternoon session on Wednesday brought an address by Dr. A. G. Voigt of the Southern Theological Seminary on "What the Twentieth Century Protestantism Inherits from the Sixteenth Century Devotion to Truth."

One of the "personal" notices in the *Post* on November 7 provides us with sense of the period as it relates to the history of St. John's:

Among the late arrivals to attend this synod was Dr. Simon P. Long, of Mansfield, Ohio, pastor of the largest English Lutheran church in America, who was here some weeks ago and filled the pulpit of St. John's church. He came in on a noon train.

On November 8 the *Post* reporter, fully understanding the historical significance of what was happening during this work at St. John's, recorded the result of the vote pertaining to merger:



Another event that will be rendered with the many historic events of the past to take place in St. John's Lutheran church in this city was that of Wednesday afternoon when the United Synod South, holding a special convention in this church this week, took a vote on the proposition to merge the three general Lutheran bodies in America into one great body to be known as The United Lutheran Church of America, the vote being favorable to the merger and to the adoption of the proposed constitution as submitted, and the action of the synod was unanimous. The vote followed a day of discussion and presentation of the question by representatives from the General Council and the United Synod. The General Council and the United Synod had previously passed favorably on the proposition, which has been one of the questions agitating the various bodies for some years, and it remained for the United Synod South to cast the final vote of the three great bodies in order that the move might be hastened to a successful finish, and the fact that this vote was taken in St. John's church in Salisbury will be recorded in the future Lutheran history of America. . . . It is practically certain the many district synods will ratify the action of the three general bodies and thus the Lutherans of America, who are now divided into three separate synodical branches, will form under one great body. The United Lutheran Church of North America and the General Council, the United Synod, and the United Synod South, will cease to exist.

Along with the addresses and the vote on merger on Wednesday, the assembly heard reports from "ministers and laymen representing the work of the Lutheran Church in the home and foreign mission field."

According to the *Post*, on "Wednesday night, the church was taxed to its capacity, one of the largest congregations of the week being present. The evening was a joint affair, there being devotions, an address, and a social hour." The Rev. L. A. Fox addressed the audience on "The Effect of the Reformation in the Sphere of Education."

In describing the "social" hour that followed Fox's speech, the *Post* reporter provides us with a view of the organization and management on the part of St. John's members in entertaining this enormous crowd:

An unfortunate happening during the progress of the meeting was the going off of the lights, this interfering with the splendid musical program arranged. However, when the lights were restored the social feature of the day was announced. The ladies had prepared refreshments for

all, the members of synod, the visitors and the entire congregation and those present were invited in groups of fifty and seventy-five to the choir room, the Sunday school rooms and the other departments of the church annex where refreshments were served. As fast as the people were served they scattered about the entire church building, occupying the various departments and engaged in conversation, the meeting of the members of the synod and visitors and greeting each other. It was a real enjoyable, sociable and entertaining feature of the week's program. During the social hour several solos and other musical selections were rendered.

Pastor Kinard, as host pastor and as vice-president of the United Synod South, had presided during the social hour. The musical program that was interrupted by the failure of the lights was "repeated in full" on the final night of the convention and was judged "splendid" by the *Post* reporter. Mr. Francis Griffith was musical director of St. John's at that time.

On Thursday, the final sessions of the convention were largely spent in speeches by renowned ministers and in concluding business matters such as adopting resolutions.

Among the participants on Thursday were the Rev. Edward Fulenwider, a future pastor of St. John's, who was in charge of the Matins service; the Rev. A. D. R. Hancher, who spoke on "The Reformation and the Work of Home Missions"; the Rev. M. J. Epting, whose topic was "The Reformation and Foreign Missions"; the Rev. W. H. Greever, whose address was "Leadership as an Element of Success in the Reformation Movement"; and the Rev. J. A. Morehead, President of Roanoke College, who spoke on "The Protestant Reformation and the Democratic Spirit."

At the evening session on that final day the Rev. E. K. Bell spoke on "The Mission and Opportunity of the Lutheran Church in the United States." The major address of the evening was delivered by the Rev. J. E. Whittaker of Lancaster, Pennsylvania. Whittaker, described as "one of the leading ministers in the bounds of General Council," spoke on "What the General Council Will Contribute to the United Lutheran Church of America."

Six months before this convention began, the United States had once again become engaged in war—World War I. With the entrance of this country into the war on April 6, 1917, many Americans experienced the inevitable suffering, loss, and change as effects of the war that would continue until November 11, 1918. In Salisbury and elsewhere, for example, one of the results of wartime animosity against Germany was the decision to discontinue teaching German as a second language

in local high schools. This change meant that many Lutheran young people no longer had the opportunity in public school to study the language of their Lutheran forebears. Many of the concerns related to the war were reflected in the resolutions that had been adopted at the convention during a Thursday afternoon business session. The Convention had gone on record as "heartily supporting the government in the present war [World War I] and pledging unqualified loyalty, calling on all Lutherans to pray that right and justice may prevail. A committee was named to work with the National Lutheran Commission in looking after the religious and spiritual welfare of the American soldiers in the various training camps and wherever they are stationed."

In addition to a resolution "thanking the pastor and congregation of St. John's church and all friends of the church as well as the citizens generally for the splendid manner in which the delegates and visitors had been entertained," the convention unanimously passed the following resolution:

Resolved, That we are deeply sensible and devoutly grateful for the guidance of God in the deliberations and discussions and unanimity of action which have characterized this meeting of our United Synod. That we realize the wonderful opportunities which are open to us as a Lutheran church in this country, and that we lay upon the hearts and consciences of our people the necessity of deeper devotion, more earnest prayer and larger liberality and greater sacrifice in order that our obligations may be met and our possibilities achieved.

That in view of the suffering and sorrow; the pain and anxiety entailed upon the world through the present world crisis, we call upon our people to prostrate themselves in deep humility and sincere repentance before the throne of Grace, pleading the pardon of our sins and craving Heaven's gracious favor.

That the harmful power of the enemy may be restrained—that God would succor His suffering people. That the present war may speedily end and an enduring peace and true concord be given to all Nations.

That God may direct and guide our President and all those associated with him in an administrative capacity.

That we commend our Army and Navy to the guardian care and loving protection of the Lord of Hosts.

That we pray to "Almighty God" the God of Nations—"that out of the cataclysm of these troublous days of material and military preparation the church of the living God may lead this and other nations back to a realizing sense of God's power, justice and love."



Resolved, that we would go on record as being true and loyal citizens ready to support all those in authority in this time of National calamity.

Resolved, That we will co-operate with our brethren in the effort being made adequately to supply the means by which our boys in the training camps will be given the ministrations which will protect them from evil and enrich their faith.

Resolved, That we express to the pastor, officers and members of this historic congregation, to the friends of the same, our keen appreciation of the very delightful and cordial entertainment given us during our presence here—and we pray God to establish the labors of our hand.

In his final remarks before the formal adjournment of the convention, President Scherer declared the accomplishment at this convention “to be the crowning historic event of the many past events to take place in St. John’s church, the final decision of the last of the three general bodies to merge the various Lutheran bodies of America into one organization, with one form of ritual, one hymnal and under one name.”

In evaluating the activities of November 4-8 at St. John’s, the *Salisbury Post* noted that

probably no convention of more far reaching importance or one carrying with it more of the future of any church in the United States or of more interest has ever been held in the state. Numerically it was not the largest gathering of ministers and laymen held here but in far reaching importance and meaning it probably has been surpassed by no other gathering. The eyes of practically all Lutheranism in America have been watching the work of this body here this week. . . . Many of the leading clergy and laymen of the Lutheran church in the United States have been here this week, the several general bodies having sent their leaders and most profound scholars and best speakers here to lay the merger proposition before their brethren of the South. And in addition to the business meeting of the synod the occasion has been one of celebrating the quadri-centennial of the Reformation and also the 150th anniversary of the founding of St. John’s church in this city, and incidentally the thirtieth anniversary of the present pastor, Rev. Dr. M. M. Kinard. It has been a great week for the Lutherans of Salisbury, and for the members of this denomination throughout the South and not only to those but to all Lutherans in America, for the work done is practically the uniting of all Lutherans in this country into one great body, only the detail work having left to be done.

Among the actions of the St. John's Church Council during the last year of the war was the establishment of the Inner Mission Fund to meet the needs of indigent members of the congregation. This year, 1918, was one of great affliction, not only because of the war but also because of the dreadful influenza epidemic that took many lives. St. John's was closed for six weeks in October and part of November because of the epidemic (Council 2: 96). Another of the routine activities of the Council was the every-member canvass, the usual system of obtaining subscriptions for the pastor's salary. From 508 members came 371 pledges of fiscal support. The Council increased the pastor's salary from \$1,650 to \$2000.

Having been elected President of the United Synod South on November 12, 1918 in Roanoke, Virginia, Dr. Kinard proceeded to the adjourned meeting on November 14 in New York City. In New York he represented the United Synod South as it merged with the General Synod and the General Council to form The United Lutheran Church in America. At a mass assembly for worship and celebration held on Sunday afternoon, November 17 at 3 p. m. in the Hippodrome, Dr. Kinard brought greetings as he relinquished his short-lived presidency of the United Synod South to Dr. F. H. Knubel, first president of The United Lutheran Church in America.

To explain the merger, St. John's Church Council secured 150 copies of *The Lutheran* to "distribute among our people." It contained a "full account of the tripple [sic] wedding with our brethren of the North and North West" (2: 96).

By 1919 another industrial factory was built in the Salisbury environs. With the founding of Rowan Cotton Mills, the local economy would experience a gain. At the North Carolina Synod Meeting in 1919, one resolution of that body was "that the salary of our ministers not be less than \$1200 (\$25 per week)." Perhaps the improving economy influenced this resolution. At this historic 1919 meeting of Synod, Dr. Jacob L. Morgan was elected the first full-time president of the North Carolina Synod. He served as such until the merger with the Tennessee Synod in 1921. At that time he was elected president of the United Evangelical Lutheran Synod of North Carolina and remained its president until his retirement in 1947.

In 1920, after fourteen years as St. John's pastor, Dr. Kinard submitted his resignation to accept a call to Augsburg Evangelical Lutheran Church in Winston-Salem, North Carolina. He preached his last sermon at St. John's on August 29 (2: 125). During his pastorate at St. John's, Dr. Kinard had baptised 250 infants and had received 490 members by adult baptism, confirmation, and letter of transfer, making a total of 740 accessions. With a loss of 135 members to death and 125 through letters of transfer, the net gain in membership while Dr.

Kinard was pastor was 480 (Register 2: n. pag.). The congregation's "Resolutions of Release and Respect" expressed the desire "to bear testimony to the good work which Pastor Kinard has done for us, as pastor, preacher, and spiritual advisor; and the zealous activity which characterized his interest in the uplift and progress of the community, during the 14 years of his administration in our midst" (Council 2: 125).

After Dr. Kinard's resignation, the Rev. F. C. Longaker, a professor at Lenoir College, was supply pastor. He was paid \$25 per Sunday, plus expenses. As the church did not own a suitable parsonage, a committee was in charge of renting the house that had been used as a parsonage by Dr. Kinard. This house was at 315 West Council Street.

Other Council actions in 1920 included authorizing the Luther League to start a church library and offering church members the opportunity to subscribe to *The Lutheran*.

In September 1920 in an effort to encourage young men called to the ministry, St. John's Sunday School pledged to pay one-half of the school expenses of any worthy young man of the congregation, desiring to enter the Lutheran ministry and challenged the congregation to match the Sunday School pledge with the other half of such expense. Until this time only one young man from St. John's congregation, Henderson Neiffer Miller, had gone into the Lutheran ministry. The congregation met the Sunday School's challenge, and James Kern became the first young man to receive the scholarship help made available in this way.

An every-member canvass of the congregation resulted in pledges of \$8,101. The Council was thus able to pay the organist, Miss Virginia Busby, \$40 per month, and the congregation called the Rev. Edward Fulenwider at a salary of \$3000 and use of the parsonage.

On Sunday, November 7, 1920, Pastor Fulenwider preached his first sermon at St. John's, and on December 12, he was installed as pastor of the church by President of the Synod Jacob L. Morgan and the Rev. V. C. Ridenhour, both classmates of the pastor (Synod 1903: 11). Fulenwider was a Salisbury native and a descendant of Jacob Fulenwider upon whose property the "Hickory Church" was built in the 1700's. Educated at North Carolina College and Southern Seminary, he came to St. John's from a twelve-year pastorate at Redeemer Lutheran Church in Newberry, South Carolina.

On January 19, 1921, the Rev. Floyd Lingle, pastor at Calvary, Spencer, and the Rev. G. H. L. Lingle, pastor of Haven, and the Haven Church Council met with the St. John's Council in a specially called session. The purpose of this meeting was discussion of plans for a special session of Synod to be held in Salisbury in March for consideration





Edward Fulenwider

of the merger of the North Carolina and Tennessee Synods. At this called Council meeting, the agreement was that the three churches—St. John's, Haven, and Calvary—would collaborate in the entertainment of the participants.

*The History of the Lutheran Church in North Carolina, 1803-1953*, provides an account of the March merger session as follows:

On Tuesday, March 1, 1921, the North Carolina Synod held a called meeting in Haven Lutheran Church, and the Tennessee Synod met in adjourned session of its 100th Convention, in St. John's Lutheran Church, both in Salisbury. Each Synod received and adopted the report of the joint committee on arrangements, and such resolutions as were necessary to prepare the way for the actual merger. An evening service was held in St. John's church which was attended by the members of both Synods. Dr. R. B. Peery was the Liturgist, and the sermon was preached by the Rev. A. G. Voight, D. D., on the subject, 'Remember Jesus Christ.' At ten o'clock Wednesday morning, March 2, representatives of the two Synods, visitors and Lutherans of the community, assembled to participate in Divine services. The Rev. J. [Jacob] L. Morgan, president of the North Carolina Synod, and the Rev. W. A. Deaton, D. D., president of the Tennessee Synod, conducted the service and administered the Lord's Supper. The sermon was preached by the Rev. M. G. G. Scherer, D. D., secretary of the United Lutheran Church in America, who had at one time been a member of the North Carolina Synod and whose ancestors had been among the early Lutherans who came to North Carolina from

Pennsylvania. He used as the subject of his sermon, 'The Church for These Critical Times.'

The Merger convention was called to order at 1:30 p. m., March 2, 1921, by the Rev. J. C. Dietz, chairman of the committee on arrangements. Pastor Dietz was then elected temporary chairman, and the Rev. M. L. Stirewalt was elected temporary secretary. The Revs. H. B. Shaeffer, secretary of the Tennessee Synod, and G. H. L. Lingle, secretary of the North Carolina Synod, presented certified lists of ministers and accredited delegates from their respective Synods. The roll call showed 96 ministers and 88 lay delegates present, with twenty ministers and three lay delegates absent.

The secretary of the committee on arrangements then presented a program of procedure for the Merger convention. This included reading of the Bill of Enactment and approval of the charter, consideration and adoption of the constitution and by-laws, and the adoption of proposed resolutions. The several items were considered and the necessary action taken. The election of officers resulted as follows: president, Rev. Jacob L. Morgan, Salisbury, N. C.; secretary, Rev. H. B. Schaeffer, Kings Mountain, N. C.; statistical secretary, Rev. E. H. Kohn, Mt. Holly, N. C.; treasurer, James D. Heilig, Esq., Salisbury, N. C. (Morgan *et al.* 95).

Thus in 1921 the churches of the North Carolina Synod and the Tennessee Synod combined to form the United Evangelical Lutheran Church in North Carolina. St. John's had once again served as the "gathering" site of another historic meeting in the annals of North Carolina Lutheranism.

The 1921 Church Council minutes provide information about a variety of concerns in this first full year of Fulenwider's pastorate. For example, in April the Council asked Dr. W. M. Cook to take charge of the communion ware. No finer choice could have been made as Dr. Cook, assisted by members of his family and other members of the church, faithfully carried out the responsibility of preparing the communion service for more than thirty years.

Another action of this Council was the purchase of a typewriter for the use of the pastor. Indicative of the growth in Sunday School membership was the Council's purchase of six dozen chairs at \$18 per dozen. Plans for further enlarging the Sunday School were crystalized when the Council accepted a \$1,450 bid for work on additional classrooms and basement space.



W. M. Cook

Attendance at church service was increasing, and the Council authorized the ushers "to get additional assistance from the young men of the congregation."

The remainder of the debt on the organ was paid in full in 1921, and St. John's contributed to the European Relief Fund and agreed to assume \$200 of the money needed "to put a missionary in the western [North Carolina] field." The council also named a committee to secure from an architect ideas and sketches relative to the needs of the Church. Liberty Street, beside the church, was paved during that year, and H. A. Rouzer, whose place of business was opposite St. John's, assumed most of the expense of that project so beneficial to the church itself (Council 2: 132-151).

By 1922 with the growth in membership and flourishing conditions in the life of the church, the Council had much discussion pertinent to building a new church. In May the Council approved formation of a committee to "take the matter in hand and employ an architect and make recommendation to the Council." To serve on this committee were C. W. Isenhour, J. L. Fisher, and W. M. Snider. The 1922 Council had made plans earlier to "secure new collection plates, larger and more suitable to our needs." This action suggests the prosperity of the congregation at the time and was indeed a portent of the need to build a larger church.

The property on which the larger church would eventually be built was purchased that year. St. John's bought the E. C. Crego homeplace on the corner of Innes and Church Streets, opposite the post office. The price was \$35,000 for this property consisting of 99 feet frontage on Innes Street and 197 feet on Church Street (2: 163). The Council decided that the residence then on that property would become the parsonage until the new church was built. The same committee of men (Isenhour, Fisher, and Snider), earlier appointed to hire an architect, were now appointed to serve as the Building Committee.

St. John's budget for 1922 had totaled \$9,935, and pledges toward the 1923 budget amounted to \$12,230 (2: 170). Among actions of the Council in 1923 were plans for a future fund drive to benefit Lenoir-Rhyne College (the former Lenoir College) and plans to secure the services of a deaconess for St. John's. Sister Agnes Kuhlman, a deaconess supported by the Ladies Aid Society while working in Salisbury, became a St. John's staff member in October of that year and served for one year.

In addition to these actions, the Church Council thanked "Mr. Webber" for his work with the Boy Scouts and offered him "as much assistance as could be given." The Council also voted a two-weeks vacation with pay for Miss Busby, the church organist, and increases to Fred Young and Mrs. H. H. Newman, who were hired as vocalists



specializing in solo work for the choir.

Because of its rapid growth, the congregation approved a constitutional change allowing eight elders and twelve deacons to the governing body, the Church Council.

The Council adopted a new system in 1923 of collecting "arrears," money pledged but not yet paid. An "official collector" was to be "allowed as compensation 10% of all bills collected, but such bills to pass through the hands of the Finance Committee and authorized by them." This novel system did not produce the desired result and was not long in effect.

The most significant action in 1923 was the congregation's decision to build a new church. The Council presented a resolution to the congregation "to let no other campaign interfere with an intensive drive to accomplish this goal." The growth of the congregation demanded a larger church. In three years time since Pastor Fulenwider came to St. John's, the congregation had increased by 598 members bringing the total active membership to almost a thousand. An article by Pastor Fulenwider, published in the *Salisbury Post*, November 17, 1923, carried the headline "St. John's Church, One of the Oldest in the County, Has a Large and Influential Congregation; Planning to Build New Church." Pastor Fulenwider's article provides a vision of the church in 1923 that only his words can convey:

Though St. John's is old in years, and has witnessed much important history, though it has seen Salisbury grow from an insignificant crossroads town to a large and splendid city, yet, it is young in spirit and activity, and grows larger and stronger, as it should do, with the years as they come and go.

What I shall say in this little article, which, of necessity, must be brief, will not be in the way of boasting, but in the spirit of thankfulness. We are justly proud of the record that has been made, but we give God all the glory. The work is His, and we are His servants. When I came to this church I found a good people ready and eager to work, and their efforts have not been in vain as results show. A tree is judged by its fruits, and St. John's has some fruits of which it may well rejoice. The church has striven to find and take its place among the moral and spiritual forces of our growing city. Always ready to boost and help any worthy cause, and do anything to make the city and community a better place in which to live. The congregation is conservative, trying to stand firmly for things that are right, and as a strong protest always against things that are wrong. Having adopted as a slogan "The Friendly Church," she is trying to live it out in her congregational life. It is the desire of this church that

all who attend the services feel perfectly at home.

St. John's has had a rather remarkable growth in membership in church and Sunday school in the last three years. I desire to mention this because I feel that it is a matter of interest to all Christians in our community. We rejoice together in all the good that is being done. The foundations were well laid by former pastors and workers, and we have had the privilege and honor of building on them, and reaping the harvest which they sowed. Actual figures show that four hundred and seventy-five joined the church, and one hundred and twenty-three children were received by baptism in the three years, making a total of five hundred and ninety-eight. The congregation now has an adult membership of practically one thousand. The Sunday school under the splendid leadership of Mr. Arnold Snider and his efficient officers and teachers now enrolls nearly eight hundred. Other organizations of the church, which I cannot stop to mention here, have had a fine growth. But it is not in numbers, but in the spirit of devotion, loyalty and co-operation that we hope to do a greater work.

The congregation owns . . . a splendid property on the corner of North Main and Liberty streets. But finding these buildings inadequate to meet the present needs has bought the Crego place on the corner of West Innes and Church streets one block from the public square. This is judged to be one of the finest pieces of property now to be had in the city. It is proposed to build, in the near future, a handsome church and Sunday school building on this lot. This building will be modern and up-to-date in every detail. It will carry out the departmental idea of the Sunday school. It will have all necessary physical equipment to do the work now demanded in a modern Sunday school, such as gymnasium, shower baths, kitchens, roof gardens, etc. It is hoped by the members to make this building something of which the entire city may justly be proud.

At the end of the article, Pastor Fulenwider presented a listing of the officers of the congregation and the various organizations St. John's sponsored. Among the auxiliaries he listed were the Church Council, the Sunday School, the Women's Missionary Society, the Ladies Aid Society, the Light Brigade, the Luther League, the Brotherhood Bible Class, the Snider Memorial Bible Class, and the Woman's Bible Class.

To show the extent of St. John's fiscal growth, the congregation's annual budget for the following year is as follows:

Benevolent	3000.00
Pastor's Salary	3700.00
Music	2000.00
Sexton	360.00
Book-keeper	120.00
Fuel	175.00
Lights, Gas and Water	200.00
Street Improvement	100.00
Insurance	75.00
Interest on Loan	3000.00
Envelopes	100.00
Printing	200.00
Ministerial Student	300.00
Supply Pastors	100.00
Repair Work	200.00
Sinking Fund	1370.00
	<hr/>
	15,000.00

(Council 2: 206)

As pledges were made toward this budget, envelopes were also made available so that members could contribute separately to Near-East Relief in that year.

The year 1923 had brought the first issue of a new synodical publication, the *North Carolina Lutheran*, in January. The next issue had two items of particular relevance to St. John's congregation. First, Miss Eva Peeler, an outstanding worker among youth at St. John's, had become editor of the Luther League page in this new periodical. The second item announced that St. John's, Salisbury, was "the banner congregation" in the number of its subscriptions to the *North Carolina Lutheran*.

Indicative of the prosperous state of St. John's in 1924 is the relatively small matter of the council's placing an order for the printing of weekly church bulletins at a cost of five dollars per week at Peeler Printing Company.

In October 1924 St. John's was the site of the Triennial Convention of the Women's Missionary Society of the ULCA. Attending this important National Convention were missionaries from the various ULCA mission fields, deaconesses from all five Motherhouses, WMS delegates from every Synod in the ULCA, and representatives from youth auxiliaries—the Light Brigade, Torchbearers, Lamplighters, and Little Lights—as well as other distinguished visitors.

Another son of the congregation, Herman Fisher, became the recipient in 1924 of the \$300 budgeted to assist with his schooling in preparation for the ministry.



Also in the year 1924, a small group of anonymous members agreed to assume the remaining debt on the old church. Such generosity helped to pave the way for a significant action announced in the *Salisbury Post* on April 22, 1925: "The contract for the building of the new St. John's Lutheran Church has been let to John P. Little and Sons, of Charlotte, their price being \$119,315." The first brick of the new church was laid on June 4, 1925. The building committee at this time included C. W. Isenhour, P. H. Bernhardt, and L. D. Peeler.

In addition to the concerted effort in 1925 to build a new church at a new location, the congregation of St. John's also engaged in benevolent activities such as a pledge of \$2008 to the Orphan Home at Salem, Virginia, and the designation of two Sundays per year as "Seminary Days" in order to raise money for that institution. The St. John's Sunday School was also to furnish one room at Collegiate Institute at Mount Pleasant, North Carolina. With a growing interest in support of scouting, the first Boy Scout committee at St. John's was named: C. W. Isenhour, R. L. Bernhardt, and J. L. Fisher. The first Boy Scout unit at St. John's had been Troop 8 in 1922. In 1925 this group was re-activated as Troop 43 by the new committee.

An action important to the music of St. John's services was the 1925 Council's decision "to employ Rob Roy Peery as musical director" for \$50 per month. When Miss Busby, the organist, requested a leave of absence in November 1925, Peery was asked to serve as both choir director and organist at \$75 per month. In the following October Peery was still choir director and organist, and his salary had been increased to \$100 per month.

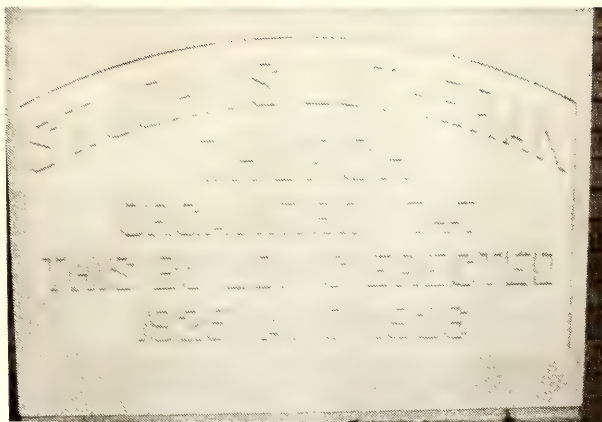


Rob Roy Peery

In 1925 the Church Council endorsed the action of St. John's Luther League in its bid to host the national Luther League convention at St. John's in 1927.

The construction of the new church progressed in 1926. In March that year the Council agreed to the Building Committee's recommendation to accept the Hardy Payne Company's proposal price of \$5000 for windows in the new church. On June 20 the cornerstone of the new church was laid by Pastor Fulenwider and Synod President Dr. Jacob L. Morgan, a member of St. John's since 1919.

In 1926 the indebtedness for the new church amounted to \$85,000. The Council authorized sale of the old church furniture for \$2000 and the organ for \$2500. The old property at the corner of Main and Liberty Streets was sold in December of that year to J. V. Wallace for \$50,700 (Council 2: 237). The congregation borrowed \$75,000



*Cornerstone of St. John's at 200 West Innes Street.*

to help pay for and to equip the new building.

One event of the year 1926 was "a first" in the life of the congregation. This "first" was a vacation Bible School, headed by a member of the congregation, Mary Lee Bernhardt, who continued the work introduced by Sister Agnes Kuhlman two years earlier. St. John's thus continued its outreach to provide educative Christian opportunities for the congregation and the community.

Appropriately the first use of the new church occurred on the first Sunday in January 1927. In a letter written in regard to the opening of the new church, Pastor Fulenwider recalled the time: "The new church was formally opened for Sunday morning service January 2, 1927 when 70 new members joined the church." The enthusiastic response to beginning a new year in a new St. John's was evidenced in Pastor Fulenwider's comment that there were "856 in Sunday School that morning."

Synodical statistics for the year 1927 show St. John's reporting 1600 baptised members, 1100 confirmed members and 900 communing members. This substantial congregation was leaving what had been St. John's second site and fourth building. The new year, 1927, seemed an auspicious time for the congregation to begin serving the Lord in a new location. Three years earlier, Pastor Fulenwider had effectively defined St. John's as a congregation that "has striven to find and take its place among the moral and spiritual forces of our growing city. Always ready to boost and help any worthy cause, and do anything to make the city and community a better place in which to live." In 1927 St. John's had, indeed, found and taken its place not only among the moral and spiritual forces of Salisbury but also at the physical heart and center of the town and county.



St. John's Evangelical Lutheran Church  
200 West Innes Street, Salisbury, North Carolina, 1927



## CHAPTER EIGHT

1927-1953

With its bell-tower rising skyward, its jewel-like stained glass windows, its triple entrance facade, and its broad front steps, the new St. John's Evangelical Lutheran Church was in 1927, as it is today, an imposing edifice on its prominent corner in the heart of downtown Salisbury. Of English Gothic design the new church was built of brick. According to Charles Isenhour, Jr., the "back-up red brick" was from Isenhour Brick Yard, Salisbury, and the "buff-fired face brick" was made by Gary Fenzer in Sugar Creek, Ohio. The church structure was 175 feet long and 100 feet wide.

In the interior, the nave measured sixty-eight by eighty feet with sixteen additional feet in the transepts. The finish was in oak and Tennessee pink marble. The altar, pulpit and pews were oak. The window sills and the altar and pulpit trim were of marble. The white marble baptismal font was from the church on North Main Street. The stained-glass windows had been created by the George Hardy Payne Studios in Patterson, New Jersey. Hunting Seating Company in Hunting, West Virginia, had supplied the furniture. The three-manual organ, having seventeen-hundred music pipes, with harp and chimes, was made by the M. P. Moller Pipe Organ Company in Hagerstown, Maryland. The seating capacity for the nave, including the balcony, was between 1250 and 1500.

Appropriately, the bulletin used at the formal opening of the new church on Sunday, January 2, 1927, carried a message of welcome reflecting the spirit of St. John's: "It is the sincere desire of the pastor, church council, and members of the congregation that all who come here to worship feel perfectly at home. We never want you to feel that you are a stranger in this House of God."

The new Sunday School area was as physically inviting as possible in 1927. Arranged departmentally, the building was spacious enough to accommodate "fifteen hundred scholars." On the ground floor were the fellowship hall, the adult and senior departments, the ladies parlor, the kitchen, the Boy Scouts' room, the pastor's study, and the church office. On the second floor were the nursery, the cradle-roll, the beginners, and the primary departments as well as the choir rooms. On the third floor were the intermediate and junior departments. Throughout this completely modern building were located fifteen telephones connecting all departments. Seven automatic drinking fountains were placed conveniently throughout the building.

This building and equipment had cost approximately \$200,000. C. W. Isenhour had chaired the building committee, which included L. D. Peeler, P. H. Bernhardt, and Pastor Edward Fulenwider.

In reporting the formal opening of the new church, the *Salisbury Post* on January 3, 1927, called it "the biggest day in the history of St. John's." Noting that seventy-three people joined the church—three by baptism, thirty by confirmation, and the rest by letters of transfer or certificates—the *Post* quoted the words of Dr. Jacob L. Morgan, president of the North Carolina Synod, who told the large congregation of yet "a greater work ahead, the work for which this church was erected, that of saving souls and preparing them for a house not made with hands." Participating in the opening service along with Dr. Morgan and Pastor Fulenwider was Dr. George H. Cox, a retired Lutheran minister who had served actively for more than fifty years.

According to the *Post*, the "crowning feature of the day's program was the community service and Christmas cantata given that evening and for which practically all of the churches of the city had suspended their services." The *Post* reported the presence of an overflow crowd as the evening service began. Among community ministers who attended and "brought greetings from their congregations" were the Rev. H. C. Sprinkle, First Methodist; the Rev. B. J. Peeler, First Reformed; the Rev. Edgar Wood, First Presbyterian; the Rev. Eugene Alexander, Second Presbyterian; the Rev. H. H. Milne, St. Luke's Episcopal; the Rev. A. R. Surratt, Park Avenue Methodist; and the Rev. Shuford Peeler, Catawba College.

Rob Roy Peery directed the "inspiring and beautiful" cantata, composed by Dudley Buck and performed by St. John's choir and guest soloists. The *Post* reported that the cantata "was presented in a splendid manner and was all the more impressive and inspiring because of the sweet tones of the fine new organ," played by Miss Elizabeth Sifford, St. John's organist. The newspaper labeled the evening's program "one of the most elaborate musical events given in this city in a long time."

Among the actions of the Church Council during this first year in the new church were decisions to "begin arranging for a permanent parsonage"; to publish a weekly bulletin (newsletter), beginning April 1; to hold "early Easter services, beginning 6:30 a. m." (Council 2: 239-41); to continue publishing the bulletin entitled "The Assistant Pastor" (3: 6); and to "rope off certain parts of the church if necessary to get people to sit nearer the front of the church" (3: 11).

Only a year after the first service in the new church, the *Salisbury Post* reported on January 10, 1928, that a contract had been let to remedy "acoustic troubles in the main auditorium of St. John's Lutheran

Church." An engineer had evaluated the situation and assured the congregation that "the trouble can be remedied entirely satisfactorily without marring the beauty of the auditorium." The walls and ceiling were to be covered with a sound-absorbing material, necessitating the use of extensive scaffolding in the process. Hence, while the work was in progress, the congregation would hold services in the Sunday School auditorium, later referred to as the fellowship hall. The work was to be completed before April 8, Easter Sunday of that year.

The first national convention held in the new St. John's was that of the Luther League of America on July 2-5, 1927. In his review of this convention in the August 1927 *North Carolina Lutheran*, Jacob A. Seaboch of the Southern Seminary in Columbia, South Carolina, declared that "the N. C. League has proven to the Luther League of America that she knows how to give conventions." He quoted Clarence C. Dittmer, newly elected president of the L. L. A., who sent a telegram of appreciation after he returned to his home in Brooklyn, New York. Dittmer had wired the following message:

Salisbury was the most representative, best spirited, largest convention of the Luther League of America. Delegates most extravagant in their praise of you folks. You exceeded expectations. We appreciate all you did. Many thanks.

Seaboch also quoted a "further communication" from Dittmer praising this national convention held at St. John's and reflecting its importance:

Salisbury will now never die, for that convention will live in the hearts and lives of those who were there. Salisbury has outgrown its physical boundaries, for the influence of Salisbury is not only thruout America but has gone to India.

As a result of the Salisbury convention, I am hoping that the potential resources of North Carolina, which impressed me so much at the state convention which I attended two years ago, will now be linked more definitely to the international work of the Luther League of America.

Quoting another officer, Seaboch reported, "The standard of addresses was high, the attendance large and the spirit glorious." Seaboch concluded this glowing review with his own evaluation of this event at St. John's:

Each session was an inspiration to those present. The contacts with leaguers from all over the country will never be forgotten. It truly marks a new day in Lutheran Church history (Seaboch 6).

Although this review of the convention gives very little specific



information about the convention itself, the enthusiastic response to this meeting held at St. John's indicates that the new church proved to be an appropriate setting for important meetings of this kind.

Evidence that the new church was in demand as a "gathering" site is indicated in council minutes showing that on May 4, 1927, the Eastern Star was "granted an invitation to hold their devotional services in our church and granted privileges of the dining room" (Council 3: 4); on June 3, 1928, the evening service was "given over to graduating class, High School"; on June 4, 1928, the nave "was given over to Graduating Nurses, St. John's pastor 'to deliver the address'"; on September 5, 1928, "permission was granted to Community Chest to hold union services in our auditorium Sunday night, Sept. 16"; and on October 3, 1928, "the Federation of Women's Clubs was granted permission to hold their devotional services in our church at their Salisbury meeting, 1928" (3: 20-26).

Statewide recognition came to St. John's Sunday School in the *North Carolina Lutheran* for January 1928. Headed "Some Remarkable Records of St. John's Sunday School, Salisbury," an article in this issue called the attendance statistics, compiled by St. John's Sunday School Superintendent A. H. Snider, "probably a record." According to the article,

Six years ago this Sunday school began to emphasize regular Sunday school attendance and at the close of 1922 fifty-six members of the school had not missed a single Sunday. This record was made by seventy-two members in 1923, and by 101 members in 1924, and by 146 members in 1925, and 170 members in 1926.

The year 1927 attendance had broken all previous one-year records with a total of 241 persons attending every Sunday of that year. As Snider had reported:

This no miss record last year was made up of the following one-year records and previous record as follows:

There were 96 with the one-year record, 51 with two-year records, 29 with three-year records, 22 having four-year records, 18 had not missed for five years, 18 were present every Sunday for six years, one for seven years, two had a nine-year record, one a ten-year record, one a twelve-year record, one a fourteen-year record, and one with the remarkable record of 21 years.

Among those with a very unusual record are Miss Edna Roseman and J. L. Fisher with a record of nine years each, Mrs. J. L. Fisher with a record of ten years, Miss Carrie Roseman with a record of twelve years, Harvey Roseman

with a record of fourteen years and David Rendleman with a remarkable record of twenty-one years.

Among a number of families with a fine record, might be mentioned E. S. Roseman and five children, who did not miss a single Sunday; three having a record of five years each, one for nine years, one for twelve, and another for fourteen years. Mr. and Mrs. J. D. Brown have not missed for six years, and have four sons with a similar record. The youngest member not missing a single Sunday was Oswald Sowers, three years of age. Others with records nearly as good could be mentioned, but this will give some idea regarding how this fine record was made. The records show that 36,877 persons attended Sunday school during the past year with average attendance of 710 members.(5)

St. John's Sunday School lost a great teacher on December 7, 1928, when Dr. George H. Cox died at the age of ninety. His funeral in St. John's was "conducted by Synod President Jacob L. Morgan with thirty Lutheran ministers and one Episcopal rector seated in the chancel and taking part." Dr. Cox, who had assisted with the first service in the new church, was the co-author of *A History of the Evangelical Lutheran Synod and Ministerium of North Carolina* and had been teacher of the Cox Bible Class at St. John's. After his retirement from the ministry, Dr. Cox had been an active member of St. John's congregation.

In 1929 J. L. Fisher of St. John's congregation was named general chairman of a drive by the North Carolina Synod to raise money for the Pension Fund of the United Lutheran Church. The drive was quite successful as approximately \$85,000 was the amount raised.

Also in that year St. John's joined other Lutheran congregations in celebrating the 400th anniversary of the publication of the Lutheran Catechism. Observation of this anniversary was designed to "inspire our pastors and people to a greater use of that precious little book in indoctrinating our children in the principles of the Christian faith" (Synod 1929: 24).

St John's congregation and the entire North Carolina Synod suffered the loss of a valuable member and officer in the death of James D. Heilig on September 2, 1929. He had been a lifelong member of St. John's and had served the Synod as treasurer for thirty-three years. His son, Charles, would succeed him as Synod treasurer and would himself serve in that position for forty-six years.

On September 18, 1929, Pastor Fulenwider had submitted his resignation, effective January 1, 1930, to assume the pastorate of Macedonia Lutheran Church in Burlington, North Carolina. During his nine

years at St. John's, not only had the new church been built, but also the membership of both the church and the Sunday School had grown. There were nine hundred adult church members and 329 baptised infants, making a total of 1229. Seventy-five members had been lost to death. The Sunday School had grown "from about 350 members to an enrollment of more than one thousand." The greatest number present in Sunday School during Pastor Fulenwider's tenure had been 964 on Mothers' Day, May 1929. The cradle roll and nursery departments had "developed from seven members to nearly two hundred" (Register 2: n. pag.). Later as Pastor Fulenwider reflected on his pastorate at St. John's, he wrote to the Rev. C. L. Miller, an earlier historian of this church, that he "would like special mention made of Mrs. Fulenwider as helper in this work." As he put it, "She was my strong right arm in all the activities of the work." (This letter is in the St. John's file of the Synod Archives.)

On September 29, 1929, St. John's congregation adopted unanimously the following resolutions:

Whereas; Dr. Edward Fulenwider having tendered his resignation as pastor of our church, having served our congregation faithfully and efficiently for approximately nine years, during which time the membership of both church and Sunday school has been more than doubled and the magnificent new St. John's completed and occupied, therefore be it resolved:

1. That we express to him our earnest appreciation for the services he has rendered our congregation and extend to him our hearty thanks for all he has accomplished.

2. That we are grateful to him for his example of Christian manhood in our midst, as a minister of the gospel and as a citizen of our city.

3. That we pledge to him our prayers and best wishes for his success in whatever field he may elect to serve.

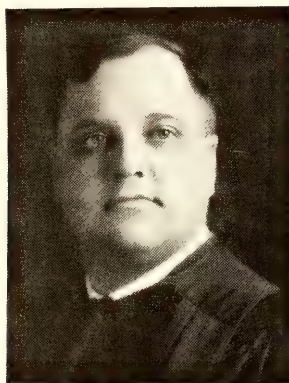
4. That a copy of these resolutions be placed in the hands of the pastor and incorporated in our minutes. (Council 3: 44)

As a result of Dr. Fulenwider's faithful and fruitful ministry, one of the most fascinating articles ever published in the history of St. John's was in *The Lutheran* magazine on January 2, 1930. In her story, entitled "Numbering Many, Promising Much, Rejoicing All," Mrs. John W. Harden of Charlotte, North Carolina, claimed St. John's 186 babies in its Cradle Roll department, directed by Mrs. J. C. (Gertha Koontz) Dunham, to hold "first place among Sunday schools for this department" and "is unique in all the world." Mrs. Harden wrote as follows:



The largest Sunday school cradle roll department functioning in the world today is in Salisbury, N. C., a city of less than 14,000 population. A cradle roll department—it might be explained—is made up of Sunday school children from a few weeks of age to four years.

Such a statement is almost startling when made to North Carolinians who have come to regard their Sunday schools more or less sedately. Nobody, not even the operators of the cradle roll department in the local church itself, would ever have thought that this state had an activity of that kind for which it could claim such an honor. Investigations by authorities in religious education have established the fact, however.



Martin Luther Stirewalt, Sr.

In the following month the Rev. Dr. Martin Luther Stirewalt, Sr. accepted the call of St. John's congregation and preached his first sermon as pastor on Sunday, February 23, 1930. Dr. Stirewalt was a graduate of Lenoir-Rhyne College, Chicago Seminary, and Northwestern University. Lenoir-Rhyne College had honored him with an honorary doctor of divinity degree in 1921. Dr. Stirewalt came to St. John's from Chicago Seminary where he had been professor of practical theology. He was installed as pastor of St. John's by North Carolina Synod President Jacob L. Morgan on February 16. Dr. F. H. Knubel, president of the United Lutheran Church in America, preached the sermon at this installation service.

In June 1930, the Council minutes noted the arrival of Miss Elizabeth Langford, who had "taken up her duties as Parish Worker in the Congregation" (3: 60). Miss Langford was the first to hold this position at St. John's. Because of national economic distress and

the need for St. John's congregation to cut back on expenses, Miss Langford was discharged at the end of her first year's work on August 1, 1931. She had served as both secretary and parish worker.

Less than four months before Dr. Stirewalt assumed the pastorate of St. John's, the national economy collapsed. The apparent prosperity of the twenties had ended as the most disastrous trading day in the stock market's history—October 29, 1929—ushered in the Great Depression. Thus in the first years of the Depression, the congregation faced payments on the building debt along with ordinary expenses. During this period of economic stress, the congregation's financial obligations seemed always to equal or exceed the income. Like other congregations in this era, St. John's was unable to pay its full apportionment to Synod from time to time. Indebtedness was generally heavy in this trying period in American life.

Because of the desperate need to provide a suitable parsonage for the pastor, St. John's in 1931 had to assume additional debt to provide such housing. The *Salisbury Post* on July 12, 1931, carried the following item about St. John's need for a parsonage:

A lot has been purchased on the south side of Marsh Street, between Jackson and Fulton Street, on which a parsonage is to be erected for the pastor of St. John's Lutheran Church. The move to secure the site and erect the building was inaugurated several days ago with the result that the plans matured Saturday. The lot fronts 66  $\frac{2}{3}$  feet on Marsh street and has a depth of 200 feet. . . . This church has been without a permanent home for its pastor for many years, the first and only parsonage owned being the small frame structure that stood on the same lot as the old church on North Main street, and it had not been occupied by a pastor of the church for a number of years before the old church was vacated when the present handsome edifice was erected, the congregation has rented a home for its pastor all these years.

After the purchase of the lot, a parsonage was built in that year at a cost of \$8,500 (Council 3: 81).

In order to cope with financial problems in 1931, the Church Council decided the only solution was to decrease expenses by cutting the salaries of the organist and the janitor and by dispensing with the services of the secretary and parish worker (3: 77). Later the Council found it necessary to discontinue telephone services "for the time being." At the same time, Dr. Stirewalt showed his willingness to help as he told the Council "in connection with decreasing expenses . . . that he was primarily for getting the work done and if the council

saw fit they were at liberty to reduce his salary" (3: 104).

In October 1931, Rob Roy Peery resigned the position as music director and organist, and the Council employed Mrs. David A. (Grace Aaron) Rendleman again (3: 85). As a young girl Mrs. Rendleman had first served as organist at St. John's in the summer of 1914 when Miss Virginia Busby was on vacation. Mrs. Rendleman was to serve St. John's intermittently from 1914 into the 1940's.

Although the year 1931 had been a difficult one in some respects, generous benefactors gave gifts to St. John's that were both practical and inspirational. L. G. Goodman donated new offering plates and a wardrobe to the church (3: 77). The *Salisbury Post* on August 6, 1931, carried news of another generous donor:

A complete set of tower chimes, a gift of Mrs. Lewis D. Peeler and family as a memorial to her late husband, will be installed in the high tower of St. John's Lutheran church and will be dedicated Sunday, September 24. . . . The set is known as the Deagan church tower chimes, is a tubular set, 16 tone, and can be played automatically by means of a time clock arrangement, or from the console of the mammoth pipe organ, or from a separate keyboard. They are said to be distinctly audible a distance of three miles. It is one of the finest of this type of chimes made and will cost approximately \$12,000. They will be known as the "Lewis D. Peeler Memorial Chimes," and will be dedicated on the Sunday nearest his anniversary. . . . The chimes will replace the old bell that summoned the members and friends of St. John's to worship through many years, it having been removed from the old church building in North Main street to the new edifice on West Innes when the latter was completed.

The next year, 1932, St. John's reported to the Synod the building of a handsome new brick parsonage on West Marsh Street. Evidence of the Depression's grip, however, showed in the Synod treasurer's report of a balance owed of \$3,370. Even so, St. John's had made contributions to the Orphan Home, the Lowman Home, and the Southern Seminary.

In June 1932 Miss Gladys Morgan, a member of St. John's, destined to be the North Carolina Lutheran Synod's first medical missionary,



Grace Aaron  
Rendleman



was graduated from Women's Medical College of Philadelphia, Pennsylvania. An honor graduate of her class, Dr. Morgan was awarded the Anna Howard Shaw Prize for "excellence in work."

In a feature article, September 1932, the *Salisbury Post* referred to St. John's as "The Church with the Chimes" and presented this state-of-the-church report:

The membership of the congregation is now nearly one thousand. The present pastor is Rev. M. L. Stirewalt, D. D. The attendance at the Service in the morning averages five hundred. The work is fully organized. Mr. Marvin Snider is the General Superintendent of the Sunday School. His staff of workers includes about eighty officers and teachers. The enrollment is eight hundred and fifty pupils. A special contribution is being made to the community by the Young People's Department of the Church School in which Mr. J. L. Fisher is the helpful leader for a large group of young men and Miss Eva Peeler exercises a strong and beautiful influence for good in the lives of a large group of young women. Mrs. P. E. Weant is President of the Woman's Missionary Society; Mrs. Arthur G. Peeler, of the Ladies Aid Society; Mr. J. L. Fisher, of the Brotherhood; and Mr. Rufus Safrit and Miss Mary Stirewalt, of the Senior and Intermediate Luther Leagues, respectively. Through the worship services, the Schools of the Church and the work of the organizations great good is being accomplished in this community by this old, vital congregation.

By the end of 1932 the every-member canvass for funds had resulted in \$14,221.44 pledged. The Council instructed the Finance Committee to reconsider the proposed budget for 1933 "with the view of balancing it with the amount expected to be received as shown by the every member canvass" (Council 3: 116).

In January 1933 the Council employed J. C. Cress as "Official Collector" for the church. The collector was to receive "10% on all collections, other than items that can be collected through Catch-up envelopes or other means adopted by Church Council," including "all Building Funds as well as Current funds" (3: 118). Cress resigned this position in March as he was unable "to give sufficient time to the collection of Arrearages."

That year, in order to meet its obligations to the Synod, St. John's paid its \$3600 apportionment to the Synod and the United Lutheran Church in monthly installments of \$300 each rather than in a lump sum (Synod 1932: 139).

On February 13, 1933, the *Salisbury Post* printed an article about

Dr. Stirewalt's work during the three years he had served at St. John's. The newspaper account provides evidence of Dr. Stirewalt's leadership:

Prior to the delivery of a masterly sermon at the Sunday morning service at St. John's, Dr. Stirewalt gave a brief summary of his work here during these three years and of some of the major activities of the church. During these three years he has delivered sermons, addresses and lectures averaging four a week, numbers of these at other points where he had been invited to speak. Sixty-three funerals have been conducted, many baptisms administered, training classes conducted, numerous marriages performed, many church matters given attention and more than 1,500 visits made. He has also been a frequent teacher of the men's Bible class at St. John's. In addition to these activities he has attended a number of conventions, board meetings and trustee meetings of various bodies of the United Lutheran Church of America, the Southern Synod and the North Carolina Synod, and assisted in a series of lectures at the Southern Lutheran Seminary at Columbia, S. C.

Some weeks ago Dr. Stirewalt was extended a call to join the faculty of the Southern Theological Seminary at Columbia but has not made a decision in the matter. He announced to his congregation several Sundays ago that it would be some time before a decision would be made.

Dr. Stirewalt has endeared himself to his large congregation since coming to St. John's, the second largest Lutheran congregation in the South, and the members and friends of the local church are hoping he will decide to continue his work here. He is one of the outstanding divines in the Lutheran church in America, holds important committee appointments on the boards of the United church as well as the Southern and State synods, and several institutions of the church.

After considering this call to the Seminary, Dr. Stirewalt decided to continue as pastor of St. John's.

In spite of hard times, St. John's under the able guidance of the pastor, remained strong in spirit. The synodical report for 1935 indicated St. John's had a record 1344 baptised members.

During 1934 Mrs. Roy Kneeburg and Miss Ruth Stirewalt had served as supply organists, and Dr. Hampton Stirewalt had assisted



Hampton Stirewalt



Gladys Morgan

temporarily with the choir. On January 1, 1935, Dr. Stirewalt became St. John's organist and choir director (Council 3: 156-57).

A singular event on March 31, 1935, was the commissioning of Dr. Gladys Morgan as a missionary to India. The Foreign Mission Board of the United Lutheran Church was authorized to use St. John's Church as the site for this commissioning service of Dr. Morgan, a member of St. John's congregation, who was to be the first Lutheran medical missionary from North Carolina. The Rev.

S. W. Herman, president of the Board of Foreign Missions, preached the sermon and conducted the service of commission. He was assisted by Dr. Morgan's father, North Carolina Synod President Jacob L. Morgan; Dr. P. E. Monroe, president of Lenoir-Rhyne College and Foreign Missions Board member; and Dr. M. L. Stirewalt, pastor of St. John's. Representing the General (Executive) Board of the Women's Missionary Society, Mrs. Jacob L. Morgan presented her daughter at the commissioning. Mrs. Morgan was a member of the Board at that time (Synod 1963: 208).

To encourage St. John's younger women, twenty to thirty-five years of age, in benevolent work, the Council endorsed in March the formation of a Young Women's Auxiliary to the Ladies Aid Society (Council 3: 161). The Auxiliary was then organized two months later in June 1935.



Harry Livengood

After serving as organist and choir director for sixteen months, Dr. Hampton Stirewalt resigned. In June 1936 Harry Livengood was employed as organist and music director (3: 188). Thus began a productive and varied association that would continue for twenty-two years. Many times during the years of his service at St. John's, Livengood was influential in bringing outstanding musical groups to perform there. For example, in March 1937 the Lenoir-Rhyne College Choir presented a program at St. John's (3: 198).

During these years, financial difficulties were still a concern for St. John's and other churches. On February 25, 1936, the St. John's Church Council members were guests of A. G. Peeler and Douglas J. Mahaley at a "call meeting" at the Yadkin Hotel to have supper together "for the purpose of determining plans to raise \$7400" (3: 180).



In 1937 St. John's congregation was again listed on the Synod treasurer's Honor Roll in paying 100% of their apportionment, \$2,340. One means, perhaps, of stimulating members to pay pledges on time was the practice of publishing a yearly statement booklet, which listed in columnar fashion the names of members, the amounts pledged, and the amounts paid. Each member of the congregation was thus privy to information about the financial stewardship of fellow members. This yearly publication was still a part of the system as late as 1938.

On August 15, 1938, after eight and a half years as pastor of St. John's congregation, Dr. Stirewalt resigned to accept a call to become a professor of religious education and ethics at the Lutheran Theological Southern Seminary at Columbia, South Carolina. This call was the second one to Dr. Stirewalt from that institution. Although his leaving St. John's was a great loss to the congregation, his teaching at Southern Seminary was a great gain to his many students who became ministers and to the congregations they later served. As some of his seminary students have said, "Dr. Stirewalt was not only a master teacher; he was also an exemplar of all that a pastor should be." He remained at the seminary until his retirement in 1951.

While at St. John's, Dr. Stirewalt had preached approximately one thousand sermons, had lectured to Bible classes and other groups at least three hundred times, and had made nearly four thousand pastoral calls. In addition to other pastoral duties, he had also baptised 178 children, had received four hundred persons into membership of the church, had conducted ninety-seven funerals, and had performed fifty-seven marriage ceremonies.

The Council sent copies of the following resolutions to Dr. Stirewalt and his family, to the *Salisbury Post*, to the *North Carolina Lutheran* and to the Church records:

The Council of St. John's Lutheran Church of Salisbury, North Carolina, desires to go on record as expressing deep and sincere regret that the services and spiritual leadership of Dr. Martin Luther Stirewalt terminated, by his own decision after much prayer and reflection, on July 31, 1938.

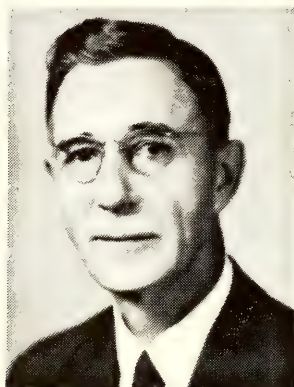
Dr. Martin Luther Stirewalt has led with the intellect of a learned and well-balanced mind. His great spiritual influence has been a guiding force and a constant inspiration not only to the combined church, but to each individual member who allowed his or her heart to open before his store of goodness and knowledge.

Dr. Stirewalt enters his new post at the Theological Seminary, Columbia, South Carolina, with the prayers and good

wishes of the congregation he led so faithfully and well. The seed he has planted must certainly bear good fruit. The loyalty and love he earned through the Grace of God will live on and on.

The entire congregation of St. John's Church wishes to thank Dr. Stirewalt for his tireless service during his eight and one-half years as pastor and instructor.

Every member of the Council of St. John's wishes for Dr. Stirewalt a life of happiness and spiritual influence in his new duties and at his new post. (3: 220)



Pleasant David Brown

After Dr. Stirewalt departed on September 1, 1938, St. John's was without a full-time pastor until March 1939 when the Rev. Pleasant David Brown, D. D., accepted the call from St. John's, issued on February 20. The congregation was able to offer a salary of \$4000 per year and use of the parsonage on West Marsh Street.

Dr. Brown, a native of Rowan County, was educated at Mt. Pleasant Collegiate Institute, Roanoke College, and Philadelphia Seminary. Newberry College had bestowed on him an honorary doctor of divinity degree in 1926. Having served previously at Women's Memorial (Emmanuel), High Point, he came to St. John's from an eighteen-year pastorate at Ebenezer in Columbia, South Carolina. In the first year of Dr. Brown's pastorate at St. John's, the Council authorized that church services be broadcast over radio station WSTP one Sunday during each month (3: 226).

In September 1939 Miss Catharine Stirewalt was commissioned as a missionary to China for the United Lutheran Church in America. The commissioning service took place at the eleven o'clock service on September 10, 1939, in St. John's church. Dr. Brown served as liturgist,

and Miss Stirewalt's father, Dr. M. L. Stirewalt, preached the sermon. The commissioning service was performed by Dr. P. E. Monroe, president of Lenoir-Rhyne College and member of the Board of Foreign Mission of the United Lutheran Church in America. Miss Mildred Winston from the Executive Board of the Women's Missionary Society of the ULCA presented Miss Stirewalt for the commissioning. Ten years later when Communist forces made impossible the work of Christian missionaries in China, Miss Stirewalt then became the first member of St. John's ever to be consecrated as a deaconess of the United Lutheran Church in America.



Catharine Stirewalt

Not only foreign missions but also home missions in 1939 were the focus of much prayerful attention. When Dr. Jacob L. Morgan became full-time president of the Synod in 1919 and held that office until his retirement in 1947, his zeal in organizing more Lutheran congregations in North Carolina inspired missionary concern and cooperation among well-established churches such as St. John's. In 1939 a committee from St. John's—J. L. Fisher, John R. Crawford, Jr., and Charles S. Heilig—met with the Mission Committee of the Synod in regard to the Lutherans then living in east Salisbury (3: 238). Under the direction of Dr. Morgan, Miss Juanita Horton, a member of St. John's, surveyed the east Salisbury area and found that of the 350 Lutherans living there "only about one-half were members of churches in the city." A preaching mission was begun and ultimately resulted in the formation of Messiah Lutheran Church to be located at the corner of Lafayette and Boundary Streets (Morgan *et al.* 243).

Among other matters discussed or acted upon by the Council in 1939 were a 10:00 a. m. Thanksgiving Day service; a Christmas candle-lighting service; the decision to cease publishing "the little annual booklet," showing members' pledges and contributions, and an end-of-the-year treasurer's report to the congregation; and plans to hire an assistant pastor (Council 3: 240).

By the end of 1939, Europe had been embroiled in war for three months with no end in sight. The action of St. John's Council in February 1940 shows deep concern as the decision was made to take a Special Lenten offering "for our suffering Lutheran people in Europe."

Other matters of Council action at that time involved financial decisions: to pay hired singers \$7 per month, to increase the organist's salary to \$50 per month, to buy insurance against theft for \$20 per year, to pay a church secretary \$50 per month for five mornings and two afternoons per week, and to raise \$8000 to pay off the parsonage





Ernest L.  
Misenheimer, Jr.

debt (3: 246-247).

A "first" for St. John's occurred in April 1940 when Ernest L. Misenheimer, Jr., was called to be assistant pastor. His duties, beginning in June after his graduation from the Southern Seminary, were to be those of "giving general assistance" to the pastor. The salary was \$100 per month. Thirty-eight years later Pastor Misenheimer would become president of the North Carolina Synod and then bishop when in 1980 the title was changed.

St. John's congregation in 1940 numbered a total of 1400 members, 1112 of whom had been confirmed. A report entitled "General Progress at St. John's since June 1, 1939" gave an overview of the first year of Dr. Brown's leadership. Among the activities listed in this report were visits to members and non-members made by committees of the Council and of the Ladies Aid Society; the organization of an Ushers' League, young men chosen to assist the Ushers' Committee; publication of a weekly bulletin; literature mailed weekly to shut-ins; a graded catechetical school, and visits to every family by the pastor; and additional visits by the assistant pastor.

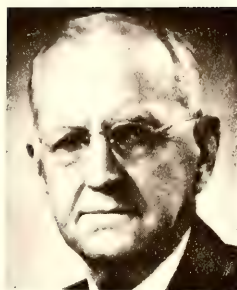
The report also showed a budget increase of \$2000 with oversubscription by \$1000 and an increase in pledges of \$3500. Plans were begun to celebrate St. John's bicentennial anniversary free of all debt. A secretary was employed, a new church record book was put into use, and files were brought up to date. The average attendance for morning church services was 505; for evening services, 213; and for Sunday School, 552.

More opportunities for young people became possible through the organization of a Girl Scout troop at St. John's and through a two-week session of Vacation Bible School, which had an enrollment of slightly over 500 (3: 257).

Summer services that year were made more comfortable by the gift of 500 fans donated to the church by Mr. and Mrs. Glenn Ketner. These fans were particularly distinctive in that they were of woven palm leaves, rather than cardboard, and were "devoid of advertisements."

In December C. Earle Miller and Harold Mowery were responsible for having candleholders and a Christmas tree holder made in preparation for Christmas festivities that year. The candle-light service was held at 11:00 p. m. on Christmas Eve. The Council expressed thanks to Mrs. P. D. Brown and "her helpers" for "decorating the church so beautifully" (3: 264).

In March of the next year, 1941, the congregation unanimously adopted a revised constitution, and in April a new Church Council was elected under the new constitution. In May, Dr. Brown suggested the need for a written history of St. John's (3: 272). A month later he suggested that the Rev. Calvin L. Miller, D. D., would be a logical choice to write the history. J. L. Fisher suggested that Dr. Brown write it. A committee was named to work out details of the proposed effort to publish a history, and Dr. Miller was ultimately chosen for the task. Dr. Miller, a native of Rowan



Calvin L. Miller

County, had retired to Bennettsville, South Carolina, after long and dedicated service as a pastor and educator in the Lutheran Church. He had also been the founder and the editor of *The Catawba Lutheran* and had long been a researcher in history of the Lutheran Church in North Carolina and in the South (Brown *et al.* 135).

At the July 1941 Council meeting Clifford Peeler, chairman of the Parish Education Committee, recommended that St. John's "approve the plan of the Ministerial Association of Salisbury and Spencer in setting up a Bible Study course as an elective" in the public schools, "pay our proportionate part . . . to finance the course," and "cooperate with other Churches to stimulate activity of this planned course." The Council voted affirmatively, and the Sunday School treasury provided St. John's proportionate share (\$190) in this endeavor (Council 3: 278).

In August Charles Heilig, in behalf of the Heilig family, presented to St. John's congregation "a beautiful set of six offering plates and a receiving basin in memory of his late father, Mr. James D. Heilig, who served so well and so faithfully this Church throughout his life here." Other members of the family participating in this appropriate gift in his memory were Mrs. James D. Heilig, James D. Heilig, Jr., and Mrs. W. E. Hennessee. In receiving this gift, the pastor expressed the gratitude of the congregation and paid tribute "to Mr. Heilig for his notable life and outstanding Christian service" (3: 280-282).

Radio announcements brought to a stunned populace the news of the Japanese bombing attack on Pearl Harbor on December 7, 1941. With the declaration of war on the next day, the United States entered World War II. Families in St. John's congregation would again experience the anguish, upheaval, and change that wartime conditions bring.

At the time war was declared, St. John's had an array of flourishing activities in which members participated. In addition to the choir and the Sunday school, other groups were the Brotherhood, the

Women's Missionary Society, the Ladies Aid Society, the Young Women's Auxiliary, the Ushers' League, three divisions of the Luther League (Young People, Senior, and Intermediate), the Children of the Church, the Boy Scout Troop, and the Girl Scout Troup.

VOL. I

DECEMBER 14, 1941.

NO. 1

## LEAGUERS ENJOY BANQUET

LUTHER LEAGUE PIN OFFERED TO  
PERSON WHO SUBMITS BEST  
NAME FOR PAPER

DR. P. D. BROWN IS SPEAKER;  
BILL SHIVE, TOASTMASTER



Eva Peeler

The St. John's Luther League published its first edition of a weekly newspaper, *The League Speaks*, on December 14, 1941. Bob Mowery was editor with Dorothy Click as assistant editor. When, five months later, Mowery entered the United States Army, the editorship passed to Miss Betty Scott Lentz, who served until near the war's end.

In the January 25, 1942, issue of *The League Speaks* an open letter from Miss Eva Peeler, an outstanding leader at St. John's, addressed the spiritual needs in that perilous time:

Much has been written about "what will 1942 bring to us."

It has brought to us the greatest challenge we're yet to face. The big question is however what will You and I bring to 1942?

We must be concerned with "Spiritual Defense," as well as "National Defense."

Freedom of Church and state cost our forefathers hardship and bloodshed. This freedom we have accepted without a thought of How it became Ours.

Now, We must protect that Freedom.

We need Faith and Courage to give our Best in all our doings, at home or on the battlefield.

We need, you and I, to measure ourselves for our job through reading the Bible, and through Prayer, learning His Will for us in this Defense Program.

Is the Church filled with worshipers?

Is the Sunday School attendance satisfactory?



Are You putting enough into the Young People's work to make ALL the Young People want to join the Luther League?

What are you doing to strengthen National and Spiritual Defense?

Our task is to keep burning the torch our forefathers lighted for us, are we less courageous then they?

With God's help, we will carry through 1942 safely.

In July, Ervin Lampert, president of the Ushers' League, reported to the Church Council that a number of young men who belonged to this group were leaving Salisbury to enter the armed services or to engage in defense work (Council 3: 288).

Meanwhile, interest in the East Salisbury mission work continued. Dr. Brown appointed C. W. Isenhour, J. L. Fisher, Tom Van Poole, and John Robert Crawford, Jr. to a committee "to handle the idea of a mission and the details of a building in East Salisbury." In July 1942 St. John's gave to the East Salisbury mission "the old choir robes, a piano, the old pulpit, and chairs not being used here" (3: 286). At their August meeting the Council "approved solicitation of voluntary donations" from the congregation for the mission and voiced their full cooperation to Vance Daniel, the seminary student engaged in the development of the East Salisbury Mission. September brought letters of gratitude from Daniel for the \$1000 raised by St. John's for the mission. A letter of appreciation for help St. John's had also given to St. Matthew's, Wilmington, came from the pastor, the Rev. Carl Fisher (3: 293).

Dr. Brown attended a meeting of the National Lutheran Council in Pittsburg, Pennsylvania, where he was re-elected to the executive committee of the Council. Upon his return, he reported to the St. John's Church Council that the chief matter of business at the Pittsburg meeting was the decision to make "a united appeal in behalf of service to the soldiers and also in behalf of the mission fields of the nations now at war." The goal of the appeal was \$650,000. St. John's set aside the second Sunday in May to receive offerings toward this effort (3: 290).

Just as the National Lutheran Council's appeal reflected that body's concern for those serving the country in a fearful time as well as concern for the continuation of the spread of Christianity in the stranded foreign mission fields, a presentation to St. John's during 1942 was emblematic of the same concern. In April of that year, as a memorial to her husband, Mrs. Arnold Snider had placed in the church the American flag and the Christian flag.

*The League Speaks* in May published a call to prayer from Dr. F. H. Knubel, ULCA president:

Based on the plea of General Douglas MacArthur for the prayers of the home church, the Executive Board of the United Lutheran Church in America petitioned the President of the United States to designate a special day of prayer and to call upon the people for daily intercessions. The Board also requested that I address the Church in support of arrangements of this kind.

Dr. Knubel also announced that the Board of Publication was sending copies of *Special Prayers for Church and Home in Time of War* and asked that the church "become definitely a center of intercession." He pointed out, too, that the Executive Board desired that gifts to the Lutheran World Action Fund be interpreted "as offering of prayer on behalf of those for whom the gifts are being made."

In June 1942, forty-five of St. John's members were serving in the armed forces, and by November of that year the number had risen to seventy-seven. Before the war ended, more than two hundred were in the service of their country.

Along with presentation of concerns resulting from the war, the 1942-43 parish education program outlined for St. John's showed emphasis upon church attendance, tithing, solicitation of subscriptions to *The Lutheran* and *The North Carolina Lutheran*, increased attention to young people's work, and to home and foreign missions.

The Christmas Festival at St. John's in 1942 was a beacon of hope in a dark, war-torn world. *The League Speaks* provides a description of the anticipated candle-light Christmas service at 6:00 p. m. on December 20, 1942:

The entire church auditorium will be lighted by candles only, with the exception of the central altar spot light. Over 400 candles are used in this service in candelabra and special pew-end candleholders. The chancel will be decorated with lighted trees covered with artificial snow.

The entire program of this service will be musical, under the direction of Harry Livengood. The St. John's Choir of about 30 voices will give a program of special Christmas selections including the Halleluia Chorus from "The Messiah" by Handel.

On account of the pew-end candles it is announced that it will be necessary for those who attend to be in their pews before six o'clock when the candles will be lighted.

The candle lighters will be boys from the St. John's Luther League groups, dressed in white choir robes.

The congregation participated in this candle-light service and in the 11:00 p. m. service on Christmas Eve as a part of the Christmas Festival observation.

The new year 1943, saw St. John's preparing to host the 139th annual convention of the United Evangelical Lutheran Synod of North Carolina. *The League Speaks*, February 28, 1943, carried this article about the convention:

The North Carolina Synod met February 23, 24, 25 here at St. John's. There were present at the meeting 100 ministers and 100 lay delegates. Dr. W. H. Greever represented the U. L. C. A. and Mr. Harry Hodges represented the Board of Ministerial Pensions of the U. L. C. A.

On Thursday at 12 noon a thirty minute service was held in honor of men who had lost their lives in the war. Special prayers were offered for our country and rulers, men and women in service, chaplains and bereaved families.

Seventy thousand was adopted for benevolences instead of the previous sixty thousand dollars.

Seven young men from North Carolina were examined and approved for ordination when they graduate from the seminary and accept regular calls.

Our St. John's women served delicious dinners each day at noon and many favorable comments were heard about these good meals. Ten of the delegates were entertained in our St. John's homes.

Earlier that month Dr. Brown had attended a meeting of the National Lutheran Council in Minneapolis, Minnesota. Dr. Brown was one of the twenty-six official representatives from the three general Lutheran church groups in America, representing about 2,500,000 communicant members. That he was one of the eleven commissioners from the ULCA, the largest of the three general groups, is testament to his stature in the church at large.

In 1943 the Rev. Ernest Misenheimer resigned as assistant pastor at St. John's to become pastor of the St. James-Emmanuel parish in Rockwell, North Carolina. Herman Woodrow Cauble, a seminary senior, was called to fill the position vacated by Pastor Misenheimer. Pastor Cauble, like Misenheimer, a graduate of Lenoir-Rhyne College, would come to St. John's in June following his graduation from the Southern Seminary. His salary was to be \$125 per month. His special responsibilities were to be "in the field of young people's work" (Council 4: 10). Coincidentally, like Pastor Misenheimer, Pastor Cauble was also destined for Synodical leadership. Twenty-eight years after he became assistant pastor of



Herman Woodrow  
Cauble



St. John's, he was elected president of the South Carolina Synod, and then he became bishop when the title was changed. He continues to serve in that position.

When Pastor Misenheimer resigned, the Council expressed regrets by means of a document that said in part:

In accepting this resignation we realize the loss of a valuable and consecrated minister who has given unselfishly of his time and talents in the development of all the causes of the church. It is the wish of the Council to express its full appreciation for his work in the Young People's Organizations, the Sunday School, and the manifold duties performed as Assistant Pastor; also for the spirit of cooperation in the fine services rendered by Mrs. Misenheimer in her relationship in the church and in the home, we are truly grateful.

Other staff changes occurred at St. John's in 1943. Mrs. Janice Brown Sturkie was employed as secretary, Harry Livengood assumed a new title, "Minister of Music," and Mrs. David A. Rendleman became assistant organist. Mrs. Rendleman became church "organist in charge" in November when Harry Livengood took a leave of absence to join the U. S. Navy (4:34).

This flagon and chalice, made by Hartford Silverplate Company between 1882 and 1893, were in use at St. John's until 1917.



Also in 1943 the committee on St. John's history reported to the Church Council a meeting with Dr. C. L. Miller. As a result of that meeting, the committee recommended publication of "a History of St. John's of medium size, to cost approximately \$500. . . . based on 500 copies. . . . to be published in 1947," and they further recommended requesting "Dr. Miller to be the Author of this History" with his expenses to be paid out of the contingent fund of the budget. Receipts from the sale of the book would be used toward the cost of publishing it, and any honorarium to Dr. Miller would be voluntary. The Church Council approved these recommendations, and the first official history of St. John's was then underway (4: 4).

At the time Dr. Miller was commissioned to write the history of St.

John's Evangelical Lutheran Church, he was seventy-three years of age. Not long before his death in 1953, he completed his work on the history and it was subsequently published serially in *St. John's Journal* from September 1953 through September 1956.

Among other actions of the Council in 1943 were decisions to start a fund "for the purpose of decorating the main auditorium of the church (4: 8); to accept a sound system for the church and Sunday school, donated by John Henry Isenhour; to eliminate church debt by the end of 1944 (4: 25-27); to purchase a fire-proof safe "for Church records which even now date back only to the year 1870, the balance of the records of 200 years having been lost or destroyed"; to send a Christmas package "to each of St. John's men in the armed forces, particularly to those overseas"; and to give \$25 to Jewish Missions (4: 31-32). This latter item was an annual benevolence. Later it was called "the Hebrew Mission in Baltimore" (4: 164).

In January 1944, evidently heartened by some victories in both the European and Pacific "theaters of operation" during 1943 and buoyed by faith, St. John's Church Council appointed a "Post-War Planning Committee," with Marvin Snider as chairman, "to set up a program for a 5 to 10 year period" (4: 56).

Among other Council decisions of that year were those to donate \$50 to the Sanford Mission to organize a new church; to allow "use of St. John's auditorium for the Inter-Racial meeting" (4: 38-39); and to send Christmas boxes to the men and women of St. John's in the armed services (4: 46).

Staff changes in 1944 included the resignation of Pastor Cauble to become pastor of St. John's Lutheran Church, Concord, North Carolina; the employment of Mrs. Emily Ballard as office secretary and "Young People's Worker" (4: 48); and the employment of Sister Lucille Lyerly for twelve to eighteen hours per week (4: 40). Sister Lucille, a Rowan native, had spent three years at the Lutheran Mother House in Baltimore and then had worked at churches in Columbus, Ohio, and in York, Pennsylvania. She was returning to Salisbury to continue her education at Catawba College in September 1944 and would thus serve St. John's on a part-time basis while she was a student.

St. John's was the setting for a musical program, "The Crucifixion" by Sir John Steiner, presented in the spring of 1944. The work was performed by the combined choirs of the downtown churches under the direction of Prof. Harry Taylor (4: 41).

The April 16, 1944, issue of *The League Speaks* provided the congregation with advice on "Good Manners in Church" and provides this history with a view of customs at that time:

Come to church a little early. Be in your pew ready for

worship when the service begins. The first hymn is as important as the last.

Men always remove their hats when entering the church. Women should always wear hats in church. These are traditional expressions of respect.

Go forward. Leave the rear pews for strangers, parents with small children, and any who come late.

Eyes front. You are a worshiper, not a news reporter. Wait until after the service to see who came in late.

Assist others. Share your book when necessary. Help those who are less familiar with the service, the children and strangers.

Greet strangers after the service. They are guests. Introduce them to the pastor, and ask them to come again.

Move over. Even if you don't mind having people crawl over you, don't force them to this discomfort. Move in from the aisle to leave room for others. LET US COOPERATE.

An epidemic of poliomyelitis (infantile paralysis) threatened the state during the summer of 1944. As a result, a quarantine, restricting anyone under the age of sixteen from attending any public gathering, was imposed to prevent the spread of this crippling, sometimes fatal, disease. Consequently, the State Luther League Convention, normally held in summer, was postponed until September 22-24, and public school openings were delayed as well. At the September meeting of the Church Council, Dr. Brown "explained that the polio epidemic had disorganized the work of the Church to an alarming extent. Sunday School attendance is only 40% of normal and Church attendance from 60 to 75% of normal" (Council 4: 56).

At that time, St. John's without the active presence of young people and children in the church seemed an anomaly because the congregation, under Dr. Brown's leadership, had developed an unusually comprehensive program that offered many opportunities to the young. The polio epidemic, therefore, literally "shut down" for that summer such activities at St. John's as those described in a 1944 pamphlet: the Children of the Church, the Luther League, Boy Scouts, Girl Scouts, and choirs for boys and for girls, as well as mixed choirs. St. John's goals in youth training, as stated in the pamphlet, were "dedication to Christ and Christian living, training for service in the local congregation, the development of a vision of the whole work of the whole church, and active participation in all sound community programs that concern our young people." The pamphlet also carried this affirmation: "The attention of the congregation shall be focused constantly on the work with and for our young people as basic and fundamental in the program of St. John's."



By the time the quarantine had been lifted, St. John's was ready for another celebration on October 1, 1944. The church debt had been paid in full, and October 1 was set as the day of the dedication service. The special bulletin on that day carried a brief history of the congregation's accomplishment in terminating the indebtedness:

Upon completion the cost of the building and its equipment was estimated at \$200,000, not including the value of the lot. The total value of this property today is conservatively estimated at \$250,000. Faced with a large indebtedness the congregation at once adopted a sound debt liquidation program and all principal and interest payments have been promptly met, even during the difficult depression years.

In 1939 the debt had been reduced to \$52,000 and plans were formulated and successfully carried out to liquidate the parsonage indebtedness of \$7,500. At the same time plans were made to retire all remaining church indebtedness by 1947 through regular budget channels. In the fall of 1943, when the indebtedness had been reduced to \$24,000, an appeal was made for pledges to retire this remaining indebtedness by the end of 1944. This appeal was oversubscribed by \$6,000, and today, three months ahead of schedule, the debt has been paid in full.

On this happy day of dedication let us dedicate our lives with our church to the service of our Lord who has so richly blessed us in this enterprise, and let us face the future with the solemn determination to build on these foundations an ever-growing and far-reaching service to God and to our fellowmen.

During the morning service, North Carolina Synod President Jacob L. Morgan officiated at the dedication, and former pastor Dr. Edward Fulenwider preached the sermon. In the evening service, former pastor Dr. M. L. Stirewalt preached, and Dr. Brown served as liturgist. In his comments as pastor, Dr. Brown offered a vision of his faith in the future of St. John's and projected some goals for that future:

For nearly 200 years St. John's has lived usefully here in Salisbury—undoubtedly God means for us to serve Him with even greater devotion through many more centuries. As long as America shall live we hope St. John's can be a great spiritual power-house for God's Kingdom. Do we know that St. John's congregation with a confirmed membership of 1200 is the largest Lutheran congregation in the South? Our church auditorium has a seating capacity of

1250. In 1947 St. John's will celebrate her two hundredth anniversary with appropriate services. The beautification of St. John's with special emphasis on chancel decoration, is to be completed before 1947. Plans are now being made to support a foreign missionary and a home missionary, and also to make other important contributions to the various causes of the church. Each one of us has some talent that God has given to be used for Him. If all of us, every one of us, will dedicate that talent to the Kingdom, we will build a greater St. John's in the years ahead.

Another event of 1944 in which St. John's members had a significant part was the North Carolina Synod's purchase of the Dr. Julian G. Busby residence at 118 South Ellis Street in Salisbury. The purpose of this purchase was to provide a home and office for the Synod president. As the *Salisbury Post* commented on September 3, 1944, "Besides providing appropriately handsome and commodious quarters for the president, the move stabilizes the center of Lutheranism in North Carolina here, making Salisbury officially and permanently its capital." Dr. and Mrs. Jacob L. Morgan had just moved from rented quarters into this new Synod house when the *Post* reported the event, providing details of the purchase:

Since his first election to the synodical presidency in 1920 [1919] Dr. Morgan has lived here and the Lutheran life of the state has been centered here. He moved last week from a home which has been rented for him for some years by the synod at 317 West Horah Street.

His new home, built in 1922 by Dr. Julian G. Busby and occupied by the Busby family until recently, is one of Salisbury's handsomest and best constructed homes. Though Synod was prepared to renovate and remodel as might be found necessary, as a matter of fact, little has to be done, according to H. E. Isenhour, who with J. L. Fisher and Charles Heilig constituted the committee appointed by the synodical executive committee, to attend to the purchase of the home and preparation for its occupant.

Both Heilig and Fisher were members of St. John's congregation as was Dr. Morgan. Isenhour was a leading member of Haven congregation. Isenhour's answer to a question about the purchase price was reported in the *Post* article and reveals the generous and faithful spirit of Dr. Busby, another member of St. John's:

The purchase price has not been made known because, said Mr. Isenhour, "it is no indication of its true market value." Dr. Busby, son of a Lutheran minister of this section,

and member of a devoted Lutheran family, made generous discount, it is understood, because he wished his home to be used for this purpose. In fact, it was declared, it was not for sale for any other use.

Shortly after Dr. and Mrs. Morgan had settled into the new Synod house, Dr. Morgan, Dr. Brown, and others from the North Carolina Synod had attended the National Convention of the ULCA in Minneapolis, Minnesota. The October 29, 1944, issue of *The League Speaks*, celebrating the Reformation, appropriately published the pastor's report on the ULCA Convention as follows:

This convention meets every two years. This time it was held at Minneapolis. It is composed of elected delegates from 32 synods. There are to be elected as many laymen as pastors on the basis of the synod's confirmed membership. The N. C. Synod has 10 pastor delegates and 10 lay delegates. Out of a possible 559 delegates, 554 were present at Minneapolis, or 99.1%.

The chief work of the ULCA is done through 8 great boards: Foreign Missions, Social Missions, Education, Parish and Church School, Deaconess Work, Board of Publication and Ministerial Pensions. All these Boards made very fine reports to the Convention.

Dr. Frederick H. Knubel has been president since the ULCA was organized in 1918. This year a new president was elected in the person of Dr. Franklin Clark Fry of Akron, Ohio. Dr. Fry will speak at the N. C. Lutheran Brotherhood Convention to be held in St. John's, November 21st.

It is a great privilege for me to attend these ULCA conventions. I am always inspired by the great programs, great addresses, and the great men I meet. I always leave these conventions feeling justly proud of our great Lutheran Church. It has been my privilege to attend all these conventions since 1924 with one exception. It is my hope and prayer that all our young people will feel proud of our Church and give themselves in full consecration to its Service. When you are an active member of our young peoples' organizations and faithfully attend Sunday School and the Church Services, you are showing your loyalty to and love for our Church in one of the finest ways possible.

By the end of 1944, St. John's had in place a "Program of Christian Growth and Service," adopted in August of that year by the congregation. On Friday, January 5, 1945, the *Salisbury Post* publicized one



aspect of the church's recently enacted Christian Growth and Service program, that of missionary outreach: St. John's was undertaking the sponsorship of Miss Catharine Stirewalt as a foreign missionary and that of the Rev. Rufus H. Cuthbertson as a home missionary.

After her commissioning service at St. John's in 1939, Miss Stirewalt had served in China as a missionary until war broke out. At that time, she was held under house arrest by the invading Japanese until she was sent to a detention camp. Late in 1943 she was permitted to return to the United States on the prisoner-exchange liner, the *Gripsholm*. Since her return, she had performed special services for the ULCA Board of Foreign Missions in various sections of this country. She would return to China as soon as possible after the war.

Cuthbertson, a graduate of Lenoir-Rhyne College and the Southern Seminary, was pastor of St. Paul's, the Lutheran mission at Hamlet, North Carolina. St. Paul's Lutheran Church had been built during the ministry of the Rev. Roscoe Brown Fisher, a son of St. John's congregation, and had recently been dedicated debt-free.

These additional benevolences, supporting Miss Stirewalt and Pastor Cuthbertson, were assumed by St. John's in addition to regular obligations to the North Carolina Synod and to the ULCA.

Thus the year 1945 was ushered in as St. John's began a new and broadened program of benevolence. The war in Europe would soon be over but not without more tough and costly battles and not without great sacrifice on the part of those who served in the armed forces and those who waited at home.

The March 25, 1945, issue of *The League Speaks* carried a letter from one of St. John's sons in service. It is an expression of appreciation to St. John's and is indicative of the maintenance of a close familial relationship between the congregation and those members who served in the war:

Somewhere in France.

Dear Dr. Brown:

Since my last letter, which was long ago, I have seen many new countries and many beautiful sights. If I remember correctly, I believe my last letter was written while I was still in England. Since that time I have moved to France with the invasion forces and now I am somewhere along the road to Berlin. I suppose many of the other boys have written you about their experiences over here and about the beautiful sights of France, so I won't repeat all the details here. I would like to say I've seen some of the most beautiful Churches in the World. It seems that the people of France take their Christian life much more seriously than any of the other countries I've visited.

My Church news is arriving regularly, so my news of home and friends is very up to date. I, as well as the other boys here from St. John's, really appreciate the efforts you take to keep St. John's so near us. Many lonely hours are made happy by receiving the League news and the other items. It is really a moment we all cherish for it carries us home in memories.

I often find myself thinking of home and especially the Sundays when I attended Sunday School and Church. We have the opportunity to attend services here each week and our Chaplain really does much to make it the bright spot of the week.

May the blessing of God always be with you.

Please give my best regards to Mr. Fisher and the Young Men's Bible Class.

Sincerely, Wilson Smith.

Before Germany surrendered to the Allies on May 7, 1945, St. John's had lost three of her congregational sons in battle. On June 6, 1944, Pvt. Joe Hearne Rufty died in action in Italy, and on August 18, 1944, First Lt. Harry Lee Clark was reported missing in action in the air over France. On March 8, 1945 Technical Sargeant Edwin Wilson Shoaf died in action in Belgium. The congregation mourned the loss of these young men who had given their lives in the service of their country in the European theater of action in World War II.

The May 13, 1945, issue of *The League Speaks* reported the celebration of victory in Europe, V-E Day, at St. John's:

V-E DAY OBSERVED IN PRAYER. V-E Day at St. John's was observed in a most impressive manner. Just after President Truman announced the end of the war in Europe, the Church bell tolled for approximately five minutes. Following that the chimes played appropriate music for this occasion. At eleven o'clock the congregation assembled for the service. Dr. Brown conducted a truly beautiful and inspiring program. He left nothing unsaid. Two of our men in the armed service, Fred Misenheimer and Ed Leonard, entered the Church at the beginning of the program, one carrying the American Flag and the other the Christian Flag. These were placed one on each side of our Service Flag which had been moved to the front of the Church. During the service these two men stood at attention.

History was made on this day, May 8, 1945, and those of us who attended the service conducted at our Church, truly will remember it as a day of thanksgiving and a day

of prayer for the task that is yet to be finished and with a sense of pride we will also remember how our people turned to the Church and the feeling of humbleness which prevailed.

On July 1, 1945, *The League Speaks* heralded the return of the first St. John's member to receive his discharge from the U. S. Army through the point system. From thirty-eight months of service, including participation in three invasions in the Phillipines—Leyte, Luzon, and Mindanao—and after having been wounded, T/4 Clyde M. Ritchie had accumulated "102 points" and thus was allowed to come home shortly before the war in the Pacific was over.

With the surrender of the Japanese on August 14, 1945, World War II was finally at end. Shortly thereafter, however, the sad news came that Lt. Harry Lee Clark, previously reported missing in action on August 18, 1944, had been killed on that date. St. John's joy and thanksgiving at the war's end mixed with grief at the loss of three fine sons of the congregation during the war.

Desiring to honor and to thank the two-hundred St. John's men and women returning from military service, the Church Council, in behalf of the congregation, presented to each veteran a "genuine leather wallet with name engraved in gilt letters" when these members were discharged and returned to civilian life.

During that last summer of the war, special recognition was given to a St. John's member and to a St. John's organization for outstanding Christian service and achievement. In June Dr. Jacob L. Morgan received from Lenoir-Rhyne an honorary doctor of laws degree in recognition of his incomparable service to the North Carolina Synod. The honorary degree was the second Lenoir-Rhyne College had bestowed on Dr. Morgan. The first was a doctor of divinity degree in 1921. The Luther League was the St. John's organization singled out for recognition in August. At the State Executive Committee meeting of the Luther League of North Carolina, St. John's Luther League was awarded the State Plaque in recognition of "the best improvements in League work in all activities during the year." Two months prior to the presentation of this award, Mrs. Emily Ballard, office secretary and director of young people's work at St. John's, had reported to the Council on the progress of the young people's activities. She had stated that "interest of the young people had gained as a result of planned programs and arrangements for social affairs." After the award was publicized, Dr. Brown commended her to the Council by saying that "Mrs. Ballard . . . was largely responsible for this achievement."

Among decisions of the St. John's Church council in 1945 were those to consider opening a kindergarten at St. John's; to "continue . . . contribution of \$100 per month to the Board of Foreign Missions to maintain our foreign missionary, Miss Catharine Stirewalt . . . on



leave of absence" and thus to "enable Miss Stirewalt to create a reserve fund to better equip herself to start her mission work"; to collect a special offering for the Baltimore Jewish mission; and to consider proposed plans for remodeling presented in the "lovely colored sketches" from Rambusch and Company, "specialists in church interior decorating who had been highly recommended by the ULCA" (Council 4: 74-78).

In November 1945 Dr. Brown received letters of gratitude from the Rev. R. A. Ellis, pastor of Salisbury First Baptist Church, and from Richard T. Horton, Jr., in reference to cooperation and help given by St. John's during the State Baptist Student Convention held in Salisbury. Indication of the ecumenical spirit at St. John's is provided in a paragraph from Ellis' letter:

I want to express to you my personal appreciation for the grand way in which you and your members cooperated with us in making the North Carolina Baptist Student Convention a wonderful success. I do not see how we could have possibly held the convention without your help and maybe it was best that we could not, because many of our students caught a vision of Christian cooperation that they had never had before. Please accept my appreciation and the appreciation of our Church and of every student for your good will and the loyal help of your congregation. I wish it were possible for me to thank them personally, but I hope that through you I may reach them.

Horton's letter also gives details of the kind and the degree of help that St. John's congregation offered to the Baptists:

On behalf of the students and personally let me express to you my deep appreciation for the use of your Church on so many occasions during our student convention.

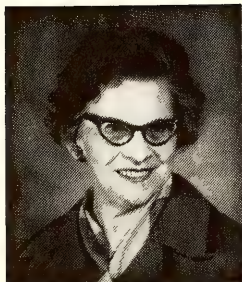
We all feel that no small part of the success of the convention is to be credited to your Church and the friendliness with which it opened its doors for our banquet and meals.

The meeting in Salisbury was another demonstration of Christian cooperation . . . when we all work together.

Both letters were published in *The League Speaks* in November of 1945.

The Thanksgiving and Christmas festivals that year were especially joyous because the war was over, and the New Year 1946 with fresh opportunities was just ahead.

Decisions made by the Council early in 1946 included those to open a kindergarten in the fall with Mrs. Edwin (Ruth Kesler) Uzzell as



Ruth Kesler Uzzell



Stafford L. Swing

full-time director and Mrs. Fred (Annie Laurie Workman) Seagle as her assistant; to call an assistant pastor; and to invite the Synod "to meet at St. John's during 1947 to join in celebration of the 200th anniversary [of St. John's], but on a self-entertainment basis, with rooms and breakfast to be provided those desiring them" (Council 4: 86-87).

On April 7, 1946, Dr. Gladys Morgan Happer, who had been commissioned a medical missionary to India at St. John's in 1935, presented "a most interesting" program on India to eighty-five Leaguers and visitors. According to *The League Speaks*, "one of the highlights of the program was the dressing of Shirley Peeler in an Indian woman's attire." Because of the exigencies of the war, Dr. Happer had had to leave India during 1939 and had returned to Salisbury to wait until she could rejoin her husband, Dr. William Happer, a medical officer serving the British government in India. They had met and married in India during her service as a medical missionary there.

A number of staff changes occurred in 1946. In addition to Mrs. Uzzell and Mrs. Seagle, employed to conduct the kindergarten that opened in September, Harry Livengood returned to St. John's and again assumed the position of organist replacing Mrs. David Rendleman, who then became organist and choir director at Salisbury First Presbyterian Church (Council 4: 94). Another change was that of hiring Miss Margaret Smith to replace Mrs. Emily Ballard as church secretary and director of young people (4: 99).

On June 1 of that year the Rev. Stafford L. Swing joined St. John's as assistant pastor. Educated at Lenoir-Rhyne College, Pastor Swing was also a May 1946 graduate of Southern Seminary. Dr. Brown

explained to the Council Pastor Swing's role as an "aid to the pastor in his pastoral duties and not as an office assistant" (4: 90).

Because of ill health, Dr. W. M. Cook found it necessary to relinquish his superintendence of the communion ware and preparation for the communion service. Dr. Cook had given thirty-seven years of faithful service to this responsibility at St. John's (4: 91).

The year 1946 had been one of change, growth, and achievement. Although there had been no Vacation Bible School in 1944 because of the polio epidemic, by 1946 this summer activity at St. John's had grown, and the enrollment had reached 281. Growth occurred in financial stewardship, too. In 1945 the budget had been over-subscribed by 20% (4: 84), and in 1946 *oversubscription* was a remarkable 37½% (4: 104).

Between October 1946 and Easter 1947, the comprehensive re-decoration of the interior of St. John's was accomplished at a cost of \$40,000. As early as July 1944 the Church Council had elected a committee to serve under its direction in planning and expediting the re-decoration. Members of the committee were A. G. Peeler, James L. Fisher, Ree V. Goodman, Charles W. Isenhour, and Glenn E. Ketner. The committee had engaged the services of the Rambusch Decorating Company of New York to design and install the decorations. In October 1945 contracts were signed for the installation of a new altar of Italian Botticino marble and reredos of Vermont Verdante marble; a triptych with three large oil paintings depicting the Incarnation, the Resurrection, and Pentecost, original works by artist J. Olaf Olson; a new lighting system; the decorative painting of the interior; chancel wainscot, credence shelves, and a baptistry. Additional contracts were signed in April 1946 for a new pulpit, lectern, parapet screen, and a cross, candleholders, and vases for the altar.

After October 1946 when the decorative work began, the congregation worshipped in the fellowship hall of the adult Sunday School department. By Easter Sunday, March 23, 1947, the day of dedication, a major part of the work had been completed; however the post-war shortages in materials and manpower had created a delay in the installation of the baptistry and the new carpets for the aisles and chancel. Thus with the exception of these two features, the work was substantially complete and all of it was paid for.

On Sunday, March 23, 1947, Dr. Brown conducted the service of dedication. The bulletin for the day carried information about the decoration project and included a list of the donors of special aspects of the decoration and other gifts. The lighting system was a gift of St. John's congregation "in loving memory" of the three congregational sons who lost their lives in the armed service and in honor of all the members who were in the armed service during World War II.





Interior of St. John's Evangelical Lutheran Church  
before renovation of 1947.



Chancel of St. John's Evangelical Lutheran Church  
after renovation of 1947.

Other gifts were the following: the altar given by Mrs. Lewis M. Miller in memory of her husband; the altar appointments, consisting of the cross, candleholders, and vases given in honor of Mrs. James D. Heilig, Sr., by her children; the pulpit given by Mr. and Mrs. Glenn E. Ketner; and the lectern given in memory of Professor R. G. Kizer by his daughters. The triptych and the three oil paintings were the gifts of three families: Mr. and Mrs. L. G. Goodman, Sr., gave *The Incarnation*, Mr. and Mrs. John C. Cress and their children gave *The Resurrection*, and Mr. and Mrs. Kirby Cress gave *Pentecost*. The St. John's Luther League gave the pulpit and lectern Bibles, bound in red leather; two red leather-bound Common Service Books for the use of the pastors; fifty red cloth-bound Common Service Books and fifty red cloth-bound music holders for the use of the choirs.

The baptistry, given by Mr. and Mrs. Charles F. Raney in memory of their infant son, was installed in April 1947. The April 13 edition of the *Salisbury Post* announced the installation of the baptistry and described it as follows:

The font is installed at the front of the auditorium to the right and stands beneath a tapestry painting executed by the Rambusch Decorating company of New York city. The painting is surrounded by carved and ornamental framework and is above a baptistry altar. On either side of the painting are scrollwork panels, one of the Lord's Prayer and the other of the Apostles' Creed. The font is surrounded by a railing of carved wood.

This beautiful new baptistry provided an appropriate setting for the handsome old white marble baptismal font brought from the former church on North Main Street.

By action of the Church Council, additional work was planned for the future. As announced in the bulletin of the dedication service, other projects awaiting execution were "the painting of the exterior of the church and Sunday School building, refinishing the floors of the hall and departmental rooms of the Sunday School building, erection of a chancel and altar in the primary department, office furniture including typewriter, desks, carpet, mimeographing machine and addressograph, Venetian shades for the adult Sunday school department, and memorial tablet or book, and perhaps other work that will put the property of St. John's in good physical condition and make it efficient in operation."

Other action taken by the Council in 1947 included granting Dr. Brown six-weeks leave to attend the Lutheran World Council meeting in Lund, Sweden, as a ULCA delegate; paying the Charlotte Memorial Hospital bill of a child-member of the congregation as a function of

St. John's social ministries program; transferring \$200 from the Hamlet mission fund to the Messiah Mission in east Salisbury (Council 4: 107-11); accepting "with profound regrets" the resignation of Pastor Swing, who had resigned to become the first full-time pastor of Redeemer Lutheran Church, Kannapolis (4: 123); and adopting the ULCA pension plan for St. John's pastors. In considering Dr. Brown's attendance at the Lutheran World Council, members of the St. John's Council, who preferred to remain anonymous, generously made it financially possible for Mrs. Brown to accompany her husband to Sweden.

On April 15-17, 1947, the North Carolina Synod's 143rd annual convention was held at St. John's. With the retirement of Dr. Jacob L. Morgan, who had led North Carolina Lutherans since 1919, the major business of the opening session on Tuesday, April 15, was the election of a successor to Dr. Morgan. Dr. Voigt Cromer, pastor of Holy Trinity in Hickory, North Carolina, was chosen to succeed Dr. Morgan, who was then unanimously elected president emeritus.

According to a report on this convention in the *North Carolina Lutheran* for April 1947, three items predominated in the retiring president's report:

First, the 200th anniversary of the host church, St. John's, Salisbury, and the significant role this congregation has played in the history of the church in North Carolina; secondly, the new financial record made during the past year by synod, the apportionment of the U.L.C.A. having been paid in full for the first time, quotas for the seminary, the orphan home, and the Lowman home overpaid, and for Lutheran World Action, \$133,683 of the \$145,312 two-year quota paid the first year; and \$20,000 raised for the newly-purchased assembly ground near Asheville.

At a special service during the Wednesday session, Martin L. Stirewalt, Jr., and Harold G. Deal, Jr., candidates for ordination, were "set apart for the gospel ministry." Dr. M. L. Stirewalt, Sr., father of one of the candidates and former pastor of St. John's, preached the sermon at this service.

In a special order of service at noon on the final day of the convention, the Synod paid tribute to Dr. and Mrs. Morgan. Those who delivered encomia were Dr. F. L. Conrad, secretary of the Synod, representing ministers; J. L. Fisher, a member of St. John's congregation, representing laymen; and Dr. P. E. Monroe, president of Lenoir-Rhyne College, representing Lutheran institutions. In his commentary praising Dr. Morgan for twenty-eight years of dedication and devotion to the Synod, Dr. Conrad said, "The Good Lord saw fit to give you a big heart and strong shoulders. You have been able to take the burden which was placed on you. All of us have been the beneficiaries of



your sweet sacrifices and service" (Phillips, "Cromer Elected" 1, 8).

The year 1947 was a particularly significant one for St. John's congregation. In March the completion of the extensive interior decoration was celebrated with a dedication service; the Synod meeting was held at St. John's in April, and in October the Bicentennial Anniversary of the congregation was observed with a month-long celebration in the newly decorated sanctuary.

The two-hundredth anniversary celebration began with services on Sunday morning, October 12, 1947, when Dr. Franklin Clark Fry, president of the United Lutheran Church in America, preached at both the morning and evening services at St. John's on that day. The vesper service was "sponsored" by the Rowan County Lutheran Ministers' Association. Pastors and congregations of the Lutheran churches in the county were special guests at that service. As the anniversary bulletin noted, St. John's was "greatly honored" by the presence of Dr. Fry and considered it "a high privilege to hear his sermons . . . on this auspicious occasion."

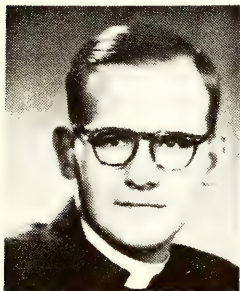
On Sunday, October 19, at the morning service, Dr. Brown paid special "tribute to our founding fathers, the valiant soldiers of Christ who laid so well our foundations and built thereon such a worthy structure." The vesper service on that day was proclaimed as an observance of "Synodical Night." Various local and Synod-wide groups brought greetings. The sermon was delivered by Dr. Jacob L. Morgan, who had been "a member of St. John's and the President of the Synod during more that one-eighth of the two-hundred years of St. John's history." Dr. Morgan had retired as Synod president in April 1947 after serving as the leader of North Carolina Lutherans for twenty-eight years.

The third Sunday of the bicentennial celebration, October 26, had been designated as a special day for consecrating the new decorations "to God's glory." According to the Church bulletin, a major feature of this service was "the attendance in a group of the St. John's men and women who served in the recent war. Our beautiful lighting system has been given by the congregation in their honor and in loving memory of three of their comrades who lost their lives in the conflict."

At vespers on that Sunday, "Community Night" was observed with the main address by William D. Kizziah, an eminent authority on Rowan County history.

On the final Sunday of the celebration, November 2, three communion services commemorated the occasion. Holy Communion was administered at an 8:00 a. m. service as well as at the regular Sunday morning service and at the vesper service in the evening. These communion services were viewed as "the real spiritual climax of our anniversary services."

Yet another special event occurred in 1947. The Young Men's Bible Class had a twenty-fifth anniversary celebration which paid tribute to their "teacher, leader, and inspiration," J. L. Fisher. The class presented him with a wrist watch and in his honor unanimously voted to change the name of the class to that of "the James L. Fisher Class" (Council 4: 133). Another anniversary celebration held at St. John's was the twenty-fifth convention of the State Brotherhood on November 18, 1947.



In December 1947 the Church Council extended a call to R. Harold Terry, Jr., to become St. John's assistant pastor "beginning Feb. 1, 1948, or as soon thereafter as possible." At that time, Terry, a graduate of Lenoir-Rhyne College, was a member of the senior class of the Southern Seminary (Council 4: 133). He accepted the call and joined St. John's staff on February 1, 1948.

Other staff changes occurred in the new year 1948. In January Harry Livengood became full-time minister of music. In June, Isaac Campbell, St. John's custodian for twenty years, resigned. This position was filled by Bryant Norman (4: 152). In September Mrs. W. A. (Margaret Vick) Bost was employed as an additional kindergarten teacher.

In February 1948, Dr. Voigt Cromer, successor to Dr. Morgan as president of the North Carolina Synod, had requested that the Synod meet again at St. John's, the church Dr. Cromer had joined when he moved to Salisbury to take over his duties as Synod president. The Church Council concurred, and the ladies on the serving committee "agreed to serve noon-day meals at ninety cents per plate" (4: 142).

On April 6-8, 1948, St. John's was host to the 144th Annual North Carolina Synod convention. Participating members from St. John's serving in official capacities, were President Cromer, Dr. Brown, Pastor Terry, and J. L. Fisher, lay-delegate. President Cromer used as his theme for the opening sermon "The Test of a Christian's Love," emphasizing "an ever-expanding stress on Christian education, missions, and reconstruction" in the program of the Church. The first day's session ended with an address by Dr. F. Eppling Reinartz, ULCA Secretary, whose sermon was entitled "Love's Lifelines Leading to Labor." Reinartz provided a view of prospects for various ULCA boards and agencies in a greatly extended world-wide program.

On the final evening of the convention after a sermon by Dr. Frank Cauble, pastor of St. Andrews, Hickory, North Carolina, six young ministers were ordained by the officers of the Synod. One of the six

was Pastor Terry, who had just joined St. John's staff as assistant pastor (Phillips, "Progress" 1, 6).

In 1948 all three of the St. John's organizations for women, following the "unified plan" of the national ULCA women's organization, merged into one body under the name "Women of the Church." St. John's Women of the Church organization combined the Women's Missionary Society, the Ladies Aid Society, and the Young Women's Auxiliary. Over three hundred of St. John's women members joined the unified organization. St. John's Women of the Church was one of the first in North Carolina. Other Lutheran church women found a model in the organizational "group" plan used by St. John's Women of the Church.

Just before the merger, the Ladies Aid Society, as a last contribution to the church, "rescued" the old altar and its furnishings from disposal. After the completion of the new decor in 1947, as the custom was in such cases, some of the "old" chancel furnishings were either sold or given away. For example, the "old lanterns" (light fixtures) were given to New Jerusalem Lutheran Church, Hickory. The action of the Ladies Aid Society in saving the old altar and its appointments preserved an important symbol in St. John's history. Today that altar is the focal point in St. John's Archives and History Room.

After the merger, one of the first achievements of St. John's Women of the Church organization was reported in August 1948: The St. John's Women had collected nearly 1,500 pounds of old and new clothing for Lutheran World Relief, an international organization dispensing essential aid to those in need in this post-war world.

The Church Council in 1948 received a letter from the Rev. Rufus Cuthbertson of the Hamlet mission, expressing "appreciation to St. John's congregation for their financial help and inspiration." Among the benevolent actions taken by the Council in 1948 were the annual contribution made to the North Carolina Council of Churches (Council 4: 142-43), the renewal subscriptions to the *North Carolina Lutheran* for every St. John's family, the gift of \$50 to the Hebrew Mission in Baltimore (4: 164), and financial support for various members of the congregation in need (4: 159-66).

Dr. Brown and the 1948 Council emphasized a program of tithing as essential stewardship. The ideal proposed was that of a member's giving one-tenth of his income, "divided into at least five per cent to the Church budget and five per cent to other church and charitable activities." The Council created a "St. John's Tithing Fellowship." Members of the congregation were to be given the opportunity to sign cards signifying allegiance to the tithing fellowship. This commitment was to be a free-will decision on the part of the individual member (4: 153-60).



Headlines in *The League Speaks* for June 1948 announced, "St. John's Fills Quota for Lenoir-Rhyne Summer School." Fifteen young women were the "full quota" of St. John's representatives planning to attend the Lenoir-Rhyne summer school for church workers, scheduled for August 22-28 in Hickory. Enrollment had been limited to persons eighteen years of age or over because in the summer of 1948 North Carolina was again experiencing an outbreak of polio.

On Saturday, October 16, 1948, the *Salisbury Post* featured St. John's as "Rowan County Church of the Week." The article encapsulates the history of St. John's to 1948:

Older than the United States itself, Salisbury's St. John's Lutheran Church stands grandly today, its imposing structure bearing little evidence of dark times the church has known since its founding over 200 years ago.

First settlers, many of them German, are reported to have come to this area as early as 1737. With their tools for carving out a home in the new frontier they brought their Bibles and an abiding religious faith. The beginnings of St. John's date from 1747.

The site of the Old Lutheran cemetery on North Lee Street was the first property owned by St. John's, having been deeded to the church in 1768 by John Lewis Beard, prominent early settler. One of the four original trustees was Michael Braun, great-great-grandfather of the present pastor, Dr. P. D. Brown.

The original deed now hangs in the new church on the corner of West Innes and Church Streets.

After receiving the property on North Lee Street from Mr. Beard, the congregation set about to build a place in which to worship. This took the form of a log church which was a center of religious activity for 80 years. It was here that the Lutheran Synod of North Carolina was organized.

First pastor of the church, Rev. Adolph Nussman, came directly from Germany to Salisbury in 1773. He brought with him a young German by the name of Godfried Arndt. Rev. Arndt became the second pastor of the church and was the first Lutheran minister ordained to the gospel in the South. He was also the first president of the Lutheran Synod of North Carolina and served at St. John's and Organ for 10 years.

Valiant though the religious pioneers were, their history is not without dark spots. At times it seemed as if the very existence of the congregation was imperiled.

To begin with, the language problem offered a formidable

barrier to church unity—many spoke German, others English. The Synod divided in 1820 when the Tennessee Synod was formed. St. John's remained with the North Carolina Synod.

The Civil War in 1860 gave rise to the two different divisions of the church, the General Synod South having been founded at St. John's.

Perhaps the lowest ebb in the life of St. John's occurred in 1826 when the congregation numbered only 14 persons. However, due to the tireless efforts of Congressman Charles Fisher, an influential member at that time, the congregation rallied with new strength and enthusiasm.

In 1927 first services were held in the present structure at West Innes and Church Streets. The auditorium has a seating capacity of 1250 but membership is considerably above that. St. John's is one of the largest congregations in the Southern Lutheran Church.

A bulletin insert from this period is indicative of the outreach and vitality of St. John's in the middle of the twentieth century. Headed "Your St. John's Has a Place for Everyone," this "flyer" outlines activities and opportunities available to St. John's congregation.

The year 1949 brought to this active, energetic congregation appropriate and not unexpected change. On April 16, as chairman of the committee responsible for nominating new members for the Church Council, Odell Sapp submitted the names of two women, Mrs. T. Edgar (Mabel Kizer) Johnston and Mrs. W. L. (Pauline Peeler) Tatum. In the congregational balloting, these two women were elected unanimously. In the more than two-hundred years of St. John's history, Mrs. Johnston and Mrs. Tatum were the first women to serve as members of this church's governing body.

At the April 26, 1949, North Carolina Synod meeting at Augsburg, Winston-Salem, Dr. Brown was elected president of the Synod to replace Dr. Voigt Cromer, who had resigned that office in order to accept the presidency of Lenoir-Rhyne College. Because of his devotion to his pastoral work at St. John's, Dr. Brown chose not to accept the presidency of Synod. Dr. F. L. Conrad, Sr., who had served the Synod as secretary since 1937, was then elected president, a position he would hold until his retirement in 1962. At the May 4, 1949, meeting of the St. John's Church Council, Dr. Brown "stated that he and Mrs. Brown were happy in their ultimate decision to remain at St. John's" (Council 4: 173-75).

Changes also occurred in the celebration of two great festivals of the Christian calendar at St. John's in 1949. In addition to the usual Easter services at the church, St. John's participated in a 5:30 a. m.

# Your St. John's Has A Place For Everyone

*There is a place for every member of the family. The worship services of the church bring to us spiritual power through the Means of Grace, that is, the Word and Sacraments. All of us need that more than anything else, and the Church is the only institution on earth that can give it. Therefore do all you can NOW. Join in the many activities your church offers.*

## For The Children

**CRADLE ROLL**—Little folks under three are cared for in the nursery class at 9:45 on Sunday morning. Three year olds meet at the same time. Worship services included. Training materials and modern equipment are used. This department is operated also during the morning worship at 11:00 while parents attend The Service. Vacation Bible School.

**BEGINNERS**—four and five year olds. Sunday School at 9:45. Nursery during worship hour. Vacation Bible School.

**PRIMARY**—Six, seven and eight year olds. 9:45 on Sunday. Vacation Bible School. Children of the Church School spring and fall. Brownie and Cub Scouts.

**JUNIOR**—Nine, ten and eleven year olds. Sunday School 9:45. Children of the Church School spring and fall. Junior Choir Saturday at 10:00. Vacation Bible School. Girl Scouts Thursday at 3:45. Boy Scouts Thursday at 7:00.

## For The Young People

**INTERMEDIATE**—Twelve, thirteen and fourteen year olds. Sunday School at 9:45. Luther League at 6:30. Vacation Bible School. Junior Choir Saturday at 10:00. Youth Choir Wednesday at 7:30. Girl Scouts Thursday at 3:45. Boy Scouts Thursday at 7:30. Catechetical School Advent through Lent Wednesdays at 4:00.

**SENIOR**—Fifteen, sixteen, seventeen year olds. Sunday School 9:45. Youth Choir Wednesday at 7:30. Luther League Sunday at 6:30. Social meetings as scheduled.

**YOUNG ADULT** Class for college age students. Meets Sunday at 9:45. Young People's Luther League at 6:30 Sundays with social meetings as scheduled. Chancel Choir Wednesday at 7:30.

## For Adults

(All classes meet Sunday at 9:45 A.M.)

**COUPLES** Class for young married folk. Monthly business and social meetings. Brotherhood. Women of the Church.

**JAMES L. FISHER**—For young men. Business and social meetings as scheduled.

**GEORGE F. COX**—For men. Social meetings from time to time.

**ANNIE FINK**—For women. Business and social meetings on 3rd Tuesday of each month.

**SNIDER MEMORIAL**—For women. Business meetings each month on 2nd Monday night of each month.

**EVA PEELE**—For young women. Business meetings third Tuesday each month.

## Other Activities

**LUTHER LEAGUE (INTERMEDIATE)**—For children twelve, thirteen and fourteen years of age. Worship and study sessions each Sunday at 6:30. Fellowship supper last Sunday in each month. Socials as scheduled. (SENIOR)—For high school ages. Meets each Sunday at 6:30 with supper meeting last Sunday in month. Socials from time to time. (YOUNG PEOPLE)—For young adults. 6:30 Sundays. Socials as scheduled.

**BROTHERHOOD**—For all men. Meets monthly in homes and quarterly in supper meetings at church second Wednesday of month.

**WOMEN OF THE CHURCH**—For all women. Groups meet in homes monthly; quarterly in combined meeting at church third Monday of month.

## CHOIRS

**(JUNIOR)**—For Intermediate Department children. Saturday at 10:00 A.M.

**(YOUTH)**—For High School age. Meets with Chancel Choir Wednesday at 7:30.

**(CHANCEL)**—For adults Wednesday at 7:30.

**CATECHETICAL CLASS**—A three-year school for ages twelve, thirteen and fourteen. Meets Wednesdays at 4:00 Advent through Lent.

**VACATION BIBLE SCHOOL**—For all children through fourteen years of age. Meets immediately following the close of school for one week. **CHILDREN OF THE CHURCH**—For Primary and Junior Department children. Meets for one week in the spring and the late summer.

## SCOUTS

**(BROWNIES)**—Girls seven through ten. Fridays at 3:30. (CUBS)—Boys eight, nine and ten. Meets weekly in neighborhood groups.

**(GIRLS)**—For eleven, twelve and thirteen year olds, Thursday at 3:45.

**(BOYS)**—For ages eleven up. Meets Thursday at 7:30.

**SUMMER CAMP**—Lutheridge at Arden, N. C. is the Lutheran Assembly Grounds for our Synod. St. John's owns a building lot there and plans to erect a building for our organizations to use. Summer sessions from June through August.

**KINDERGARTEN**—A pre-school training class. Meets five days per week from September through May corresponding to public school schedule. Competent teachers and approved curriculum. \$8.00 per month per student. (Apply at church office.)

Church Telephones 378—379



Easter sunrise service in the National Cemetery as planned by the Salisbury Ministerial Association and sponsored by the young peoples' organizations throughout the city. All youth choirs of city churches participated (4: 173). Christmas services were held at 11:00 a. m. on Christmas Day in 1949 instead of Christmas Eve (4: 187).

Only one staff change occurred in 1949 with Mrs. McDonald Wyatt replacing Mrs. Bost, who had resigned as kindergarten assistant (4: 177).

Great change was taking place in St. John's Church kitchen. On June 1, 1949, extensive remodeling of the kitchen was begun. By October 23, *The League Speaks* reported that the work was "nearing completion" and that the Women of the Church and the Snider Bible Class had contributed the wall tile. According to the reporter, "When completed the St. John's kitchen will be one of the most modern and complete in North Carolina." On November 20, 1949, another issue of *The League Speaks* showed that the newly purchased dishwasher, range, refrigerator and cooking utensils were being well used:

The almost completed kitchen at St. John's was given a thorough try-out last Tuesday evening when the Women of the Church served almost 500 members of the North Carolina Lutheran Brotherhood at the annual banquet. About 50 women of St. John's helped in the preparation and serving of the banquet.

The men were hungry, for they consumed: 100 lbs. of cabbage in slaw; 286 lbs. of turkey; 2½ bushels of potatoes; 3 hampers of string beans; 85 pies; 40 gallons of coffee; 20 lbs. of sugar; 1 case canned milk; 10 gals. of gravy; 35 cans of cranberries; and countless rolls.

As the 1949 Church Council considered needs of the congregation within the next five years, one of the projected goals to meet those needs was that of an additional building to be a "Youth Center to provide adequate facilities for Scouting programs for both boys and girls; to provide better departmentalization of the teenage groups of the Sunday School; and to provide for adequate recreational and fellowship activities of the young people of the congregation" (Council 4: 184).

Like 1949, the year 1950 also brought various kinds of change. In May the Standaard Organ Company was hired to replace the old organ with a new one, total expenditures not to exceed \$25,000. In June, pursuant to the purpose of providing an additional building for recreational and social activities of the young people in the congregation, the Council negotiated an agreement with the owner, C. W. Isenhour, giving St. John's the first privilege of leasing or purchasing the gas station property adjacent to that of the church.

Several staff changes developed in 1950. Pastor Terry resigned on July 1 to engage in further theological studies at Union Theological Seminary in New York City. His resignation was accepted with regret at his leaving and appreciation for his work at St. John's.

Upon Pastor Terry's leaving, Harry Livengood continued as minister of music but also became "Director of Christian Education," taking on some of the administrative and clerical duties often performed by the assistant pastor. Mrs. William (Margaret Smith) Alsobrooks served as part-time secretary, working during morning hours five days per week, and Mrs. Ruth Uzzell assisted in the afternoons five days per week.

In September 1950 the congregation learned of the generosity and the Christian vision of a deceased member, Douglas J. Mahaley, who had willed to St. John's "100 shares of A. T. & T. Company stock to be held in trust with dividends to be used in aiding young men from St. John's in the Seminary" (Council 5: 14). At that time St. John's had one congregational son, the Rev. Gray Lawrence Freeze, who in May had been graduated from the Southern Seminary. Between 1953 and 1961, St. John's had nine more congregational sons to be graduated from the seminary and ordained as ministers. Mr. Mahaley's bequest came at a time when St. John's had more sons preparing to enter the ministry than at any other period in the history of the congregation.

As early as January 1949 Dr. Brown had shared his concern with the Council that "attendance at Vesper service is not what it should be." A poll taken at that time revealed 7:30 p. m. as the preferred time for these Sunday evening services, and they were continued (4: 168). By September 5, 1950, Dr. Brown again reported concern with "extremely low" attendance at Sunday vespers. He recommended having two identical services on Sunday morning—one at 8:45 a. m. and the other at 11:00 a. m. — instead of a morning and an evening service on Sunday. The Council agreed "to give this recommendation a try-out beginning October 1." At a called meeting on September 24, however, an announcement was made that "because of Dr. Brown's illness his doctor advised against the two services on Sunday morning." The Council then planned "fellowship nights" instead of the second service each Sunday (5: 14-15).

In February 1951 the congregation extended a call to Harold E. Rhoads to become assistant pastor of St. John's. At that time, Rhoads was a senior at Southern Seminary. The call stated the pastorate was "to begin June 1, 1951, or at such time as may be mutually agreed upon by all concerned" (5: 58). Because of a serious illness, Pastor Rhoads was unable to join the St. John's staff until January of the next year.

The foreign missionary then sponsored by St. John's, Miss Elizabeth Huddle, was soon to leave for Japan. Before her departure she visited St. John's congregation during February 1951 and was given a gift from the Benevolent Fund of \$100 "to be used in purchasing personal necessities" (5: 28).

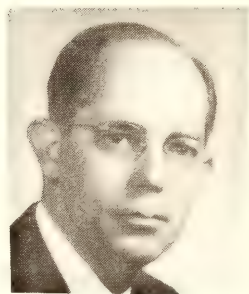
On Sunday, March 4, 1951, an inter-racial meeting was held at St. John's in the afternoon. The meeting was the result of cooperative effort on the part of Dr. Brown of St. John's and Dr. John H. Satterwhite of Livingstone College and with the unanimous approval of St. John's Church Council (5: 30).

On May 7, 1951, St. John's lost to death one of the congregation's great leaders, James L. Fisher. He had been a member of St. John's for nearly fifty years, had served as a member of the Church Council for more than forty years, and had taught the young men's Bible class—which bears his name—for more than twenty-five years. He had held numerous offices in the United Lutheran Church, both locally and nationally. The St. John's Council in paying tribute to this noble man in resolutions had cited "the outstanding example of strength of character and Christian living set by James L. Fisher in his unselfish service to his Church, his community and his fellowmen" (5: 50-51).



James L. Fisher

Honor was paid to another outstanding leader at St. John's when Catawba College conferred upon Clifford A. Peeler the honorary degree of doctor of humanities in June 1951. Citing his activities as "mayor of Salisbury, Christian businessman, leader in projects for civic and community betterment, and a trustee of Catawba College," the June 1 *Salisbury Post* recounted Peeler's credentials and lauded his many accomplishments leading to bestowal of the degree. As a member of St. John's, Peeler has served—and would continue to serve—the Lutheran Church at all levels in a number of leadership positions.



Clifford A. Peeler

In June 1951, Mrs. Ruth Uzzell resigned as superintendent of St. John's kindergarten in order to accept a teaching position in the Salisbury city schools. Mrs. McDonald (Christina Aids) Wyatt was chosen to replace Mrs. Uzzell.

Several new projects were undertaken at St. John's in the summer



and early fall of 1951. In June the Church Council asked the property committee to investigate installation of some type of air conditioning for the church (Council 5: 44). Another project completed in September was the renovation of the cradle roll department at a cost of \$1,400. In October the roof covering the educational building was replaced for \$2,186.

A project that resulted in the development of long-term relationships with the church was that of St. John's helping to provide city bus service to and from Catawba College on Sunday mornings in order for students to attend Sunday worship services in downtown churches. The cost to St. John's from October 1, 1951, through May of the next year was only \$50. This relatively small investment paid big dividends as the Lutheran students at Catawba College came to know the hospitality of the St. John's congregation and to find in St. John's "a church-home away from home." Some of these students chose to remain in Salisbury or the Rowan area after their graduation and subsequently became members and leaders at St. John's. The Sunday bus service was so successful that St. John's continued it for more than twenty years until the time transportation was no longer a problem for college students.

In line with the synodical program that called for a week's evangelistic services to be held by all North Carolina ULCA Churches sometime during 1951, St. John's scheduled the week of October 14 as the time of this preaching mission and engaged Dr. John R. Brokhoff of Atlanta, Georgia, as missionary. Dr. Brokhoff preached at both morning and evening services on October 14 and each evening during the week thereafter. The preaching mission was deemed quite productive as 651 persons attended the Sunday morning service, and the average attendance at the evening services was 450 (5: 47-54). Dr. Brokhoff's dynamic sermons proved so compelling that he was invited to return and conduct the preaching mission at St. John's in October 1952.



Harold E. Rhoads

In January 1952 Pastor Harold Rhoads was able to join the St. John's staff as assistant pastor. A native of Ohio, Pastor Rhoads was a graduate of Wittenberg University and had attended Hamma Divinity School before continuing his theological studies at Southern Seminary. Although St. John's was his first pastorate and his title was "assistant," Pastor Rhoads assumed much more responsibility than was normally expected of an assistant pastor because of the declining health of the senior pastor, Dr. Brown.

At a called meeting of the Church Council

on March 2, 1952, Dr. Brown's personal physician, Dr. C. N. Feezor, informed the Council on the progress of Dr. Brown's illness and the need for hospitalization and treatment to last several weeks. The Council with Pastor Rhoads' help would "carry on the present Lenten program and other services in conformance with the Pastor's wishes."

Indicative of St. John's care and concern were the following recommendations formulated in a joint session of the Worship and Finance Committees and approved by the Church Council:

1. That our Pastor, Dr. P. D. Brown, be granted leave of absence with full salary payment for an unlimited time, beginning March 1st, 1952.
2. That the Assistant Pastor, Rev. Rhoads, and Mr. Livengood, be authorized to employ additional office help when needed.
3. That the Council approve a tentative schedule of supply Pastors to be used during the next four weeks with authority to pay from \$12.50 to \$35.00, depending upon the type of services performed.
4. In consideration of the wishes of the Pastor, it is recommended that the Council delegate the full responsibility of the Church services to an enlarged Worship Committee to consist of the present members of the Committee and the addition of Pastor Harold Rhoads and Mr. Livengood.
5. The Committee recommends that the entire Church Council pledge to Dr. Brown and to the congregation of St. John's Church not only their best efforts but a special effort to maintain St. John's present high standard in all of its programs and activities. (5: 61)

In May 1952 the Council approved Odell Sapp's suggestion that a painted portrait of Dr. Brown be commissioned and placed in the church. This portrait by Joseph Wallace King, North Carolina artist of international renown, now hangs in the St. John's library.

Dr. Brown, in his deep concern for his congregation, submitted his resignation in June; however, the Council refused to accept it. This refusal was a demonstration of the love and esteem in which Dr. Brown was held. On a Sunday morning, August 3, 1952, Dr. Brown "passed into the life triumphant."

Cited as "outstanding accomplishments" during Dr. Brown's ministry at St. John's were "the liquidation of the parsonage and church debts, the decoration of the church auditorium, a net gain of about 30% in membership, great gains in the tithing and stewardship programs of the church," as well as the achievement of a cooperative spirit within the congregation.

Because of his stature in the Synod and the church at large, Dr. Brown was chosen to serve on many boards and commissions. Twelve times he had been a delegate to ULCA conventions. He had served as a member of the ULCA Executive Committee: a ULCA delegate to the Lutheran World Federation in Lund, Sweden; a member of the Parish and Church School Board of the ULCA; a member of the Board of Social Missions of the ULCA; a member of the Education Commission of ULCA; and chairman of the Board of Trustees of the Southern Seminary. In 1938 he had been elected president of the Southern Seminary but had declined and in 1949 had been elected president of the North Carolina Synod but had declined that office as well. His true calling was that of parish pastor, and he chose to follow that call, serving in all ways faithfully and effectively. He has been accurately described in *Life Sketches of Lutheran Ministers* as "A preacher of ability and power, a pastor of warmth and love, and a valuable man of counsel and leadership in all concerns of the church" (Brown *et al.* 32).

The congregation mourned the death of their beloved pastor who had so faithfully served God and man as St. John's minister for thirteen years.

On August 13, 1952, the Church Council at its regular monthly meeting held a memorial service for Dr. Brown. In leading the service, Pastor Rhoads said of Dr. Brown:

His life was an inspiration and a benediction to those whom he shepherded and others with whom he was associated. His broad knowledge of the United Lutheran Church, his long acquaintance with the personnel of the church, his excellent judgement as to men and ideas, along with his warmth and friendliness and his zeal for what was right and true caused him to be honored and beloved not only in his congregation but wherever his consecrated ministry of love was needed. (Council 5: 75-76)

After the benediction to the service, Mrs. Curtis Wyatt offered resolutions drafted by a committee composed of Mrs. J. L. Fisher, H. C. Petrea, and Mrs. Wyatt herself. In this document of resolution Dr. Brown was characterized as one "who with distinction served beyond self in doing his Master's will to preach the gospel and minister to the spiritual needs of his congregation." The document then expressed gratitude for Dr. Brown's "devotion, his sincerity, his militant leadership in kindling that inner flame which strengthened our faith when oft we faltered along the path of duty and service." Noting that Dr. Brown's "earnest call to the privilege of serving God found fruition in many followers," the document also expressed the resolution to

remember and cherish the many evidences of his dynamic



forward-looking programs in every department of the church. Like one inspired he formulated plans and drew the workers of the church into a fellowship that could accomplish so many things under his guidance. (5: 76-77)

The complete statement of resolutions as submitted by the committee was unanimously adopted by the Council. Copies were sent to the family and to church periodicals and were placed in the congregational records.

Inspired by Dr. Brown's benevolent spirit, the Church Council consulted Attorney Stahle Linn, Sr., a member of St. John's, and asked that he draft the necessary legal papers to provide for the establishment of a fund to be known as the St. John's Benevolent Foundation. Instrumental in creating this foundation were those who served on a special committee formed to initiate action: Gregory Peeler, John H. Isenhour, Glenn E. Ketner, John Robert Crawford, Jr., C. F. Raney, Ervin E. Lampert, Clifford A. Peeler, N. A. Trexler, and Harry Livengood. In seeking the establishment of such a foundation, the committee had recognized the need for "a fund to receive contributions, gifts, and bequests for varied and worthwhile projects."

One of the "worthwhile projects" the committee had in mind was to provide assistance when needed to Mrs. Brown and to insure her well-being in the difficult year following Dr. Brown's death. Recalling that Dr. Brown had "refused to accept several salary raises offered him," the committee felt that the opportunity to give any kind of aid to his widow was, in effect, a debt paid "in a spirit of love for the tireless and wonderful way in which he ministered to our people" (5: 77-79).

With St. John's bereft of its senior pastor, Pastor Rhoads effectively led the congregation and supplied their needs until another senior pastor was called in 1953.

A church directory, authorized by the Church Council in September 1952, was published by the Parish Education Committee in early 1953. The directory was edited by the church staff and special assistants including Mrs. C. E. Weinbrunn, Mrs. Frank Link, Mrs. J. Max Henderlite, and Mrs. M. A. Byrne.

The 1953 St. John's staff listed in this first directory was as follows:

#### STAFF 1953

Rev. Harold E. Rhoads

Harry S. Livengood, Minister of Music

Mrs. W. A. Alsobrooks, Office Secretary

Miss Evelyn Lee Gray, Assistant Secretary

Mrs. McDonald Wyatt, Superintendent Weekday School

Mrs. John Sifford, Assistant Weekday School

Mrs. Fred Seagle, Assistant Weekday School

Mr. Bryant Norman, Janitor

Rev. William E. Hall, Home Missionary [Andrews, North Carolina]

Miss Elizabeth C. Huddle, Foreign Missionary [Japan]

OFFICERS, The Church Council:

R. Lynn Bernhardt, Vice Chairman

J. Max Henderlite, Secretary

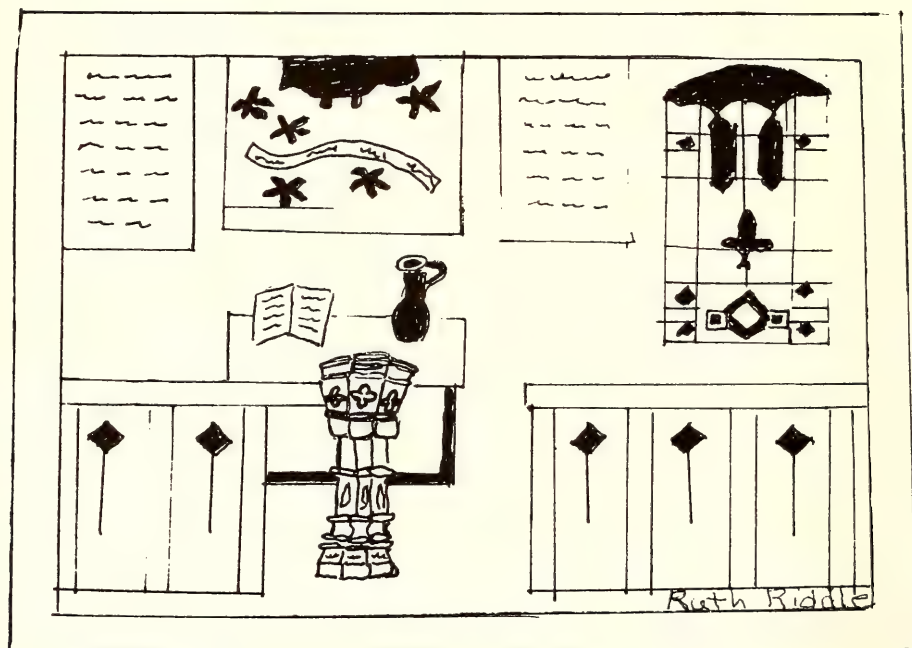
Betty Scott Lentz, Assistant Secretary

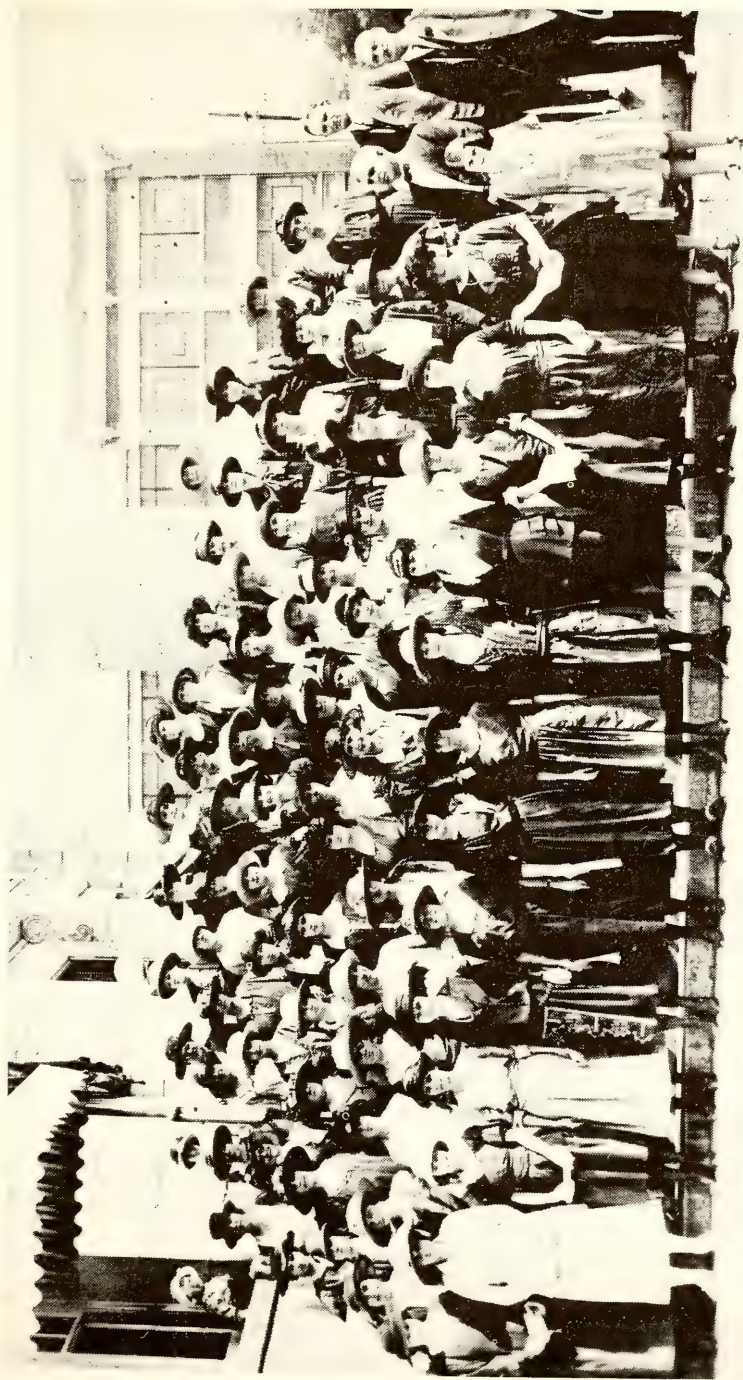
Frank W. Stoessel, Treasurer

W. L. Ross, Financial Secretary

Already in its third century of life, St. John's in early 1953 was about to begin a new era and, as the new church directory pointed out, to continue with the ancient and enduring goals of the Lutheran Church:

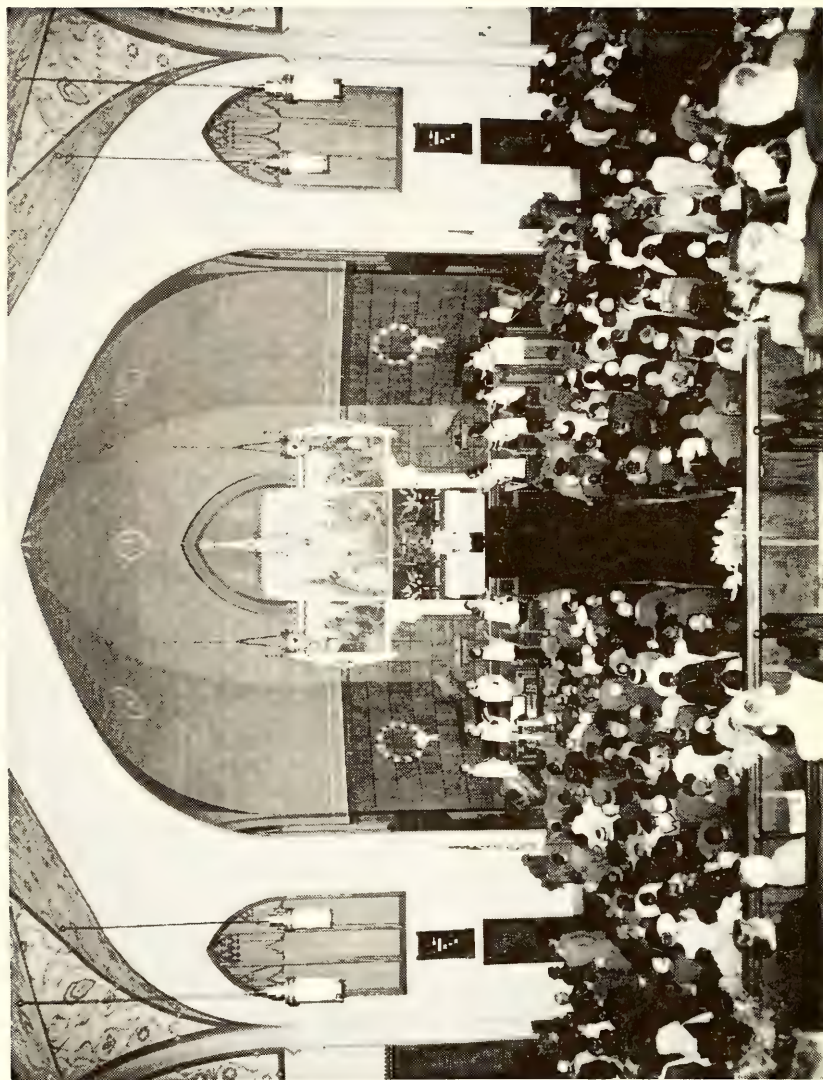
The aims in this third century are the same as the first—to preach and teach the pure Word of Christ-centered Gospel, to properly administer the sacraments, and to minister unto mankind by example and labor.





Members of St. John's Snider Memorial Bible Class, c. 1923, photographed on the Rowan County Courthouse steps.





St. John's Church, Christmas Season, 1956

## CHAPTER NINE

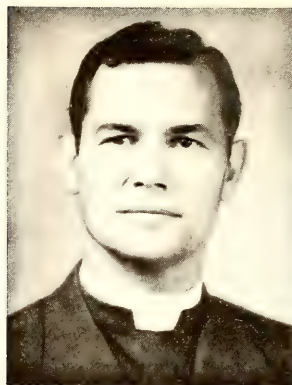
1953-1963

After World War II, St. John's congregation had made adjustments to material and technological changes in the postwar world without being aware of greater changes to come. In June 1950 American lives had been touched by the outbreak of the "undeclared" Korean War. None of the members of St. John's lost their lives in this conflict, but the impact of the war occurred in other ways. One of the effects was a boom in the national economy that had seemed to sag dangerously in 1950. The rate of unemployment in the American labor force had dropped from a relatively high 7.8 percent in 1950 to a remarkable 2.6 percent in 1953, the last year of this war (Blake 569).

Perhaps this economic growth is reflected in the subscription to St. John's annual budget in 1953. On January 3, the St. John's Council minutes reported a budget of \$50,020 with \$54,675 pledged. Commenting on the \$4,655 in pledges beyond the budgeted amount, the secretary had written, "So far as we know this is the largest subscription ever made toward our annual budget, and we are grateful to God for putting it into our hearts to make this generous response" (Council 5: 89). If the economy made possible greater giving, then surely the influence of the late Dr. Brown, who had encouraged the benevolent spirit and the practice of tithing, encouraged greater generosity at this time.

On January 7, 1953, Clifford Peeler, chairman of the pulpit committee reported to the Council the recommendation of his committee that the Rev. Frank Kimball Efird be called to fill the pastorate left vacant by the death of Dr. Brown (5: 90). Efird, a graduate of Lenoir-Rhyne College and the Southern Seminary, was then serving as pastor of Christ Lutheran Church in Roanoke, Virginia.

On February 1, 1953, Chairman Peeler addressed the congregation in regard to the aims in the committee's search for a pastor and the problems involved. As Peeler explained, "St. John's is a unique congregation in many respects because of its long years of existence, its large membership, and its prestige in the community and the Church at large." He went on to say that such a church requires a pastor who is "well experienced," who has "outstanding pulpit talents," who is "a good administrator," and "who possesses a pastoral manner." Peeler said that all of these capabilities would contribute to making an exemplary pastor. "After prayerful consideration," Peeler told the congrega-



Frank Kimball Efird

tion, "the committee unanimously recommended to the Church Council an outstanding young man, who possesses great qualifications." This young man was, of course, the Rev. Frank K. Efird. The congregation voted to call Pastor Efird, who accepted the call, effective April 7, 1953.

Preparation for the new pastor began with renovation of the parsonage and conversion of the parsonage furnace from coal to oil. The new congregational directory, in preparation at the end of 1952, had been sent to the printer and would be useful for both Pastor Efird and the congregation (5: 94-95).

On March 31, 1953, in the election of a delegate to Synod, St. John's congregation chose Mrs. Curtis (Margaret Linker) Wyatt. For the first time in the history of this church, a woman was elected as delegate. Mrs. C. G. (Beulah Gardner) Raney was elected alternate delegate (5: 103).

When Pastor Efird arrived, he found an able assistant in Pastor Rhoads and a willing and responsive staff ready to help him minister to the large congregation that numbered 1725 baptised members, 1340 confirmed members, and 1025 communing members. The Women of the Church organization had 320 members, and the Brotherhood had 81 members.

Pastor Efird presided at the annual congregational meeting on April 26, and on that same day the final edition of *The League Speaks*, the church newspaper begun by Leaguers in 1941, was published. Plans would be made for a new publication in the fall.

His first month at St. John's had been an exceedingly busy one for Pastor Efird. Preparations were underway for the annual meeting of Synod to be held at St. John's in May. This particular synodical



convention would celebrate the sesquicentennial anniversary of the organization of the North Carolina Synod, hosted by St. John's, in Salisbury. Although 1953 was the 150th anniversary of that historic event, this synodical session would actually be the 149th annual convention as the North Carolina Synod had held no meetings in the calendar years 1818 and 1926. At this historic Synod meeting on May 4-7, 1953, at St. John's, the congregation was represented by Pastors Efird and Rhoads and the lay-delegate, Mrs. Wyatt.

Two of St. John's congregational sons were ordained in 1953. These young men were Toby Rendleman and Floyd Trexler. Both of these young ministers were graduates of Catawba College and the Southern Seminary. Rendleman had accepted a call to Trinity Lutheran Church in Cabarrus County, and Trexler had accepted a call to Bethany Lutheran Church in Kannapolis, North Carolina. Within the next eight years, seven more of St. John's sons would become Lutheran pastors.

On July 23-25, 1953, the North Carolina State Convention of the Luther League met at St. John's. Scheduled originally to be held at Lenoir-Rhyne College, the convention site was changed to St. John's because of "the polio situation in the Hickory area" (5: 118).

On July 27, 1953, the Korean War was brought to an end. By that time, the cost of this three-year combat had been more than 140,000 casualties and over fifteen billion dollars (Hofstadter *et al.* 82). American troops, who had been sent—along with huge amounts of supplies and equipment—to aid the South Koreans against the North Koreans, returned home to a period of economic prosperity, social change through desegregation, and scientific and technological advancement represented by "miracle" drugs and other medical breakthroughs, nuclear power, air conditioning, television, and the computer.

Meanwhile at St. John's in July the Council approved two changes in the staff to become effective October 1. Harry Livengood had resigned as full-time St. John's staff member to become business manager of the Salisbury City Schools. He would, however, continue at St. John's as minister of music. Miss Betty Scott Lentz, then serving as secretary to the Council as the first woman officer of the congregation, had accepted the position as St. John's full-time parish worker (Council 5: 121).

Another action of the Council in July 1953 was the decision to adopt as St. John's emblem a seal designed by C. E. Weinbrunn, Pastor Efird, and Pastor Rhoads (5: 127). Further indication of the pride in St. John's heritage was shown earlier that year when an archives committee was appointed to arrange for the preservation of historical data, documents, and artifacts pertinent to St. John's life story.

The Council in July had been gratified to learn that insurance adjusters had authorized repair "in full" of the damage done by lightning



St. John's Church Seal

to the church earlier in the summer (5: 113).

Also in July the Council had approved the discontinuance of the Sunday morning "children's sermon," begun earlier that year. Anticipation of other programs planned for the children effected this decision (5: 115).

On September 23 Weekday Church School (formerly Children of the Church) began with fourteen teachers and 130 pupils, meeting every Wednesday afternoon during the school year. Another opportunity for young people to learn and serve was that of the acolyte group composed of ten and eleven-year-old boys of the congregation.

Another important event in September 1953 was the publication of the first issue of *St. John's Journal*, a monthly periodical composed by the St. John's staff. This publication continues to the present time, thirty years after its first issue. St. John's pastors have served as editors except for that first issue, which was edited by Mrs. Max (Hazel Sherrill) Henderlite.

Pastor Efird's schedule for September was brim full. In addition to his regular preaching duties at St. John's, he was guest preacher at two Preaching-Teaching missions—the first at St. John's, Cabarrus County, on September 13-17, and the second at Holy Trinity, Gastonia, on September 27-30. So magnetic and effective was Pastor Efird in his preaching that he was often in demand in Lutheran churches not only in North Carolina but also in many other states. He might well have become fondly known as St. John's "peripatetic pastor."

A number of material improvements were made during 1953 at St. John's. Among these were the parsonage renovation at a cost of \$4000, new furnaces installed in the church for approximately \$6000, a children's choir loft constructed in the nave of the church, forty new tables bought for the dining hall, and church fire insurance greatly increased.

On November 17, 1953, St. John's was the site of the 31st Annual Convention of the Brotherhood of the North Carolina Synod. The theme of this convention was "Christ, the Hope of the World." The





St. John's first Weekday Church School.



topics bearing this theme were especially timely in this period of racial and social unrest in the United States. Dr. Voigt Cromer, president of Lenoir-Rhyne College, spoke at the morning session on "Christ, the Hope of the World, in Social Problems," and in the afternoon the Rev. David Conrad of Montgomery, Alabama, spoke on "Christ, the Hope of the World, Amid Racial Tension." The main address on the theme was presented at the banquet in the evening by Merwyn C. Fuss, prominent Lutheran layman and president of the Brotherhood of the United Lutheran Church in America.

Auxiliaries of St. John's Church like the Brotherhood had been productive in 1953. The Brotherhood, for example, had helped buy additional banquet tables for the church dining hall, had paid Boy Scout dues for the church troop, and had given a substantial gift to the home mission work of the Synod.

The women of the Church had purchased kitchen equipment and commemorative plates, had assisted in the nursery each Sunday, and had served dinners to the Ministerial Association, to the annual State conventions of the Brotherhood, the Luther League, and the Synod. Once a month the Women of the Church had served food to the Luther League, and at the fellowship hour after the vesper services they had again served refreshments. Relative to their own organization, the Women of the Church had conducted mission study sessions and leadership training courses, and had held regular group and combined-group meetings. They had made over 200 calls upon the sick and had sent gifts to all shut-ins.

The Sunday School departments and classes had also contributed to the well-being of St. John's in 1953. The Snider Bible Class, for instance, had purchased a badly needed typewriter for the church office, and the senior department had sponsored St. John's basketball team, which had been organized to enable young men of the congregation to participate in community tournaments with teams from other churches.

Observing the Week of Prayer, March 8-12, 1954, Women of the Church held prayer services in the church at varied times each day. They also observed the World Day of Prayer with special services and thus participated with Christians all over the world in praying for peace and the spread of the Gospel. During the same month, a Visitation-Evangelism Committee was organized to visit lapsed members, new members, and prospective members each month.

In keeping with St. John's traditional concern for young people of the congregation, Pastor Efird in April 1954 presented to the Council the need for an Explorer's unit in the Scouting program at St. John's. This unit could be open to young men fourteen years of age

and older. The Council approved the sponsorship of such a unit (5: 135), appropriated \$125 for its use that year, and the group was organized with Curtis Cobb, advisor, and Roy Kluttz, assistant advisor. The April issue of *St. John's Journal* recorded the names of the committee to assist the leaders in carrying on the work: R. E. Carmichael, chairman; Francis B. Barger, H. A. Hamilton, Leo Sowers, Jr., and Harold E. Rufty. Clifford A. Peeler was the institutional representative.

At the 1954 Synod meeting on May 4-6 at First Evangelical Lutheran Church, Greensboro, three from St. John's were elected as synodical delegates to the ULCA Convention to be held in Toronto, Canada, in October. The three elected from St. John's were Pastor Efird, Charles Heilig, and Glenn Ketner. Pastor Efird was also elected to the Board of Trustees of Lenoir-Rhyne College at this Synod meeting (Council 5: 140-141).

The Council approved the plan to hold a service of matins at 8:45 each Sunday morning during June and July of 1954. These matins services were in addition to the regular eleven o'clock Sunday morning worship services. A choir of high school students performed at these early services (5: 141). The response to the early-morning summer services was excellent.

During September 12-16, 1954, St. John's joined approximately forty other Lutheran Churches in the area in a concerted program of preaching, teaching, and visitation evangelism. Each church had a visiting minister. The Rev. Dr. Robert Stackel, a graduate of Hamilton College and Mt. Airy Lutheran Seminary at Philadelphia, was guest preacher at St. John's during this period. Dr. Stackel, author of several books, was considered an authority in the field of stewardship.

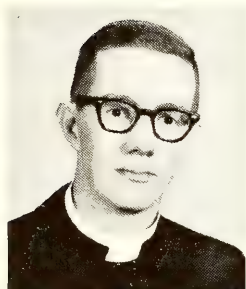
Beginning in September 1954 and continuing through January 1955, a series of articles in the *St. John's Journal* under the general heading "What To Do" were of great benefit to the congregation. These informative articles included the following topics: Infant Baptism; Adult Baptism; Holy Communion; Planning a Wedding; Times of Sickness, Trouble, or Tragedy; and Death. These same subjects were later incorporated in a handbook of St. John's policies and recommendations for members entitled *A Handbook for St. John's Evangelical Lutheran Church*. This publication in 1981, compiled by members of St. John's, was edited by Mrs. Roy (Martha Withers) Agner, Jr., and Pastor David K. Huddle.

The most significant physical improvement in the church in 1954 was the installation of the three-manual organ, built by Casavant Freres, Ltd. of Hyacinthe, Quebec, Canada, at a cost of \$42,600. The new organ was used officially for the first time on November 14, 1954, with Harry Livengood at the keyboard.

In 1954 Pastor Rhoads had been appointed by the National Lutheran

Council to represent that organization in visiting Lutheran patients at the Veterans Administration Hospital in Salisbury (Council 5: 147). This hospital had been completed in 1953 and had accepted the first patients on October 15 of that year. In January 1955 Pastor Rhoads submitted his resignation as assistant pastor of St. John's, effective January 31, 1955, to become chaplain at the Veterans Administration Hospital in Salisbury. His resignation was accepted with regret by the Council and congregation. Resolutions of appreciation to Pastor Rhoads from the Church Council included the following passage:

WHEREAS, called to St. John's as Assistant, Pastor Rhoads has served faithfully and graciously through an era when God saw fit to place upon him, for several months, the total responsibility of the pulpit and for these and all other services rendered St. John's by Pastor Rhoads, the Church Council of St. John's expresses its gratitude, and hereby extends to him its best wishes and the assurance of the prayers of St. John's congregation as he enters upon his duties in a new field of Christian service, that of Chaplain at the U. S. Veterans' Hospital, located in Salisbury, North Carolina. (5: 157)



St. John's extended a call to James Ray Stephenson, a graduate of Roanoke College and a senior at the Southern Seminary, to become assistant pastor as soon as possible after his graduation from the Seminary in May. Stephenson accepted this call and the responsibilities outlined:

James Ray Stephenson

(1) preaching as assigned by the Pastor, (2) making a minimum average of 150 calls per month, (3) being in charge of the total youth program of the church, (4) editing the Church paper, (5) assisting the church secretary with the financial records, and (6) [accepting] any other responsibilities deemed necessary for the program and progress of the Church. (5: 155)

On January 5, 1955, Pastor Efird discussed with the Church Council a number of changes in church services. Holy Communion was to be



offered on the first Sunday of each month at 8:30 a. m. and at 7:30 p. m. Prior to this change, this sacrament had been administered on "no more than eight days per year and no less than four times per year." Because of the success of two morning services during June and July in 1954, the same schedule would be in place in 1955 but extended through August and September as well. No Sunday vesper services would be held during October, November, and December. As Christmas Day was on Sunday in 1955, the major service would be held at 10:00 a. m. on that day.

Pastor Efird also told the Council that the theme of Wednesday night Lenten services in 1955 would be "Symbols of the Passion." A different symbol would be the focus of each service. A picture of the particular symbol under consideration would be placed on a wooden cross in front of the church each week of Lent to publicize these services (5: 154).

A purchase of property significant to the future development of St. John's occurred in February 1955 when the church bought the "filling station" property adjoining the church on the west side. This property, formerly leased by the church, had earlier been occupied by the Haynes Motor Company. The church purchased this 100-by-200-foot lot from Mr. and Mrs. C. W. Isenhour for \$58,000 (5: 159). Later in 1955 long-range plans for much needed expansion of St. John's facilities included appropriate development of the newly acquired land.

*St. John's Journal* for March 1955 carried the news that the bequest of the late J. Michael Peeler, a member of St. John's congregation, to the North Carolina Synod was one of the largest contributions in the Synod's history—a sum well over a half million dollars. As the *Journal* reported,



J. Michael Peeler

Mr. Peeler specified in his will that half of his estate be set up as the "Michael Peeler Fund" the income from which to be used by the Synod "for the advancement of the Kingdom of God." On the death of his wife one-third of the remainder of the estate will go into the fund. The estate has been valued at over a million dollars.

The donor suggested that the Synod appoint three trustees to administer the fund, two laymen and one minister.

Mr. Peeler was an active member of St. John's Church. He served on the Church Council at various times, was at one time the Superintendent of the Sunday School, and

taught the George H. Cox Bible Class. He was active in the work of the North Carolina Lutheran Brotherhood in its early years.

Church leaders have expressed the opinion that the "Michael Peeler Fund" can do much to advance the cause of the Lutheran Church in North Carolina.

On Good Friday, April 8, 1955, St. John's was the site of a union service sponsored by the downtown churches of Salisbury through the Salisbury-Spencer Ministerial Association. Participating ministers included Pastor Efird, the Rev. E. K. McLarty, the Rev. J. L. Levens, the Rev. R. L. Deneen, Dr. Sidney A. Gates, the Rev. Milos Strupl, the Rev. Milton Faust, and Dr. F. L. Conrad, North Carolina Synod President.

Statewide recognition of his leadership and scholarship came to a member of St. John's congregation in April: Glenn E. Ketner, Jr., was elected president of the National Honor Society of North Carolina at the annual state meeting in Wilmington, North Carolina, on April 16, 1955. St. John's had already noted this young man's qualities of leadership, for he was then serving as president of St. John's Senior Luther League when elected to this new position.

Another of St. John's congregational sons, Frank E. Lyerly, was graduated from the Southern Seminary on May 25, 1955. Lyerly, also a Catawba College graduate, had accepted a call to St. Martin's Lutheran Church, Maiden, North Carolina, upon his graduation from the Seminary. In recognition of his graduation and ordination, St. John's presented Pastor Lyerly with a private communion set, and the Women of the Church made him a life member of that organization.

The Women of the Church, working with Pastor Efird, also arranged an old-fashioned "pounding" (gifts for the pantry and kitchen) to welcome Stephenson, the new assistant pastor.

In September 1955 *St. John's Journal* addressed an issue stemming directly from the Supreme Court decision of May 1954, declaring, in effect, that segregation in the public schools must cease. The *Journal* article "A Pertinent Problem: Integration or Not?" offered wise counsel to its readers:

In an area with tremendous emotional tension, Christians must be calm. They must pray for guidance. They must be law abiding. They must be sympathetic. They must have imagination enough to put themselves in the place of others. They must seek the mind of Christ.

By October 1955 the St. John's Church Council had appointed a building and planning committee to study the physical needs of the church and to present a plan for remodeling and developing parish

educational and recreational facilities. The committee, reported in the December *Journal*, was composed of Gregory Peeler, Jr., Chairman; Glenn Ketner, Sr.; Tom Kern; John Sifford; and L. G. Goodman, Jr. On October 5, Pastor Efird discussed with the Council the results of committee deliberation, a program to be known as the "Greater St. John's Program." The Council voted to adopt the first phase of the program, which included making a complete study of St. John's total needs in regard to facilities for parish education, recreation, kitchen and dining use, Scouting and auxiliary activities as well as a chapel and a stage area for dramatic presentations. This phase also involved hiring an architect, approved by the Council, to draw plans, as well as securing an estimate on the approximate cost of the whole endeavor. The committee was asked to complete its work on this phase by October 1, 1956. The need for additional space and facilities had become urgent. At that time in 1955, some Sunday School classes were meeting in hallways and in crowded "stalls," created by separating classroom space with temporary partitions. The recent purchase of the Isenhour "filling station" property adjacent to the west side of the church property had made possible the plans for expansion.

More recognition and honor at a national level came to Clifford E. Peeler, a member of St. John's Church Council, in 1955 when he became a member of the ULCA Board of American Missions (Council 5: 177).

The annual report of the year 1955 again attested to Pastor Efird's power as a preacher and speaker, one who was sought by groups outside his own congregation. In addition to preaching missions in Gimli Lutheran Church in Manitoba, Canada; Centergrove Lutheran Church, Kannapolis, North Carolina; Grace Lutheran Church, Salisbury; and Pentecost Lutheran Church, Milwaukee, Wisconsin, he had preached sixty-one times at St. John's and had delivered sixty-nine "outside" talks.

During the week of February 5-10, 1956, the Reverend Harald S. Sigmar of Gimli Lutheran Church, Manitoba, Canada, conducted a Preaching-Teaching Mission at St. John's in reciprocity for Pastor Efird's service to his congregation in 1955 (Council 5: 178). Lutheran Mission Week had been observed in North Carolina at that time. On Sunday, February 5, thirty-nine ULCA Churches from the Salisbury-Statesville area had sent representatives to St. John's for the Leadership Rally conducted there on that date.

When the Synod met at Haven, Salisbury, on April 17-19, 1956, St. John's lay-delegate was again a woman, Dr. Cora Gray (5: 184).

On May 13, 1956, Harry Livengood completed twenty years of faithful service as organist at St. John's. He had been regular organist since May 1936 except for the seventeen months he served in the U. S.



Navy during World War II.

Among notable actions within the congregations during this year were Mrs. J. Lewis Smith's gift of handrails for the front steps of the church. This gift was in memory of her late husband, the Rev. J. Lewis Smith. Mr. and Mrs. L. G. Goodman, Sr., gave St. John's a substantial gift of property: forty-seven lots, each measuring fifty-by-ninety feet. These lots were located in southeast Salisbury near Klumac Road.

An article in the November 1956 *St. John's Journal* informed the congregation of a service available for use in the dedication of a new home. Members moving into new homes were encouraged to call the pastor to request this service. The *Journal* article concluded:

Martin Luther said there were three places a person ought to worship God. They are in the heart, in the home, and in the Church. By a meaningful service of dedication of our new homes, we can worship God in the home and place that home in His everlasting care.

One of the most pleasurable social events of 1956 had been the "ladies night" held by the men of the church for their wives and guests. So successful was this evening that steps were taken to make such an occasion an annual event at St. John's.

For both Pastor Efird and Pastor Stephenson, 1956 had been a year of incredible activity. Both had carried out their regular duties at St. John's efficiently, but both had also been involved in worthwhile activities beyond those inherent to their positions. For example, according to the annual report, Pastor Efird had made 1,590 pastoral calls, had preached fifty-one times at St. John's, had made sixty-eight "outside" talks and had officiated at eighteen baptisms, twenty-three confirmations, five weddings, and nineteen funerals. Further, as one of fourteen representatives of the ULCA, Pastor Efird had attended the National Lutheran Council meeting in Minneapolis, Minnesota, in February. As a member of the Board of Education of the ULCA, he had gone to meetings in Philadelphia, Pennsylvania, in June and December. As an official delegate, he had attended the ULCA convention in Harrisburg, Pennsylvania, in October. He had conducted three preaching missions—each one a week long. One of these preaching missions was in Corpus Christi, Texas, in January; the second one was in Chataqua, Ohio in July; and the third was in Burlington, North Carolina, in November. He also served on the Mission Committee of the North Carolina Synod and on the Boards of Lenoir-Rhyne College, the Rowan United Fund, the Rotary Club, and the Friends of Mentally Retarded Children.

According to the annual report in 1956, Pastor Stephenson had made 1,699 pastoral calls, had preached thirty-nine times at St. John's, had made forty-nine "outside" talks, had officiated at eight baptisms,

one wedding, and six funerals, and had assisted at twelve funerals. He had directed Weekday Church School and the Youth Program and had edited the *St. John's Journal*. He had served as secretary to the Northern Conference of the North Carolina Synod. In addition to serving on the Boards of the Civitan Club, Little League Baseball, and the Salisbury Y-Teen Committee, he had directed the "March of Dimes" appeal in Salisbury.

Both Pastor Efird and Pastor Stephenson were performing remarkably as they followed their calling in the ministry. Evidence of the impact made upon others by such service can be found in a letter written March 7, 1957, by the Rev. Harald Sigmar, who as pastor of Gimli Lutheran Church, Manitoba, Canada, had preached at St. John's in February 1956. This letter, addressed to Clifford Peeler, Lay Chairman of St. John's, was an expression of gratitude for a February 1957 week-long preaching mission conducted by Pastor Efird at Gloria Dei Lutheran Church in Kelso, Washington, where Sigmar was then serving as pastor. The letter is as follows:

Please convey to the Church Council of St. John's the deep sense of gratitude which is in the heart of Gloria Dei Church for the recent ministry of your Pastor, Rev. Frank K. Efird, to our Mission Week and our Evangelism program. We appreciate the spirit in which we know your congregation allowed him to accept our "call" to him to be our Missioner. Not only has St. John's demonstrated its missionary and benevolent spirit through exceptional generosity in the normal channels, but also in sharing the splendid ministry of your Pastor with many other congregations. This is the second time that I have personally taken advantage of your generosity as a congregation. I shall always be grateful to St. John's for loaning Pastor Efird to the Gimli, Manitoba Evangelism Week which was the pilot mission for Western Canada.

As a member of the Board of American Missions, you will personally appreciate how much it meant to our 8 year old congregation to be exposed to the Christian maturity of Pastor Efird and to be brought to a greater growth in membership and in the grace of God through his talents and his dedicated energies. This Mission Congregation will never be the same again! Forty-seven new commitments for Christ was just a part of the thrilling accomplishments for our Master in this effort. A new spirit of faith and hope and love has materially strengthened the membership which had almost grown "weary in well doing" as a result of years of

uphill struggle in a difficult mission field. It is our hope and prayer that St. John's benevolent spirit will bring many blessings on all its members. (Council 5: 202)



Betty Scott Lentz

The evangelistic spirit was alive at St. John's at this time. Sixteen "visiting" teams from the congregation were actively engaged in the evangelism program of the church in 1957 (5: 205). Meanwhile, the committee appointed to study the building and equipment needs of St. John's had recommended purchase of any property which might become available in the immediate block of the church so that additional building needs could be met.

The February 1957 *St. John's Journal* singled out for recognition Miss Betty Scott Lentz, a lifelong member of St. John's who had joined the church staff as parish worker in 1953. The *Journal* described Miss Lentz at work in 1957:

Amid the steady hum of the typewriter, the flurry of the mimeograph machine, and the massive records books works Betty Scott Lentz, Parish Worker of St. John's Church.

Five days a week and at times on Saturday, she may be found busy as a bee in her office at the church. And Sunday is no idle day for her either, as she teaches a class in the Primary department of the Sunday School and lends her voice to the chancel choir.

The list of tasks done by Betty Scott Lentz would be an endless job in itself. From dictation to dashes to the stores for supplies she is on the go constantly. Even amid the confusion that comes in the church on Wednesday afternoons during the Weekday Church School she remains calmly at work. Her assistance to the pastors is invaluable and for auxiliaries she always has a helping hand ready.

During 1956 nearly one hundred thousand dollars passed through the hands of the treasurer of St. John's which gives one a picture of the big business that goes on daily in your church. But our parish worker is ready for the job with five years experience as secretary to the general manager of the North Carolina Finishing Company.

Our parish worker keeps all the records of the church, acts as financial secretary and does all the mimeographing as well as mailing. This is but a brief sketch of her work. To know it all would be to watch her, busy day after day.



After thirty years in this work, Miss Lentz is still an invaluable member of St. John's staff. Her responsibilities as office administrator in 1983 are many and varied. Working under the direction of the senior member of the pastoral team, she coordinates "the work flow" by supervising the office staff and all volunteer help and thus supports the total ministry of the congregation.

Another ministerial son of St. John's congregation, C. Ross Ritchie, Jr., a graduate of Lenoir-Rhyne College, was graduated from the Southern Seminary in May 1957. He accepted a call to Good Shepherd Lutheran Church, Goldsboro.

In 1957 a member of St. John's, Wilson L. Smith, joined Ralph W. Ketner and Brown Ketner, his brother, in founding Food Town, later to become the giant grocery store chain now known as Food Lion. Some of the 125 original investors were also members of St. John's. These stores, including the warehouses, have been an economic asset to Salisbury providing employment to local citizens and low food prices to customers.

Lenoir-Rhyne College paid tribute to Pastor Efird on May 30, 1957, by bestowing upon him an honorary doctor of divinity degree.

The annual report for 1957 shows Dr. Efird's growing popularity as a speaker. In addition to the usual pastoral responsibilities that he fulfilled so well, he had spoken on seventy-eight occasions "outside" St. John's Church. He continued to serve on various Boards of Trustees and Directors as in the past year. Also during the year he had conducted preaching missions and had spoken at church conferences in five states—California, Washington, Oregon, Texas, and Iowa.

The year 1958 saw several changes in St. John's staff. In January Pastor Stephenson resigned to accept the call of St. Mark's Lutheran Church in Clarksburg, West Virginia. Pastor Stephenson's resignation was accepted with regret. The Church Council resolved on behalf of the congregation to express to Pastor Stephenson "sincere appreciation for his outstanding service as assistant pastor, in preaching the word, in administering the sacraments, parish education and youth work, and in the pastoral responsibilities of the congregation" (Council 5: 221).

In February the Rev. Robert Brown Lineberger accepted St. John's call to become assistant pastor. Pastor Lineberger, a graduate of Lenoir-Rhyne College and Southern Seminary, came to St. John's after three years in his first pastorate, Morning Star Lutheran Church in Mecklenburg County. He preached his first sermon at St. John's on March 9, 1958.

By this time St. John's congregation had purchased a parsonage for the assistant pastor. It was located at 2026 Rosemont Street and had



Robert Brown  
Lineberger

minister of music at St. John's. He had also served one term on the Church Council, had been institutional representative for the Boy Scouts of America, and had for two years directed youth activities at St. John's. His resignation was accepted with regret.



Mrs. Wayne  
Koontz

His resignation was accepted with regret. Livengood was succeeded as minister of music by Mrs. Wayne (Kathryn Wagoner) Koontz on November 1, 1958. Mrs. Koontz came to St. John's with much experience in church music (5: 238). She had previously served as a church organist in Alabama and in Raleigh, North Carolina and had assisted with the introduction of the *Service Book and Hymnal* in the North Carolina Synod. Mrs. Koontz had received her education at Salem College where she majored in organ and voice. Her work at St. John's placed special emphasis on children's choirs, with two additional children's groups being formed and participation increased from 35 to over 100. (*St. John's Journal* December 1962).

Changes in the schedule of Holy Communion services were published in the February 1958 issue of *St. John's Journal*. This schedule provides an overview of sacramental and festal occasions during this period in St. John's history:

Holy Communion will be administered a total of seven different dates during 1958. With the service offered as many as three times on some dates the total number of communion services will total 16 times during 1958.

Holy Communion will be observed during the following dates of 1958: January 19, three services; February 19,

cost \$15,477. Pastor Lineberger and his family would be the first to live in the "little parsonage." By this time, too, St. John's offered, in addition to salary and parsonage, "a synodical hospital policy, the full pension of 12 per cent paid, and two weeks vacation annually" (5: 224).

Another change in staff during 1958 occurred in October when Harry S. Livengood accepted the newly created position of business manager at Lenoir-Rhyne College. Livengood had served St. John's since 1936. From 1948 to 1953, he had been both business manager for the Salisbury City Schools as well as

Livengood was succeeded as minister of music by Mrs. Wayne (Kathryn Wagoner) Koontz on November 1, 1958. Mrs. Koontz came to St. John's with much experience in church music (5: 238). She had previously served as a church organist in Alabama and in Raleigh, North Carolina and had assisted with the introduction of the *Service Book and Hymnal* in the North Carolina Synod. Mrs. Koontz had received her education at Salem College where she majored in organ and voice. Her work at St. John's placed special emphasis on children's choirs, with two additional children's groups being formed and partici-

Ash Wednesday, two services; April 3, Maundy Thursday, two services; April 6, Easter Sunrise Service; July 20, three services; October 5, three services; December 21, two services.

Communion will be carried four times to the shut-ins of the church. It will be carried during the months of January, April, September, and December.

In the spring of 1958 the members of St. John's congregation, along with others among the five million Lutherans in the United States and Canada, anticipated the arrival of a new Lutheran *Service Book and Hymnal* with "a number of changes in the service or liturgy, including some new musical settings. . . . and many new hymns not in the . . . *Common Service Book*, then in use throughout the ULCA. As the *St. John's Journal* explained to the congregation:

Instructional meetings for pastors and musicians are being held throughout the United States and Canada for the introduction of the new service.

Plans at St. John's are to introduce the new book only after thorough preparation on the part of the congregation. The present plans are to dedicate the 800 new hymnals the third Sunday in September, and to use the new service the first time on World Communion Sunday, the first Sunday in October.

During September the service will be explained and demonstrated at several of the opening services of the Sunday School. Two or three Sunday nights during September the congregation will be encouraged to come to the church to practice some of the hymns and to go over the liturgy.

A number of new service books have been given to the church as memorials. Those memorialized and those donating the memorial will be recognized in a fitting program to be used on the day of dedication the last Sunday in September. Books may be memorialized until dedication Sunday.

February 1958 was an exceedingly busy month for Dr. Efird. During the week of February 3-7, he was in Atlantic City attending the annual meeting of the National Lutheran Council, and in the following week, February 9-13, he conducted a Religious Emphasis Week in Columbia at the University of South Carolina.

In February 1958 St. John's was the site of the first conference of Luther League presidents in the North Carolina Synod. Mary Wise, editor of the Luther League Section, described the event in the *North Carolina Lutheran*:

It was sunny but a little cold as 118 Luther Leaguers



from all over North Carolina registered for the first North Carolina Luther League Presidents' Conference at St. John's, Salisbury, February 8-9.

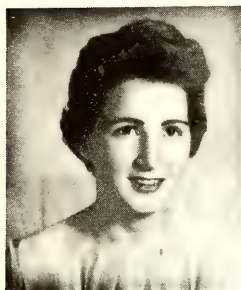
In spite of the cold weather Leaguers managed to keep so busy from the time they registered until they closed their suitcases to go home that they didn't have time to think about the weather. Ninety-two of the Leaguers stayed in the homes of St. John's members.

This state presidents' conference, patterned after the Luther League of America presidents' conference, included presentations by each of the five division secretaries and buzz groups in which Luther League problems were discussed. Original presentations by the secretaries included movies and skits also.

On Saturday night leaguers enjoyed a banquet at which Gus Wiedemeyer, representing the LLA, spoke to the group. Following the banquet the presentation on recreation was presented and a fellowship hour, aimed at helping the leaguers learn to know each other, was held.

The article demonstrates the backing given to youth programs by St. John's congregation. In this case, by providing lodging for the ninety-two League presidents from out-of-town as well as providing regular meals and the conference banquet, the congregation clearly showed their support of St. John's Luther League in sponsoring this event.

In 1958 the congregation saw two more ministerial sons, William F. Milholland and William K. Kite, Jr., go into pastorates of their own. Both of these young men were 1958 graduates of Southern Seminary. Milholland, also a graduate of Catawba College, had accepted a call to Macedonia Lutheran Church, Burlington; and Kite, also a graduate of Lenoir-Rhyne College, had accepted a call to Reformation Lutheran Church, Taylorsville.



Kay Goodman

Acclaim came to another St. John's member in August 1958 when Kay Goodman was named State "Teenager of the Year." The September *St. John's Journal* reported the honor to Miss Goodman as follows:

Eighteen-year-old Kay Goodman, a member of St. John's Church, was named North Carolina's "Teen Ager of the Year," by the North Carolina Junior Chamber of Commerce at its annual meeting in Wilmington, North Carolina, August 9.

Miss Goodman competed with other teen agers from the state's 130 Jaycee clubs.

In addition to being an active member of St. John's Young People and church worker, Kay's accomplishments include: First girl elected student body president of Boyden High School, Salisbury, in over twenty years, Girls' city tennis champion for three consecutive years, president of the Future Homemakers, a member of the National Honor Society, and in the upper tenth of her class scholastically.

Her high school classmates selected Kay as the best-all-around and most courteous student. She was winner of the Rotary Club Cup for rendering the most leadership and unselfish service to the school, and winner of the "Miss Boyden" award as the student who "portrays best all the ideals for which the school stands."

Kay was nominated for "Teen Ager of the Year" by the St. John's Young People.

The Jaycees of Salisbury established the Salisbury "Teenager of the Year" Award in 1958. Thus Miss Goodman, president of St. John's Luther League, was the first to win the Salisbury award and the first from Salisbury to win the state award. It is particularly noteworthy for the first five years that the Salisbury award was given, four of the five recipients at Boyden High School were teenagers from St. John's congregation as follows: Kay Goodman, 1958; Karen Rawling, 1959; Sara Lou Thomas, 1961; and Rudy Busby, 1962. The high quality of leadership among St. John's young people during this period was, indeed, distinctive.

In January 1959 the St. John's planning committee, composed of the same members as the 1955 building and planning committee (Gregory Peeler, Jr., Chairman; Glenn Ketner, Sr.; Tom Kern; John Sifford; and L. G. Goodman, Jr.), met with Harold Wagoner, an architect from Philadelphia, Pennsylvania, to discuss St. John's proposed building program. The committee had been authorized by the Council to hire Wagoner to study the building on the property next door to the church with consideration of remodeling as a possibility (Council 5: 178).

Later in 1959 the congregation was able to arrange for purchase of more land for the proposed expansion program. In June three houses and lots on Council Street adjacent to church property were bought for \$18,000 (6: 7). Then in October the McAllister property, consisting of one lot on Innes Street and one lot on Jackson Street, was purchased for \$61,000 (6: 15). These properties gave St. John's over half a block of land in the center of the city and further enabled the Council to plan



Karen Rawling

for the needed expansion of educational, recreational and parking facilities. In November the Church Council voted to hire professional help in conducting a campaign to raise \$155,000 to pay off the indebtedness for properties. By January 1963 the congregation was free of debt except for "the Little Parsonage" on Rosemont Street (6: 93).

Another St. John's member won statewide recognition when the April 1959 issue of the *North Carolina Lutheran* named Karen Rawling "Leaguer of the Month." The citation, written by Mary Ann Barger, then editor of the Luther League Section, said in part:

Karen Rawling, a member of St. John's Lutheran Church, Salisbury, N. C., is one of the most active Leaguers you'll ever find. Karen is presently the president of St. John's Luther League, president of the Senior Sunday School department and president of the General Youth Council. She was a delegate to the N. C. State Convention in 1958 and plans to go to CU [Cornell University where the LLA convention would be held] this summer.

At Boyden High School where Karen is a senior, she is really busy, too. She is the state president of the North Carolina High School Library Association, literary editor of the high school annual, secretary of the Junior Civitan Club, a member of the National Honor Society [and] the Student Council, and is a Junior Altrusan.

The citation goes on to list special honors earned by Miss Rawling at Boyden High School in 1959. During Citizenship Week, she was "selected the most outstanding girl citizen of Boyden High School." She was also "first place winner in the school and area Jaycee-sponsored contest." Making "one of the highest scores ever made on scholarship tests" given by Catawba College, she was "the winner of a Catawba College Academic Honors Scholarship."

During her freshman year at Catawba, Karen was signally honored when North Carolina Governor Luther Hodges appointed her to be one of the ten North Carolina youth delegates to the 1960 Golden Anniversary White House Conference on Children and Youth in Washington, D. C. As a result of her Washington experience, Miss Rawling was invited to speak to a number of groups, one of which was St. John's Luther League. Between 1959 and 1963, Miss Rawling held various



offices in Luther League work at all levels. She served as president of St. John's League, as District Luther League president, as State Luther League secretary, as State convention chairperson on two occasions, as delegate to the LCA constituting convention for the State Luther League, and as a member of the National Luther League Social Action Committee. Karen joined with Larry Bost, Fred Archer, Jr., and other student leaders in April 1961 to form a Lutheran Students Association at Catawba College.

By 1959 St. John's pastor, Dr. Frank Efird, was involved in extensive travel on behalf of the Lutheran church. In that year he became a member of the Executive Committee of the National Lutheran Council, "the cooperative agency for the work of over 5,000,000 Lutherans in the United States." In May Dr. Efird was the official representative of the ULCA to the Ministerium of Pennsylvania, meeting on May 19-22 at Buck Hill Falls, Pennsylvania.

Another son of the congregation entered the Lutheran ministry in 1959. Christopher Henry Rendleman, a descendant of the Christopher Rendleman of 1770's fame, was the second son of Mr. and Mrs. David A. Rendleman to become a Lutheran pastor. A graduate of Lenoir-Rhyne College and Southern Seminary, Rendleman accepted a call to become assistant pastor of First Lutheran Church, Norfolk, Virginia.

In 1959 Mrs. Arnold Snider, Sr., gave to the church a funeral pall to be used on all caskets as these are brought into the church for the funeral services. The pall with its embroidered Chi Rho symbolizes man's salvation through the atonement of Christ and presents every casket the same in the sight of God and man.

At the biennial convention of the United Lutheran Church Men, meeting in South Bend, Indiana, on October 12-14, 1959, Dr. Efird addressed the assembly on the subject of the pastoral ministry. Other speakers at this convention included Dr. Franklin Clark Fry, ULCA president; Dr. Clarence C. Stoughton, president of Wittenberg College; and Dr. Robert J. Marshall, professor of Old Testament at Chicago Seminary and future president of the Lutheran Church in America.

During September 27-October 1, 1959, two weeks before Dr. Efird spoke in Indiana, St. John's had had a preaching mission with the Rev. Marshall Mauney of Lynchburg, Virginia, as missionary.

An article in the May-June 1960 issue of *St. John's Journal* provides an example of the demand for and the extent of Dr. Efird's ministerial services in this schedule of his engagements for June-October 1960:

Pastor Frank K. Efird will speak at a nationwide conference of public school teachers in Canada in August, serve as Chaplain for the United Lutheran Church Convention in Atlantic City in October, and preach the Reformation

sermon over the nationwide Columbia Broadcasting Company "Church of the Air" program.

His complete out-of-town speaking itinerary for the next five months is as follows: July 24-28: Preaching mission at St. Luke's Lutheran Church, Tyro, N. C.; August 6-13: Bible lectures at public school teachers' conference, Waterloo, Ontario, Canada; September 22: Speak at Southern Home Mission Conference, Atlanta, Georgia; October 6-13: Chaplain at ULCA Convention, Atlantic City; October 30: 10 A.M. Reformation sermon over CBS "Church of the Air" (This will be taped at Atlantic City.); October 30: 8 P.M., Reformation sermon, Columbia, S. C.; October 30-November 4: Preaching mission at Reformation Lutheran Church, Columbia, S. C. Out-of-town meetings in the interest of the church for the summer are: June 20-22: ULCA Board of Parish Education meeting, Philadelphia; July 6: Chaplaincy consultation in New York on ULCA convention; July 7-9: Executive Committee of National Lutheran Council, meeting with Missouri Synod committee in Chicago to discuss Lutheran cooperation in America; July 11-12: Meeting of Joint Board Committee on Parish Education, Philadelphia. Pastor Efird will take one week's vacation this summer. He and Mrs. [Sybil Trexler] Efird will visit Ottawa, Canada, and the Thousand Islands for a week on the way to Waterloo to speak.

After Dr. Efird had conducted the preaching mission at St. Luke's, Tyro, North Carolina, July 24-28, 1960, the *St. John's Journal* for September carried an interesting story of Dr. Efird's experience at St. Luke's:

All the Furniture of old St. John's church can be found in St. Luke's Church, Tyro. This includes the altar and reredos, the pulpit, the lectern, the baptismal font, and the pews.

The furniture was sold to St. Luke's Church when St. John's built the present church in the late 1920's. It was used in the church located on North Main Street.

The furniture is still in its original condition. It is sturdy and substantial and has held up well with many years' use.

Pastor Frank K. Efird saw the furniture for the first time this summer when he conducted a preaching mission at Tyro. Pastor Pless introduced him by saying they had furniture from St. John's Church in Tyro for many years but they never had a preacher from St. John's.



Picture from *The Lutheran*

Recognition came to members of St. John's in various ways in 1960. For example, the Veterans Administration Voluntary Service Unit presented St. John's congregation with a certificate of appreciation for voluntary services to the hospital rendered by members of the church.

The August 24, 1960, issue of *The Lutheran*, the ULCA magazine with national circulation, carried on its cover a picture of some of the children attending St. John's Vacation Church School. According to *St. John's Journal* for September 1960, "information about trends in Vacation Church Schools throughout the church was given in a feature article in the same issue, using the school at St. John's as an example." Enrollment at St. John's was eighty-one in number with fifteen teachers and sixty-six children.

In May 1960, the National Council of Churches and the British Council of Churches issued an invitation to Dr. Efird to preach in England and Scotland during the summer of 1961. Dr. Efird had declined the invitation because of the length of time he would be away from St. John's; however, the Finance Committee of the church recommended that Dr. Efird reconsider his decision and accept the invitation. The Council "unanimously voted that Pastor Efird be given



leave of six to eight weeks during the summer of 1961 for the purpose of accepting this fine opportunity" (Council 6: 32). That St. John's so generously shared their pastor with the world is testament to this congregation's Christian support of Dr. Efird's ministerial outreach.

At the September 1960 Church Council the proposed budget for 1961 was discussed. The explanation given for a decrease of \$120 in the budget was "because of a loss of members to a new mission church [Gloria Dei] in Salisbury. Also, some members moved away from Salisbury after the 1960 closing of the Southern Railway Shops in Spencer and transferred their church memberships to their new locations" (6: 35).

St. John's continued support of recreational activities for youth was further demonstrated in 1960 with the formation of two "Y League" basketball teams sponsored by the church and coached by Paul Smith (6: 42).

The December issue of St. John's Journal published an informative article on the church itself:

Frequently questions are asked about the history of the congregation and the church building. Groups of school children from Salisbury, Spencer and the surrounding area visit St. John's to learn more about it and to see its beauty.

Here are some interesting facts from the booklet "This is St. John's": St. John's Lutheran Church is one of the oldest and largest Lutheran Churches in the south. The congregation was organized in 1747. The confirmed membership is over 1200. The present church building was erected in 1926. The nave was renovated in 1947. Its seating capacity is over 1,000. Adjacent land was purchased in 1955 and 1959 to expand the facilities. The congregation was, and still is, host to many important Lutheran meetings. The North Carolina Synod was organized in St. John's Church in 1803. Pastors of St. John's have occupied places of leadership in the Lutheran Church down through the years.

St. John's is a member of the United Lutheran Synod of North Carolina which is a part of the United Lutheran Church in America. The latter belongs to the National and World Council of Churches. The congregation is pledged to the preaching of the Word and administration of the sacraments in accordance with the Holy Scriptures and the Confessions of the Church. She emphasizes the doctrines of salvation by faith in Jesus Christ, the Bible is the Word of God and the basis of our faith and practice, and the priesthood of all believers. She offers a well-rounded program of

worship, religious education and fellowship.

The government of the church is democratic. The Church Council, charged with the administration of the temporal and spiritual affairs of the congregation, consists of thirty men and women elected by the confirmed members in good standing.



Jacob Levi Morgan

December of 1960 marked the end of an era in North Carolina Lutheran history. Just at the time that a new location and new general offices were being planned for the Synod, the death of a paragon of missionary ministry brought to a close a most significant period in the life of the Church in this state. Dr. Jacob L. Morgan, president emeritus of the North Carolina Lutheran Synod, died on December 27, 1960. Often referred to as “‘*THE*’ Lutheran Church in North Carolina,” Dr. Morgan had for many years used his place of residence in Salisbury as a “church house” and had conducted Synod business from there. Until his retirement as president of the Synod, he had continued to carry on the business of the Synod from the Ellis Street house purchased by the Synod in 1944. *St. John’s Journal* for January, 1961, recounted:

A native of Rowan County, Dr. Morgan was graduated from North Carolina College in 1899 and from Southern Seminary in 1902. He served parishes in Salisbury and Enochville. In 1907 he became a synodical missionary, organizing congregations at High Point, Greensboro, Mooresville, Landis, Raleigh and Liberty. In 1919 he was elected its [Synod’s] first full-time president.

When the North Carolina Synod and the Tennessee Synod merged in 1921, Dr. Morgan was elected president and

served until 1947.

He served his church as a member of the ULCA Board of Foreign Missions, 1927-30, and a member of the ULCA Board of American Missions, 1946-52. He also served as editor-in-chief of the *History Of The Lutheran Church In North Carolina* published in 1953.

Dr. Morgan had been a member of St. John's since 1919 when he was first elected president of the Synod. After the funeral service at St. John's, Dr. Morgan was buried in Chestnut Hill Cemetery in Salisbury. Dr. Efird and North Carolina Synod President F. L. Conrad officiated at the burial services.

Dr. Conrad's tribute, published in *Life Sketches of Lutheran Ministers*, is a definitive statement of Dr. Morgan's value and service and is the most fitting commentary this history can offer:

Dr. Morgan was truly a Lutheran Church Father and missionary pioneer in North Carolina during the first fifty years of this century. He blazed the trail in the development of Mission Churches in North Carolina when there was no mission committee, no mission funds, and no mission precedent. He rightly takes his place along with the other venerable pioneers, such as Nussmann, Arends, Bernheim and many others. Naturally the fruits of Dr. Morgan's labors, and the faith of his heart extend far beyond the borders of this synod. His positive convictions with respect to the Lutheran confessions and the basic doctrines of the scriptures were heard and respected by those who were instrumental in consummating The United Lutheran Church in America. His influence shall forever stand as his best monument. (Brown *et al.* 146)

The annual report for the year 1960 showed a decrease in membership for St. John's congregation. The statistics in 1959 and 1960 show the following: 1630 baptised members in 1959 as compared to 1509 in 1960; 1257 confirmed members in 1959 as compared to 1171 in 1960; and 1036 communing members in 1959 as compared to 964 in 1960. The report enumerated four reasons for these losses:

1. The establishment of missions in the area to which we gave 34 members;
2. The closing of the Spencer shops causing a number of our people to move to other areas;
3. The clearing of our church roll of 39 inactive members;
- and, 4. The large number of deaths in the church in 1960.

The "Annual Report of the Pastor," a detailed account of parish activities for 1960, was printed in the *St. John's Journal* 1961 January-



February issue. This particular account of parish activities was the beginning of that kind of published comprehensive report. Council minutes had previously carried reports of the pastoral acts of the pastor and the assistant pastor on a monthly basis with a summary given as an annual report to the Council at year's end (Council 6: 47).

Along with other North Carolina Lutherans, St. John's, had launched an appeal in March 1961 for financial support to build the first unit of the North Carolina Lutheran Homes. This first unit would be constructed in Hickory, North Carolina, on property donated for that purpose.

The Scouting program at St. John's continued to be active in 1961. In March Scoutmaster Paul Smith of St. John's received the Scoutmaster's Key, the highest award to a volunteer on the district level.

In May 1961 two more sons of the congregation were graduated from Southern Seminary. Carl Wayne Leazer, who accepted a call to become assistant pastor and director of music at Holy Trinity Lutheran Church in Hickory, North Carolina, also had an undergraduate degree from Murray State College and a Master's degree in music from Eastman School of Music. The other, Robert Frederick Sims, a Lenoir-Rhyne College graduate, accepted a call to Ascension in Shelby, North Carolina.

St. John's was represented internationally when Dr. Efird participated during July and August 1961 in the "Interchange of Preachers" program, sponsored by the National Council of Churches and the British Council of Churches. Designed to allow church groups in the United Kingdom and the United States to become better acquainted, this program gave American preachers the opportunity to preach in various British churches and gave British preachers the same kind of opportunity in the United States. Dr. Efird's schedule that summer included the following places: St. Chad's Church of England, Leeds; All Saints Church of England, Maldon, Essex; and Chelmsford Cathedral, Chelmsford, Essex; East Hill Congregational Church, Wandsworth, London; Netherlee Church of Scotland, Glasgow; Trinity Presbyterian Church, Birkenhead, England and Woodford Green United Free Church, London.

Along with his preaching engagements outside St. John's, Dr. Efird continued his energetic pace of making pastoral calls, officiating at weddings and funerals, and attending church-related meetings of all kinds. For example, in October 1961 he had attended a meeting of the Board of Parish Education of the ULCA in Chicago on October 4 and a meeting of the Board of Lenoir-Rhyne College Trustees on October 26-27 in Hickory, North Carolina.

At the 1961 December Church Council meeting, Dr. Efird spoke

briefly to the Council on the merger that was then in the making for the Lutheran Church at large. A joint commission on Lutheran unity, composed of forty-six representatives of the United Lutheran Church in America, the Augustana Lutheran Church, the American Evangelical Lutheran Church, and the Suomi (Finnish) Synod, had negotiated an organic union that would be organized under the name "Lutheran Church in America," to become effective in January 1963 (Council 6: 66).

At St. John's during this period, the Christmas decorations attracted much attention. C. E. Weinbrunn, a member of St. John's who had helped design St. John's seal, was in charge of the Christmas decorations. The 1962 January-February issue of *St. John's Journal* reported on the recognition Weinbrunn had received in 1961 for his unusual work. The article provides further information as follows:

In December, one of the members of St. John's received recognition in the *Salisbury Post* for his creativity used in the Christmas decorations at the church. The feature included information about the decorations and a picture of Mr. Carl E. Weinbrunn.

Mr. Weinbrunn gives much time and talent during the year to the church in many different projects.

The manger scene attracted much attention again this year. Working with him in this venture were H. C. Petrea, McDonald Wyatt, Don Weinhold and Claude Rankin. Ree Goodman provided the craftsmanship and materials involved in making the intricate figures from his shop.

Mr. Weinbrunn is involved in many other decorative undertakings within the church throughout the year. Some of these are the window in the building next door to the church which always has a display giving information about the happenings at St. John's, the memorial plaques in front of many of the hymnals and church library books with lettering done by hand, the Advent wreath used each year, and the interior decorations of the church at Christmas.

When a favorable comment is mentioned about these things in his presence he is quick to point out the many people who have a hand in the work.

The decorative work at St. John's is one of the many examples of Christian stewardship demonstrated by her members.

Dr. Efird had asked the Council in December 1961 to consider the possibility of organizing a handbell choir at St. John's. In response to this request, in January 1962 Mrs. J. L. Fisher presented a monetary

gift to purchase handbells for the church in memory of her husband. Because of specialized craftsmanship necessary in creating the handbells, the delivery date for these memorial handbells would be approximately two years from that time.

At the January Council meeting in 1962, Assistant Pastor Lineberger resigned to become pastor of St. Paul's Lutheran Church in Hampton, Virginia, effective February 1. The Council accepted his resignation with resolutions of regret.

During the early sixties, when integration was an issue in the Civil Rights Movement, this subject came up at the January 1962 Council meeting. According to Council Minutes, "the question arose as to the policy of seating Negroes in Church." The Ushers Committee was given the authority "to act as it sees fit" (6: 69). As early as September 7, 1960, Dr. Efird had discussed this matter with the Council. At that time the August 24, 1960, issue of *The Lutheran* had referred to a "kneel-in" campaign that had been initiated in six Atlanta protestant churches by the Student Non-Violent Coordinating Committee, whose spokesman had announced that black "college students all over the South will attend services at churches with all-white congregations this fall to help rescue the Church from its moral dilemma on the race issue." With the realization that St. John's would likely be included in the campaign, the 1960 Council had voted that "the Ushers Committee will have authority to act as it sees fit and proper" when visitors attend St. John's (6: 35). The 1962 Council affirmed this earlier decision of the 1960 Council. The Ushers Committee has always deemed it "fit and proper" that any visitor to St. John's be welcomed in the spirit of Christian brotherhood and treated courteously.

Following a practice then coming into use, the Church Council approved a plan in February to use lay persons to assist the pastor in administering Holy Communion. The Worship Committee and the pastor were to select the lay assistants. Clifford Peeler and Hugh Petrea were chosen as the first lay assistants (6: 71-73).

When Salisbury was awarded the "All America City" citation in 1962, Dr. Efird had given the principal oral presentation in behalf of Salisbury before the panel of judges in Miami, Florida. At the February 1962 Council meeting, Dr. George Busby expressed thanks to Dr. Efird for his efforts in making Salisbury an All America City (6: 73). Dr. Efird had also been honored by both the Daughters of the American Revolution and the Salisbury-Rowan Chamber of Commerce and the Salisbury Sales-Marketing Club for his contribution to the All America Award.

In January Dr. Efird had also attended a meeting of the Joint Board Committee of the Long Range Program of Parish Education of the ULCA in Philadelphia, Pennsylvania, January 8-12. He was re-elected



chairman of this committee. From January 29 to February 1, he was in Atlantic City, New Jersey, to attend both the annual meeting of the National Lutheran Council and the Executive Committee of the Council and was re-elected to the Executive Committee (6: 72).

Members of St. John's were saddened to learn of the death of the Rev. Edward Fulenwider, D. D., on May 1, 1962, in Union County, South Carolina. He had served St. John's as pastor from 1920 to 1930 during the time of building the church on West Innes Street.

At the May 2, 1962, Council meeting, Dr. Efird announced that the final meeting of the United Evangelical Lutheran Synod of North Carolina (ULCA) was to be held at St. Paul's Lutheran Church, Rowan County, May 7-10. This meeting was the last meeting under this name before the merger of the United Lutheran Church in America with the American Evangelical Lutheran Church, the Augustana Evangelical Lutheran Church, and the Suomi Synod. The pastor said further that the first meeting of the Synod after the merger and under the name North Carolina Synod of the Lutheran Church in America (LCA) was set for September 21-22. The Council voted to invite the Synod to meet at St. John's on this historic occasion, to entertain the delegates attending, and to invite Dr. Franklin Clark Fry, president of the Lutheran Church in America, to preach at St. John's on Sunday, September 23 after the convention (6: 80).



Terry Wayne Agner

In May 1962 the congregation called the Rev. Terry Wayne Agner to become assistant pastor of St. John's. Pastor Agner, a graduate of Lenoir-Rhyne College and Gettysburg Seminary, came to St. John's from Greenville, North Carolina, where he had served for four years and had organized Our Redeemer Lutheran Church in 1960. He began his work at St. John's on August 1, 1962.

On September 21-22, 1962, St. John's was host to the constituting Convention at which the United Evangelical Lutheran Synod of North Carolina took action to become the North Carolina Synod of the Lutheran Church in America. At this meeting, designated as presiding officer by the Operational Committee, President of the Synod Dr. F. L. Conrad, Sr., who would retire December 31, 1962, conducted the sessions. The election of officers who would begin serving January 1, 1963, resulted in The Rev. George R. Whittecar being elected president; the Rev. J. Wilford Lyerly, secretary; and Charles Heilig, treasurer. As the *1953-1965 Supplement to the History of the Lutheran Church in North Carolina* records, "The United Evangelical Lutheran Synod of North Carolina continued to operate

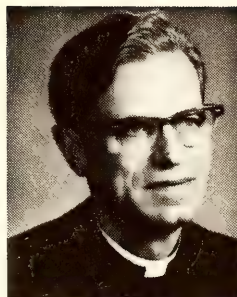
until December 31, 1962. The newly constituted North Carolina Synod of the Lutheran Church in America became a functioning reality on January 1, 1963" (Brown *et al.* 2: 11). As already noted, Charles Heilig was a member of St. John's congregation, and Dr. Whittecar joined the congregation when he moved to Salisbury after his election to the presidency of the Synod.

Earlier in the year 1962, Glenn E. Ketner, Sr., a member of St. John's, had been named chairman of the Lenoir-Rhyne College development fund campaign to be conducted in 1963. Ketner had been chosen by the directing committee of the campaign and the executive committee of the college board of trustees. He had been a member of the board of trustees since 1946 and had served as co-chairman for the \$1.5 million campaign for Lenoir-Rhyne College conducted in 1955. He had also been one of the leaders in a recent successful campaign for Catawba College development. In the fall of 1962 Ketner and his assistants began advance organization for the Lenoir-Rhyne Campaign. As the January-February 1962 *St. John's Journal* explained, "The purpose of the financial drive will be to raise two million dollars for endowment and building expansion at the institution."

In June 1962 Dr. Efird was chaplain at the ULCA Convention meeting in Detroit, Michigan. This was the last convention for the ULCA. He had also served as chaplain in 1960.

The Annual Report of the Pastors for 1962 showed St. John's as having 1482 baptised members, 1195 confirmed members, 1149 confirmed members in good standing, and 990 communing members. Pastor Efird had made 1486 pastoral calls, had preached sixty times at St. John's, and had officiated at twenty-five confirmations, two adult baptisms, seventeen infant baptisms, twenty-six funerals, and two weddings. He had given forty-four talks "outside" St. John's.

Pastor Agner, who had arrived in August, had made 617 pastoral calls and had preached eleven sermons. He had officiated at one confirmation, one infant baptism, one wedding, and three funerals. He had assisted in nine funerals. He had edited one issue of *St. John's Journal* and had made six talks "outside" St. John's. In addition, he had given pastoral supervision to the youth and to the educational work of the church. He had also maintained pastoral contact with fifty-two boarding students at Catawba College and at Rowan Memorial Hospital School of Nursing. This 1962 Annual Report of the Pastors was published in *St. John's Journal*.



George R. Whittecar

On January 2, 1963, a full explanation of the fund-raising campaign for Lenoir-Rhyne College was given to the Council. The actual campaign, with Glenn Ketner, Sr., heading the drive, would begin at the state and national level on January 27. The over-all goal was two million dollars. The accepted goal for St. John's in 1963 was set at \$83,285. In the 1955 campaign St. John's had raised \$62,920. Local leadership in 1963, aside from that of General Chairman Ketner, was to be provided by Wilson Smith, chairman for St. John's congregation, and by Odell Sapp, chairman for the Salisbury area (6: 96). The May issue of the 1963 *St. John's Journal* reported that St. John's congregation gave \$86,171, to the Lenoir-Rhyne College "Fund for Progress" campaign, exceeding their goal by more than \$3000.

At the Council meeting on February 6, among the items of business, the Auditing Committee recommended that "a professional accountant be employed to audit the church books" in the future. Another matter was Dr. Efird's explanation of the new LCA ruling in regard to "confirmed members in good standing." This ruling had been reflected in effect in the pastors' annual report for 1962 (6: 99).

After a decade as St. John's pastor, on February 6 Dr. Efird submitted his resignation as pastor of St. John's, effective March 15, 1963, to become senior pastor of Luther Memorial Church in Madison, Wisconsin.

After Dr. Efird had presented his resignation, a letter to the Council from Pastor Agner was read. In it, Pastor Agner said that he intended "to submit his resignation prior to the arrival of Pastor Efird's successor." The letter explained that such action was "in accord with the understanding he had with the pulpit committee in accepting the call to St. John's as assistant pastor." With regret and appreciation for his services, the Council accepted Dr. Efird's resignation and expressed to Pastor Agner the "desire to retain his services subject to the approval of the in-coming pastor" (6: 100).

A letter to Dr. Efird on March 6, 1963, submitted on behalf of the St. John's congregation and signed by Tom Kern, vice-chairman of the Council, and Mrs. James H. (Frances Thompson) Krider, Jr., secretary, captures the essence of the relationship between this pastor and his people:

Dear Dr. Efird:

It is very difficult for a congregation of twelve hundred people to adequately express its love and gratitude for the services of a dedicated pastor. How can we say thank you most sincerely, as individual members, for ten years of your life which you have shared with us so generously and fruitfully?

We want you to know, Pastor, that we have been greatly



blessed by your deep spiritual convictions, your scholarly and inspirational teaching and preaching, the efficient way in which you have planned, organized and administered the program of St. John's Church. We are immensely proud of you for all the contributions, material and spiritual, that you have made to the progress and betterment of our community, the work of the North Carolina Synod, and the newly formed Lutheran Church in America. You have been quite a wonderful chapter in our life and in the life of our beloved church. In time of trouble and sorrow you have ministered to us, bringing peace of mind and heart in the name of our Lord Jesus Christ.

We shall always remember you as a sincere friend, a wise counselor, and joyful and enthusiastic Christian with the quality of urgency in your voice. We shall remember you in our quiet moments, and our prayers will go with you to your new pastorate. May the Lord bless and keep you and continue to use your fine talents in the service of His Kingdom.

With all the appreciation and love of a grateful congregation we are

Most sincerely your,

ST. JOHN'S CONGREGATION (6: 104)

The February issue of *St. John's Journal* paid tribute to Dr. Efird and cataloged his contributions to St. John's:

During his pastorate at St. John's Dr. Efird led the congregation in establishing a Weekday Church School, 3-year catechetical instruction, Christmas Day Services, and 5:30 Lenten Services combined with Fellowship Supper and study period. Property improvements made during his pastorate include the purchase of a new organ at a cost of \$45,000, land expansion at a cost of \$137,000 and assistant pastor's parsonage at a cost of \$15,000—the latter two items being the first phase of a program, "For A Greater St. John's," adopted in 1960. At the time of Pastor Efird's departure, the second phase of the program "For a Greater St. John's," had been developed to the point of reviewing Architect Harold Wagoner's Preliminary Drawings of a proposed complex of buildings including a chapel, office wing, two-story educational building, and kitchen-fellowship hall.

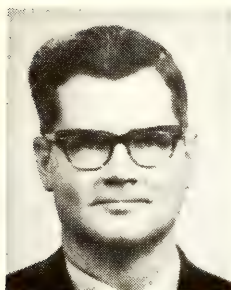
The *Journal* also showed the scope of Dr. Efird's influence and his achievements in the state, the nation, and the world at large:

During his pastorate at St. John's he served on the Executive

Council of the Lutheran Church in America, the Executive Committee of the National Lutheran Council, the Board of Parish Education of the ULCA, chaired the Joint Board Committee for new LCA curriculum, and was North Carolina correspondent to *The Lutheran*. Pastor Efird has spoken at numerous preaching missions throughout the United States and has preached in England and Scotland. In 1960 and 1962 he was chaplain at the ULCA conventions in Atlantic City and Detroit. His publications include articles in *The Christian Century* and *Pulpit Digest*, fifteen SCS lessons in the *Augsburg Series*, and two booklets entitled *Meditations and Prayers*.

In the North Carolina Synod he has since 1954 served on the Board of Trustees of Lenoir-Rhyne College (Vice-chairman since 1960), served on the directing committee of the 1955 and 1963 Lenoir-Rhyne Campaigns, and was a member of numerous other synodical committees. Active in the North Carolina Council of Churches, Dr. Efird served for two years as chairman of the Evangelism Committee.

While in Salisbury Dr. Efird has served as president of the Rotary Club, the Rowan Mental Health Association, and the Salisbury-Rowan Ministerial Association. He was one of the organizers of the United Fund. In 1962 he received the "Community Service Award" of the DAR and the "Distinguished Salesmanship Award" from the Salisbury-Rowan Chamber of Commerce and the Salisbury Sales-Marketing Club.



Arthur  
Honeychurch

Since the beginning of the year 1963, St. John's had been without a minister of music. In November 1962, Mrs. Wayne Koontz had submitted her resignation, effective January 1. The search for a qualified minister of music ended in February 1963, when Arthur Honeychurch, a native of New Jersey, accepted the position and began his duties as St. John's minister of music on March 19, 1963. Honeychurch had degrees in music from Boston University College of Music and from Union Theological Seminary School of Sacred Music. He came to St. John's from St. Mary's Episcopal Church, Kinston, North Carolina. His

job at St. John's as minister of music would include directing the handbell choir (when the bells then on order arrived) and serving as organist and choir director.

Led by Tom Kern, vice chairman, and Pastor Agner, the Council acted upon varied matters after the departure of Dr. Efird. For instance, when Paul Smith announced that the intermediate Sunday School basketball team had won the YMCA championship for the fourth time, he requested the Council to authorize a case in which to display these trophies (Council 6: 103). Another matter in May 1963 was the appointment of a new building committee, which included Chairman Gregory Peeler, Glenn Ketner, Robert Carmichael, Charles Wallace, and John Isenhour (6: 108).

During the June 1963 Commencement exercises, Lenoir-Rhyne College honored Synod President George R. Whittecar by bestowing upon him an honorary doctor of divinity degree. Dr. Whittecar was at that time a new member of St. John's congregation.

At the Council meeting on June 5, 1963, the Pulpit and Finance Committees raised the question of the possibility of a new parsonage (6: 113-14). The problem of the parsonage would be settled in the fall prior to the arrival of a new pastor.

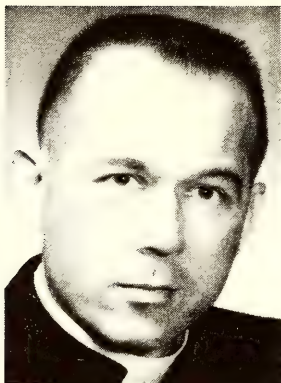
In June 1963, Pastor Agner resigned his position at St. John's, effective July 15, 1963. He had accepted a call to St. Mark's Lutheran Church, China Grove, North Carolina. Agner's resignation was accepted with regret. In appreciation of his effectual ministry the Finance Committee "was instructed to recompense Pastor Agner for extra services during Pastor Efird's absences and since the resignation of Pastor Efird."

After the resignation of Pastor Agner, Synod President Whittecar, with the approval of the Church Council, appointed the Rev. Ernest Misenheimer as vice-pastor for St. John's. The vice-pastor's responsibility was to see that all functions of the church were carried out and that a minister was available for all services (6: 115).

In September a call was extended to the Rev. Robert Douglas Fritz to become pastor of St. John's. Pastor Fritz, a graduate of Lenoir-Rhyne College and the Southern Seminary, was then serving Bethany Lutheran Church, Memphis, Tennessee (6: 120). He accepted St. John's call and would begin his pastorate in Salisbury on December 1, 1963.

Earlier Tom Kern, the vice-chairman of the Council, had appointed a committee to study the problem of what to do with the old parsonage and to investigate acquisition of a new parsonage and a means of financing it. The decision was finally made to offer the old parsonage as a residence to the new pastor, but if he preferred to live elsewhere, then to give him a reasonable housing allowance of perhaps \$2,000 a year. If he chose the latter option, then he would be responsible for all upkeep on his residence, and St. John's could sell the old parsonage (6: 117). After living in the old parsonage for several years, Pastor Fritz chose the housing allowance and purchased his own home.





Robert Douglas Fritz

Annie Graham  
Julian

Another change in St. John's staff was to come before year's end. In October Mrs. Carl (Annie Graham) Julian, who had served as St. John's "hostess" since 1953, resigned because of illness. In the era before catering services were popular, meals were prepared and served at the church. Mrs. Julian was responsible for as many as three or four meals per week. She planned all the meals, purchased the groceries, arranged for help from other women in preparing and serving the food. She recalled that the greatest number served at one time was a total of 725 meals. The Council accepted her resignation with regret and sent Mrs. Julian

the following message:

The Council expresses its appreciation to you for your untiring efforts and generous spirit which you displayed while serving as hostess at St. John's.

Your friendliness and willingness to serve was evident in all your undertakings and made working with you a pleasure for everyone. We number you among those who serve the Master by going the extra mile and assure you that we will miss you greatly. (6: 124)

The Council voted to give the Women of the Church the responsibility of finding a new hostess for the church (6: 121). Mrs. Carl L. (Maude Darr) Stoner became the next full-time hostess of St. John's congregation.

In October the Council received the commendable report that the Girl Scout troop, led by Mrs. Harold (Barbara Morris) Rufty, had twenty-eight members.

In November, on behalf of the congregation, the Council thanked Dr. Misenheimer for the many ways he had been serving St. John's as vice-pastor. The message of congregational gratitude laid particular emphasis upon "his teaching the eighth grade catechetical class each Wednesday, visiting the sick in the hospital regularly, and lining up guest pastors."

Just before Pastor Fritz arrived in Salisbury to begin his work at St. John's on December 1, 1963, the November issue of *St. John's Journal* had carried a message to the congregation from Tom Kern, who as vice-chairman of the Council had led the congregation so well during the interim. Kern's letter summarizes the congregation's effective maintenance of St. John's program during the intervening months without a full-time pastor, and it suggests a strong faith in the future under the leadership of a new pastor:



Thomas W. Kern

Dear Fellow Members,

As you know it has been quite a while since Pastor Efird left. . . . and several months have slipped by since Pastor Agner left. However, I am pleased to state that our church activities and functions, even though in some quarters . . . curtailed to some extent, have continued on a very high plane considering the lack of spiritual leadership which a regular pastor would have been able to offer.

The standing committees of the council have all performed well, as well as the new committees appointed to carry on specific projects, such as the Planning and Building Committee, headed by Gregory Peeler, assisted by Bob Carmichael, John Isenhour, Glenn Ketner, and Charles Wallace. Another committee, which was chaired by Glenn Ketner with Mrs. John Robert Crawford and Wayne Koontz, was appointed to study the parsonage needs. They did a very able job in reporting to the council. Also, we have at the present time a committee composed of Archie Rufty, Odell Sapp, and Max Busby to present to the council a specific recommendation concerning a new constitution and by-laws for the future guidance of our church, which would be in keeping with the wishes of the new Lutheran Church in America.

I want to thank the Worship Committee, chaired by Odell Sapp, and particularly our Vice-Pastor, Dr. Ernest L. Misenheimer, for securing such fine supply pastors. Without this help it would have been a tremendous burden for the church.

Also, I think the women of the church have done a marvelous job in continuing in their usual fine manner.

We are particularly indebted to Mrs. Burt Harris for accepting the responsibility of directing our Weekday Church School and the many ladies who are assisting her in teaching in this program.

Even though Mr. Arthur Honeychurch is a recent addition to our staff, his talent, efforts, and cooperative spirit have been a tremendous value in keeping our total church program on a very high plane. I would also like to pay tribute to the very excellent and dedicated work that Miss Betty Scott Lentz has done to coordinate most all of our efforts. This has been a most stabilizing factor in the operating of a smooth program.

The members of St. John's will have a hard time thanking the Pulpit Committee, chaired by Clifford Peeler and assisted by Mrs. George Busby, John Isenhour, Mrs. Oliver Rufty, and Paul Smith. These people have spent many hours and much time out of town and away from their families. In many cases, I am sure, they have incurred expenses which the church did not know about. We are deeply indebted to them.

It is with great satisfaction and gratitude that I thank all the members of St. John's in the way that you have stuck by your church either in attendance or help. This has made it possible to continue the Lord's work in a very fine fashion and I am sure that Pastor Fritz will find a congregation that is ready and willing to be led to greater things.

Kern's letter has been reproduced here as fitting closure to one period in St. John's history and as hopeful forecast for the beginning of another.

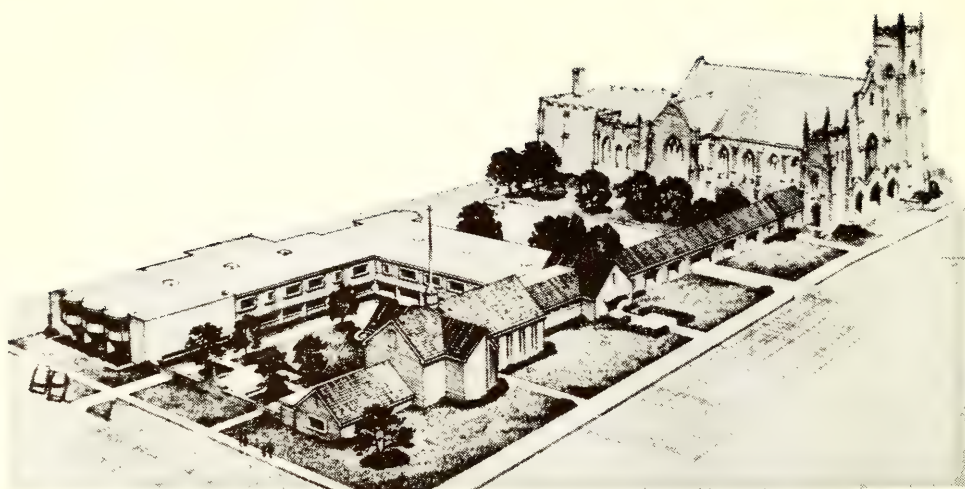




Pictured above are the children who received certificates at the annual Kindergarten Graduation Exercises on May 13, 1958. From left to right they are: (seated) Patricia Gail McGinnis, Catherine Rebecca Smith, David Wayne Wood, Michael Dean Ellum, William Mark Lineberger, Hugh Spencer Young, Jr., Charles Thomas Isenhour, David Pratt Ford, and Marilyn Ruth Meade. (2nd row) Raymond Lee Walker, Jr., Roy Marshall Bickett, Jr., Robert Lamont Ryan, Jr., Steven Albert Gribble, Jay Allen Jacobs, Martha Susan Agner, Robert David Hillman, James Neely Cauble, and Terry Scott Russell. (3rd row) Mrs. McDonald Wyatt, Superintendent, Stamey Fulton Carter III, David Kluttz Fisher, Kim Whitener, William Joseph Astrologow, Kristen Carter, Joseph Franklin Bradford, Jr., Wanda Lee Loflin, Joy Adair Johnson, Paula Olivia Smith, and Mrs. John Sifford, Assistant Superintendent.



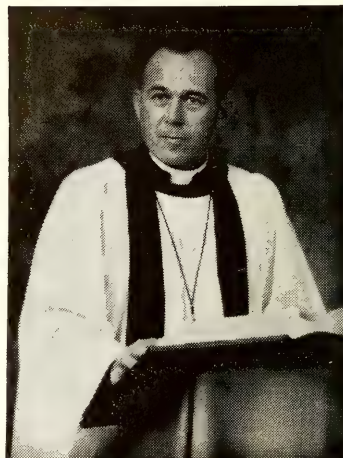
The following were given Perfect Attendance Awards by the Sunday School in 1955. (1st row) Donald Mowery, 13 years; U. Ray Miller, Sr., 33 years; John Wagner, 33 years; Mrs. R. A. Wagoner, 28 years; Mr. J. McNeely Miller, 3 years; Mrs. D. M. Ritchie, 17 years; Mrs. J. D. Brown, 34 years; Mrs. George Harkey, 1 year; Mrs. M. A. Byrne, 1 year. (2nd row) C. A. Sloop, 13 years; George Harkey, 2 years; Olney Brown, 34 years; Emmette Thompson, Jr., 33 years; J. A. Horton, 1 year; J. McNeely Miller, 13 years; J. D. Brown, 34 years; R. Lee Mahaley, 3 years; Baxter Mowery, Jr., 17 years; and W. Luther Miller, 5 years. Absent when the picture was made were: Fred S. Roseman, Sr., 34 years; R. Lyerly, 1 year; G. M. Lyerly, 1 year; Mrs. J. L. Fisher, 38 years; Nancy Withers, 4 years; and Linda Miller, 4 years.



Architect's Sketch of the new St. John's Parish Building and Chapel.

From the pastor:

Too often we think of the church as a building or a place where we go. The Church is people—it is the blessed fellowship of believers in Jesus Christ. We say in the Creed, "I believe in the Holy Christian Church, the Communion of Saints." That is what the church is—a community of people who have been reconciled to God through Jesus Christ, and who are becoming reconciled to each other.



Pastor Fritz

## CHAPTER TEN

1963-1973

When the Rev. R. Douglas Fritz became pastor of St. John's on December 1, 1963, the entire country was still in shock and despair following the assassination of President John F. Kennedy nine days earlier. This tragic event was perhaps a harbinger of the turbulent decade to follow. None could have predicted on December 1, 1963, the changes to come in America—political, social, cultural, and moral changes—and the resultant responsibilities heaped on the head and heart of every pastor in every congregation.

Someone has called this decade in America a period of "reverse Reformation or *Deformation*—a breaking away from God and the Ten Commandments and a turning to hedonistic pursuits." Certainly, this decade was a revolutionary era, characterized by conflict and change. The country was drawn deeper into the Vietnam "conflict," not at first called a war. As more and more American lives were lost, demonstrations throughout the United States testified to dissatisfaction with American military involvement in Southeast Asia. While this war was "escalating" in the Orient and the American populace was becoming more divided as to this country's participation in it, the civil rights movement had become an outright struggle at home. Along with the Vietnam War controversy and the fight for social justice, other issues contributed to change and to the general turbulence of the time: "counter-culture lifestyles," accelerating drug use, the "generation gap," the prevalence of divorce, the changing status of women, the question of abortion, the introduction of birth-control pills and the "sexual revolution." Much of the popular music and many television shows and films of this period influenced American attitudes and opinions and thus effected great change in the mores of this country.

In spite of despair over the loss of the President and in spite of portents of enormous change in American life, St. John's congregation with joyful anticipation, grounded in faith and hope, looked forward to their new pastor's leadership in carrying out the expansion project for St. John's that had long been planned.

Not only were there plans for building a physical structure at St. John's, but also plans for a structured music program were defined. Early in the new year 1964, Arthur Honeychurch, minister of music, presented a resume of his activities since coming to St. John's in 1963. He reported that the children's choirs and the chancel choir had carried



out the programs during Lent and Easter, 1963, as outlined by Mrs. Wayne Koontz, their previous director. The choir made up of fifth and sixth graders had sung at the Sunday afternoon Lenten services, and the first-through-sixth grade choir members had sung at Palm Sunday and Easter services.

Honeychurch had organized a new choir of seventh, eighth, and ninth graders, who sang for the early service during the summer and who became the first bell-ringing team when the handbells arrived. Honeychurch said that the bell-ringers were presently "hard at work with the bells" and expressed the hope that they might make their debut at Easter. He also expressed gratitude to Mrs. J. L. (Nora Misenheimer) Fisher for the gift of the handbells in memory of her husband.

Another expression of gratitude from Honeychurch went to Mr. and Mrs. Pitts Hudson for donating their Knabe grand piano to the St. John's ladies' parlor, used by the choir as a rehearsal room.

Honeychurch noted that two groups in Weekday Church School had been organized as choirs with Mrs. Jimmy (Margaret Workman) Lynch directing the first, second and third graders and Honeychurch working with the fourth, fifth, and sixth graders. These choirs had performed on Thanksgiving Day and at Christmas in 1963. He also mentioned the organization of a new chancel youth choir of selected children from the fifth through eighth grades, who had "demonstrated their aptitude and interest, and their willingness to accept the discipline necessary for superior work in the choir" and who were willing to rehearse on Saturday morning. He announced that this special choir could perform at the cantata on Palm Sunday evening and again on the Sunday after Ascension. Honeychurch went on to point out that this group with the bell-ringers would "provide continuous musical activity for those children interested throughout elementary school until they can be absorbed into the chancel choir as high school students." He added that the present chancel choir included nine high school students, three college students, and thirty-one adults.

In addition to work with the various choirs, Honeychurch had presented an organ recital on Cantate Sunday in 1963 and had been instrumental in arranging Miss Joanne Norman's recital, jointly sponsored by St. John's and Catawba College on January 19, 1964.

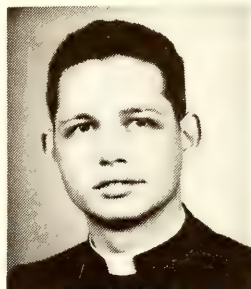
The vitality of the music program and the involvement of youth in it brought great satisfaction to the congregation and to Pastor Fritz in his first year of work at St. John's.

In March 1964 the church received the bequest of the late Mrs. L. G. (Carrie Lingle) Goodman, Sr., who had willed the Goodman Apartment House valued at \$25,000.00 and located at 109 Mitchell Avenue, to St. John's. This generous gift was another example of the love for the church and concern for its welfare as expressed by devoted members.

At a congregational business meeting on April 26, St. John's congregation unanimously adopted a constitution approved for congregations of the Lutheran Church in America. Dr. George Whittecar, president of the North Carolina Synod, presided at this meeting (Council 6: 132-36).

Lenoir-Rhyne College conferred the honorary degree of doctor of commercial science upon Glenn E. Ketner, Sr., in June 1964. Ketner, another of St. John's outstanding members, had been recognized as a leader in his own congregation, in the North Carolina Synod, in service to the Salisbury-Rowan community, and as a member of the Board of Trustees of Lenoir-Rhyne College. As a trustee of the college since 1946, Ketner had served on the finance and investment committee and had been general chairman of the Lenoir-Rhyne Fund for Progress campaign in 1963 and a similar campaign in 1955.

St. John's experienced staff changes in 1964. Charles Earnest Brooks, a graduate of Lenoir-Rhyne College and Southern Seminary, came to St. John's as assistant pastor on June 15, 1964. Another change occurred when Mrs. Florence Sifford resigned after fourteen years of dedicated service as teacher of St. John's kindergarten. She had accepted a position as a teacher in the public schools. Mrs. Pat Epting was hired to become Mrs. Sifford's successor.



Charles Earnest  
Brooks

Another change that occurred at St. John's, after restructure of the framework of the church in America, was in the women's auxiliary. The Women of the Church (formed in 1948 by a merger of the Ladies Aid Society, the Women's Missionary Society, and the Young Women's Missionary Society) had become, in 1963, the Lutheran Church Women in America. With the name change and reorganization, missionary emphasis to meet world needs was directed by church-wide boards—not individual women's groups within the congregation as previously. The more distant and less personal relationship to the mission field presented a challenge to inspire enthusiasm in potential members of the LCW.

A major factor causing decline in membership in the women's auxiliary was time. By 1964 most of the younger women had traditional responsibilities of home and family in addition to their new found freedom, or necessity, of employment outside the home. Because there was less time for weekday participation in the LCW groups, St. John's provided an alternate method of Christian development and concern through the fellowship, Bible and mission study, and support of the church by formation of a number of Sunday School

classes composed of both men and women members.

The St. John's women's groups, though smaller than at their peak membership, continued their activities in support of the church at home and abroad. A more detailed history of the Lutheran Church Women at St. John's is included in volume two of the church history.

At the May 6, 1964, meeting, the Church Council received the report that \$20,000 had been raised toward the \$25,000 needed to air-condition the nave (6: 138). By September *St. John's Journal* could report:

For several weeks now, the members of St. John's and friends have enjoyed the benefits of the air-conditioning system installed through the special gifts of a number of our members. The benefits come not only by a change in temperature and humidity, but also through the elimination of outside noises which distract our worship. The large fans which added to the noise level are no longer necessary. . . . The project was initiated through a generous gift by Mr. and Mrs. Charles Wallace, augmented by gifts from the following families: Tom Borland, Gregory Peeler, Jr., A. G. Peeler, Sr., L. G. Goodman, Sr., Clifford Peeler, Glenn Ketner, John Isenhour, Pitts Hudson, Roy D. Beaver, Marie Blackwelder, George Busby, Trent Busby, J. R. Crawford, Ervin Lampert, Arnold Snider, Paul Reynolds, and John Bentley.

On September 13, 1964, St. John's Sunday School began using the new Lutheran Church in America curriculum (6: 139). Earlier in the year in preparation for the "exciting prospects of the new Sunday School program," members of the congregation had enjoyed a fellowship supper and a presentation, celebrating Christian Family Week and offering a preview of the new Sunday School literature on display. A special feature of the evening had been a skit "What's in Store for Fall," a presentation by the Young Couples' Sunday School Class. According to *St. John's Journal*, April 1964, the congregation had opportunity following the "pot-luck" supper to hear the rendition of "The Creation" as sung by the community choral society in St. John's Church.

On Sunday afternoon, October 25, 1964, St. John's was the site of a mass Reformation service, sponsored by the Lutheran churches of Rowan County. Dr. Carveth Mitchell of Charlotte was the speaker. Arthur Honeychurch of St. John's directed a combined choir of one hundred voices, representing Lutheran churches in Rowan County.

The year 1964 had proved to be a productive one for St. John's congregation. The January 1965 issue of *St. John's Journal* cited statistics that give evidence of some growth and progress during 1964:



In every category of membership the congregation has shown increases. This is significant in view of the fact that circumstances in the community have caused a gradual decrease in reported membership over the past 13 years.

Baptized membership during 1964 increased from 1406 to 1436. Confirmed membership increased from 1139 to 1155. Perhaps the most significant increase was in communing members where the increase from 956 to 1001 gave the congregation its first communing membership over 1,000 since 1959. Percentagewise the communion broke previous records with 86.5% of the confirmed members communing.

It is sadly noted that in no year recorded have the 23 deaths experienced this past year been exceeded. The total reception of 58 confirmed members was offset by the total loss of 40 through death and transfer.

The highest reported membership of St. John's was in 1951 when there were 1732 Baptized, and 1349 Confirmed. The Communing membership at that time was 1025.

"If every member will consciously become a living and enthusiastic witness for Christ and His Church, there is no reason why St. John's cannot continue to experience growth in every way," the pastors have stated.

After several months of discussions and interviews in 1964 the building committee had recommended to the Church Council the



The Building Committee: (l to r) Charles C. Wallace, Glenn E. Ketner, R. Douglas Fritz, Pastor, A. Gregory Peeler, Jr., Chairman, John Henry Isenhour, and Robert E. Carmichael.

hiring of T. Norman Mansell, principal architect in the firm of Mansell, McGettigan, and Fugate of Philadelphia, Pennsylvania. Mansell was engaged as the architect for St. John's expansion program. One of the renowned church architects in America, he had designed churches in forty states, Canada, and elsewhere. The building committee, the stewardship committee, and the finance committee met jointly to plan the building-fund program. Indeed, by February 1965 St. John's expansion program was ready to begin manifestations of greater physical and material growth in the very near future. Excitement within the congregation was mounting as the revelation of preliminary plans for St. John's new educational facilities and chapel was scheduled for a congregational meeting on February 28. Planning for this building program had begun seven years earlier. Many members had been involved in preparing studies of the congregation's program and needs. These studies had been used by the architect and the Building Committee: Chairman Gregory Peeler, John H. Isenhour, Charles Wallace, Glenn Ketner, and Robert E. Carmichael.

The project was to involve the construction of additional educational facilities and a chapel and the renovation of the educational space in the old building. The project did not include any changes in the existing nave of the church itself.

Basic to this expansion program had been the acquisition of property contiguous to the existing church property. The history of this acquisition, beginning in 1922 with the Crego property on which the church itself was built, can be charted. The Crego property had cost \$35,000. In 1955 the purchase of the Isenhour property (the service station and garage adjacent to the church) was for \$58,000. Two purchases were made in 1959: three houses on Council Street for \$18,000 and two houses on Innes and Jackson streets for \$61,000. In 1965 the final purchase was the service station lot on the corner of Innes and Jackson at \$50,000. The total cost of the properties had been \$222,000. According to Raymond Rufty, this property and the access for this property amount to more than three acres.

Prior to the Sunday of the congregational meeting, a series of three information clinics had been conducted to prepare the members of St. John's for proposals that were to be considered at the congregational meeting. Great care was taken in educating the congregation about the project and in giving the members ample opportunity to question and consider the task of bringing the project to fruition.

An account of the clinic meetings in *St. John's Journal* for February 1965 provides this history with a view of the care and preparation that went into the project. The *Journal* reported that three major questions were answered at the clinic meetings; "Why do we propose to build? . . . What do we propose to build? . . . and How

do we propose to finance it?"

In answering the first question, as the *Journal* reported,

Mr. Robert Carmichael, Chairman of the Parish Education Committee, was the first speaker. Mr. Carmichael graphically showed our need. With the assistance of over fifty colored slides he portrayed the unfavorable and crowded condition under which we try to carry out our educational program. He showed the makeshift partitions erected for the new curriculum. He showed our classes in the hallway and garage building. The inadequacy of our kitchen, bathrooms and storage and robing facilities was obvious to all. Mr. Carmichael closed by showing what our neighboring churches have done pointing up that "in the last ten years every major church in Salisbury has improved their facilities except St. John's."

According to the *Journal*, the response to the second question was presented as follows:

The second speaker was Mr. Gregory Peeler, Chairman of the Building Committee. Mr. Peeler began by citing the great amount of congregational participation and preparation which had gone into the plans. Reviewing the past 10 years he reminded members of the intensive studies made by representative groups in 1956-58 of the needs and hopes of the congregation. He referred to the gradual acquisition of property and the cooperation of the congregation.

Mr. Peeler then projected on a large screen the overall view of the proposed building. He carefully explained the arrangement of the facilities including a Chapel seating about 180, new educational facilities from the cradle through the 6th grade, a youth center for the teen-agers, and a church parlor-library for the use of all. Also included in the new building are the administrative offices.

Renovations to the existing building include enlarging the kitchen and corridors in the basement and arranging for senior high classes. On the second floor it is proposed to provide robing and rehearsal areas for the choirs as well as junior high classes. The third floor will become our scouting headquarters with one end for Boy Scouting and the other for Girls. Fire doors at each stairway level will make our building a far safer place for our children.

Addressing the third question as to how the project might be financed, Dr. Roy Agner, Jr., Chairman of the Stewardship Committee, presented the estimate of the total cost of the project as follows:



New construction of educational building, youth center etc. \$424,000; chapel \$78,000; air conditioning, furnishings & equipment, landscaping, paving, architect and engineer as well as renovations to existing building, \$113,000.

The speaker showed that the ultimate pattern of financing would be determined by the congregation itself. He reported that initial studies showed that St. John's has a potential of raising \$450,000 in a three year program if large capital gifts are received and every member shares sacrificially. The amount not covered in our initial campaign effort would be covered in a mortgage loan to be paid off as a budget item after the initial pledges are in.

Dr. Agner carefully explained the difficulty of trying to carry out a funding effort like this without professional guidance: "It is a full-time job for someone for a period of several months and no one has that kind of time." In addition we do not have the experience to carry out an effective and inclusive effort. "The Lutheran Laymen's Movement is an agency of our church which is dedicated not just to raising funds, but to raising the whole spiritual life of our church. We will all benefit greatly from their assistance." It was pointed out that the LLM makes no profit and that the costs are fixed rather than on a percentage basis.

Alternate speakers were Tom Kern, Sunday School superintendent; John Isenhour, building committee member; and Ervin Lampert, finance chairman.

At the congregational meeting on February 28, 1965, the members of St. John's voted for "three historic and significant proposals": (1) to "approve the general building program for St. John's as outlined at the informational meetings," (2) to "enter into a capital fund raising effort," and (3) to "engage the counseling service of the Lutheran Laymen's Movement" to guide the fund-raising effort.

The capital funds drive was set to begin in March and would offer every member of St. John's the opportunity to share significantly in the project over a three-year period.

By June 1965 Audit Chairman Curtis Cobb was able to report that St. John's members had already exceeded the \$450,000 goal set for pledges by some \$30,000. A total of \$486,153 was pledged. Features of the fund raising program were the every-home visitation by one hundred men of the congregation and the mass congregational dinner at the YMCA on May 26, attended by over five hundred of St. John's members.

With congregation's enthusiastic backing of the general plans for expansion, the architect began work on the schematic design, "the

first step in the intricate process of developing a complete set of drawings for a project of this size." The next phase would be the "working drawings" to be readied by March 1966, projected date of beginning construction.

As the congregation experienced these beginnings of the expansion of the physical plant, the spiritual growth of the congregation was not neglected. St. John's participation in the Area Lutheran Evangelism Mission with the theme "Witness Where You Are" brought to the congregation an opportunity to hear and interact with Dr. H. George Anderson, professor of church history at the Southern Seminary. Five services, September 29-October 3, with Dr. Anderson preaching and holding open discussion afterward, gave members of the congregation help in relating the gospel to their everyday lives and in strengthening them in their efforts to share their faith and Christian conviction in their daily encounters. *St. John's Journal* for September 1965 had encouraged every member to "look upon this mission as a wonderful opportunity for spiritual growth and a blessed chance to become more effective as a witness for Christ and His Church in every day living."

According to the report in *St. John's Journal* for September, twenty-seven young people of St. John's had traveled by bus to Hamlet, North Carolina, where they caught a train to Miami, Florida, to attend the LCA Youth Conference, August 24-29. They had worked and saved to earn money for this trip. Among the speakers from whom they drew spiritual inspiration were

Dr. Hagen Staack, professor of Old Testament at Muhlenberg College and Bible lecturer on the NBC-TV series "Frontiers of Faith"; NASA expert, Dr. Ernst Stuhlinger; LCA president Dr. Franklin Clark Fry; Dr. Robert Marshall, president of the Illinois Synod; Executive Director of the National Lutheran Council, Dr. Paul Empie; Dr. William Hulme, professor at Wartburg Seminary; Suzanne Johnston, former Miss Illinois, and several members of the Commission on Youth Activities. Three young people shared with us their awakening in Christ. Among these was Vidar Jorgensen of Shelby, N. C.

Gert Behanna, a victim in her former years of alcoholism, drug addiction, and multiple divorce, was a highlight of the conference as she told of how Christ changed her life. She inspired a great many of us to acquire the "nuts" it takes to be a Christian who stands up for what he believes.

"The Black Light Drama," written and produced by William Berg of the Commission on Evangelism, was another highlight of the week. It was a stirring account of the prob-

lems facing the modern generation.

The Honorable Hubert H. Humphrey, Vice President of the United States, honored us with a talk on "Discipleship as a Citizen." He stressed that what the world needs today is more men and women of excellence with high standards and high ideals.

Mr. and Mrs. Walter Lewis (Frances Lynne Foil) Tatum and Pastor Brooks accompanied the group on this trip.

A number of St. John's members in 1965 earned recognition at the local, synodical, and national levels. Locally, at the October 1965 Council meeting, Pastor Fritz presented a resolution to change Pastor Brooks' title from "Assistant Pastor" to that of "Associate Pastor which more fitly describes the ministry to which he has been called and the spiritual office he now fulfills." The resolution specifically cited Pastor Brooks' "fulfilling a pattern of particular responsibilities in the areas of Christian Education and Youth work including the ministry to college students" (6: 170). The Council approved the title change.

Synodical recognition came again to Glenn E. Ketner, Sr., who was elected to the Board of Trustees of Lenoir-Rhyne College and as treasurer of the Michael Peeler Fund for the Synod. Pastor Fritz was also elected to the Lenoir-Rhyne Board of Trustees. Both Nancy Carter and John Rawling were named to the North Carolina Luther League Executive Committee. Rawling was elected as a delegate, representing North Carolina, to the International Luther League convention in Canada to be held in 1966. Pastor Fritz was elected by the Synod as a delegate to the National Lutheran Church in America convention in Kansas City, Missouri, scheduled for 1966. At that convention Pastor Fritz would serve as a member of the Committee on Reference and Council.

Interesting statistics of St. John's during 1965 can be found in the Parochial Report, prepared for the Lutheran Church in America, as follows: "Confirmed membership 1155, Communing membership 1005, Child members 270, Baptized membership 1425, Total assets \$993,912, Total receipts \$321,536, Sunday School enrollment 750, Weekday Church School 174, and Vacation Church School 205." Notable in this report is the 87% of confirmed members communing. St. John's percentage rank in this category was among the highest in the Synod.

From 1941 to 1965 the Young Women's Auxiliary, the Women of the Church, and the Lutheran Church Women were responsible for nursery care during the morning worship hour. In 1965 the St. John's Worship and Music Committee was given the responsibility of assuring nursery care during all services.



In May 1966 after a six-months trial of the "continuous communion method of administering the Lord's Supper," the Church Council voted to continue this method, which the congregation had approved in practice. Another matter the Council dealt with, following a congregational survey, was the schedule for summer services to begin June 12 and end September 4. The Council approved a schedule of Sunday School at 8:45 a.m. and regular service at 10:00 a.m. (6: 189). As the May 1966 *St. John's Journal* explained:

The Church Council voted at its May 11 meeting to accept the recommendation of the Worship Committee that only one service be held this Summer with the schedule moved up one hour earlier.

This recommendation was the result of several discussions held in the church council since the air conditioning has been installed.

The desirability of having one service is, of course, obvious because of the size of our building, and the disadvantages of dividing our choirs and weakening the quality of our worship.

The decision to advance the schedule one hour will accommodate both those who have previously attended the early service and those who attended at 11.

As a follow-up on the newly introduced 10 a.m. service, Pastor Fritz reported at the September 7 council meeting that while the 1966 summer worship schedule was in use, Sunday School attendance was "off by 60 and church, by 25 compared to last summer." After this report and further study, the schedule followed in the summer of 1966 was never used again.

St. John's benevolent concern was reflected in the social ministry report given at the May meeting. The report included ministry to shut-ins and provision of refreshments and entertainment for patients at the Veterans Administration Hospital on four occasions. The Council commended the committee and asked that it "see that financial and physical needs of our members are looked after in a very quiet way" (6: 190).

On November 9, 1966, the Council heard a letter from Philadelphia Lutheran Church, Dallas, North Carolina, thanking St. John's congregation for the altar and pulpit on loan to Philadelphia Church. The altar and pulpit were from the sanctuary of St. John's prior to the 1947 redecoration. This sanctuary furniture had been stored for nearly twenty years behind the curtain on the stage of the fellowship hall.

Another letter of thanks was read at the same meeting. Emmanuel Lutheran Church, Lincolnton, North Carolina, expressed appreciation

for Pastor Fritz's help with the evangelism mission at Emmanuel in October.

Team teaching in the Sunday School had been introduced in the fall of 1966 and met with popular approval. Mrs. Ruth Uzzell had conducted several study courses on the "team-teaching technique" to facilitate the change. Another innovation in parish education in 1966 was the introduction of a third year of catechetical instruction in Weekday Church School.

A number of activities pertinent to the youth of the church had been initiated in 1966 under the general supervision of Pastor Brooks. Mrs. Harold Rufty reported for the Youth Committee that thirteen college students had attended the supper given for them. Pastor Brooks announced that eighteen young people were attending the breakfast-study group meetings on Monday mornings at 6:30 o'clock. Among the "new projects" listed in the 1966 annual report were the following notations relative to youth work at St. John's:

Notes were sent to all youth who do outstanding work in any field. (128 have been sent this year.) . . . Started Girls Basketball Leagues—Senior girls, 12 have signed up; Intermediate girls, 20 have signed up. There seems to be much interest in this group. . . . Making a booklet of the youth program to give to new children who join St. John's Church.

By December 1966, the building program, using the theme "Forth in His Name," had become reality under the general chairmanship of Tom Kern. On Sunday, December 4, 1966, the congregation, voting by secret ballot, unanimously endorsed the following five resolutions:

1. Be it resolved that the congregation of St. John's Evangelical Lutheran Church, Salisbury, North Carolina, does hereby approve the plans and specifications and adopt the over-all building program presented to it by the Building Committee, the Finance Committee, and the Church Council, authorizing a total expenditure of up to, but not exceeding, seven hundred fifty-seven thousand two hundred sixty dollars (\$757,260) for the construction of the facilities specified, the furnishings of the same, architect's and engineer's fees, and other costs related thereto.
2. Be it further resolved that St. John's Evangelical Lutheran congregation authorize and approve the execution and signing of a contract with Wagoner Construction Company of Salisbury, North Carolina for the construction of these facilities in accordance with the plans and specifications for a contract price not to exceed six hundred sixty-five

thousand two hundred sixty dollars (\$665,260).

3. And, be it further resolved that the Officers and/or Trustees of this congregation be, and they are hereby, authorized to place a First Mortgage Loan with Pilot Life Insurance Company at the close of construction; the interest on such loan not to exceed 6%, the term of such loan not to exceed 20 years, and the total amount of such loan not to exceed three hundred thousand dollars (\$300,000).

4. And, also, be it further resolved that the Officers and/or Trustees be, and they are also hereby, authorized to arrange on behalf of the congregation a temporary construction loan or loans to cover the cost of construction and other expenses prior to the placement of the mortgage and the receipt of final pledges.

5. And finally, be it resolved that the Officers and/or Trustees of St. John's Evangelical Lutheran Church be, and they are hereby, authorized to execute and to sign on behalf of the congregation all necessary papers and to pledge any church property necessary to secure said loans.

On the following Sunday morning, December 11, 1966, at the close of the eleven o'clock worship service, the congregation proceeded to the building site for the ground-breaking service. Representatives from each organization of the church took part in this service. In opening the service, Pastor Fritz commented:

What is one going to say on a day such as this . . . It is one of those occasions when each of us feels so deeply the import of the moment, that we are impelled to keep our words to a minimum, and move on to the accomplishment of that act which will symbolize the course we have taken and the decision we have made together.

Yet . . . let it be said with extreme clarity to all, that what we do this day, we do in the Name of Christ. We turn this earth . . . and . . . we build this building, because we believe that God is calling us to a wider and a deeper ministry. If we do this for our own comfort . . . and satisfaction . . . and pleasure alone, we do it in vain . . . for our calling is to witness to the gospel of salvation, to show forth the glory of God, and to lead and guide, dynamically and effectively the souls of men. As we launch this endeavor today, we are surrounded and upheld by the voices of many men in many times. We are encouraged by the examples of Christians in every age who have set out in faith to accomplish great tasks FOR, and BY the POWER of the Lord of the Church.



Especially audible to us this day is the heritage and history of this great congregation. It seems to remind us that whatever we undertake in God's Name He will prosper and bless us. What we start today is the sixth significant building program in the history of St. John's. This history goes back at least 220 years, and is concurrent with the history of Salisbury and Rowan County.

As he briefly sketched the history of St. John's to 1966, Pastor Fritz said,

In . . . 1768, this congregation erected its first building, a log structure, which became the very first church erected in Salisbury. It is interesting to note, that the buildings for which we break ground today, will be completed exactly 200 years from the date of that first building program. And it was built by people who, like us today, "had a mind to work."

In his commentary, Pastor Fritz continued his outline of the six major building programs that St. John's congregation had engaged in prior to the one for which ground was being broken at this service. After reference to the church building constructed in 1926, he praised the faith and enterprise of St. John's congregation:

What a tremendous faith is symbolized just by the building record of this congregation. Each generation doing its part to provide for the material needs of the church in its own day and for the generation following.

Always looking ahead. Willing to sacrifice for the goals we seek, anxious to do the full task to which God has addressed us.

This commentary was then followed by a challenge to the congregation:

But buildings in themselves are useless, unless they become for the church a means of Kingdom Building. Unless, as in times past in this congregation, they become tools for a wider and more effective ministry.

It will be, now, for us, in the days ahead, to analyze our program, to rededicate our leadership, to deepen our commitment, that we might take full advantage of the opening opportunity, to be more effectively, God's Church in God's world, in God's Day.

As we break this ground today, might we each do so "In the Name of the Father and of the Son and of the Holy Ghost." Might we do so, realizing that "Except the

Lord build the house, they labor in vain who build it." Might we do so, with the firm resolve and the fervent prayer, that this building endeavor will be a means of renewal and a means for the expression of a deepened and revitalized commitment to Christ and the mission he has given us . . . to "Go into the world and make disciples."

Only as each teacher dedicates mind and heart to his teaching, only as each leader dedicates the best that is in him to following Christ, only as each member of this congregation resolves to be more faithful to the gospel, more responsive to spiritual opportunity, more thankful for God's gifts, only as the pastors daily renew their commitment to follow where Christ himself leads, only so, can the full and yet unbelievable potential of this great building program be realized, and St. John's Evangelical Lutheran Church take another great step forward in its leadership, which has spanned these 220 years.

In 1967 the building program was only one, albeit a very large one, of the many and varied programs and activities sponsored by the congregation. That same year St. John's pioneered in the formation of the Rowan Cooperative Christian Ministry, a "war-on-poverty" organization providing assistance to the needy. This ministry was to be developed through the Rowan County Ministerial Association, chaired by Pastor Fritz. The Inter-Church Council, an agency of the Ministerial Association, evolved into the RCCM. Early leadership from St. John's was provided by Pastor Fritz as chairman of the Ministerial Association, Clifford Peeler as chairman of the Poverty Study Committee, and Robert Loeblein as representative from St. John's congregation. The RCCM was eventually supported through subscriptions from eighty-three Rowan County churches of all denominations. According to the Council Minutes for May 10, 1967, the "Preliminary Statement" of the organizational group offered the following aims:

In initiating the Rowan Cooperative Christian Ministry, our goal is to help people in need. Christian men and women with an hour to share, a word of wisdom to give, a skill to teach, or a talent that can be spared, are the people who can best fulfill these needs.

While governmental and private resources fulfill many needs for many people it is well known that some human needs cannot be met by money or overworked professionals whose services must be measured in minutes. These human needs, of which we speak, can best be met by Christian people united in a common effort by a common desire

to serve their Lord through service to their fellowman. We propose to bring together those who wish to serve and those who are served.

Responsible for recruiting volunteer workers from this congregation for RCCM were Mrs. Roy (Edith Lentz) Folger, St. John's Social Ministry chairman, and Mrs. Jim (Carol Livengood) Rabon, St. John's "contact person."

At commencement exercises in 1967, Lenoir-Rhyne conferred the honorary degree of doctor of commercial science upon Charles Heilig, the member of St. John's who had served the North Carolina Synod as treasurer for so long and so well. At that time Heilig had held that office for thirty-seven years. He would continue as treasurer until his retirement in 1975.

Tom Kern represented St. John's in a joint project with the B. V. Hedrick family and the Woodson, Hudson, and Busby law offices to pave the parking lot used by St. John's congregation. At the September Council meeting, Pastor Fritz thanked Kern for "his untiring efforts and personal contributions in completing these arrangements" (7: n. pag.).

In early May 1967 St. John's offered a program on Christian Family Education by Dr. Armin Grams, Director of Parent Education for the Merrill Palmer Institute of Family Development. One of the goals in bringing Dr. Grams, a Missouri Synod Lutheran layman, to St. John's was to provide "advice and information on setting up a continuing program in family education" for this congregation.

St. John's nurturing concern for the preservation of the Christian family and for the well-being and education of young people was manifest in a number of ways during 1967. For example, Pastor Fritz brought six young people from the ninth-grade Sunday school class to visit the April 5 Council meeting. In an attempt to educate these youth about the governing body of their church, he explained to them the agenda of this meeting and the function and service of Church Council membership (7: n. pag.).

Under the leadership of Gene Auten and Paul Smith, St. John's Little League baseball team captured the regular season title in 1967. As *St. John's Journal* for August explained:

The Little League program is far more than just a recreational program, it is an opportunity for boys to learn to work and play in cooperation and fellowship with others. The spirit of good sportsmanship demonstrated by the boys of all teams is just a small example of the benefits coming through this worthwhile program.

An innovative "Dramatic Chancel program" about the Reformation, presented by Alan Koontz, Steve Corriher, and Susan Frank,





### LITTLE LEAGUE BASEBALL

The boys and coaches pictured above are: First Row: John Austin, Terry Lentz, Brent Barringer, Greg Alcorn, Tim Hoffner, Randy Link, Chris Cohen. Second Row: Charlie Smith, Alan Buckwell, Tim Dagenhart, Wayne Cobb, John Roessel, Tim Schenk, Lonnie Owen, Jimmy Cohen. Third Row: Paul Smith, Danny Schenk, Mark Ritchie, Richard Shulenburg, Jimmy Webb, Grady Morris, Cliff Ritchie, Gene Auten. Those not present for picture are: Ty Kinder, Jacky Simmons, John McCachren, Robert Garwood, Eddie Earnhardt, Dennis Bunker, Kevin Auten.

received favorable comment from members of the congregation, according to Council Minutes for November 1, 1967.

Toward the end of the year the long planned building program was completed. On December 11, 1966, ground had been broken for the project to begin and now, after a year of watching and waiting, on Sunday, December 3, 1967, St. John's began a month-long series of special celebratory events with the laying of the cornerstone at the close of the morning service. North Carolina Synod President George R. Whittecar delivered the sermon and assisted Pastor Fritz in the ceremony of laying the cornerstone for the new chapel and parish building.

Special items of historic interest were encased in a copper box behind the cornerstone in the new parish building. The December 1967 *St. John's Journal* listed the contents of this box:

The Manifesto adopted by the Lutheran Church in America at its 1966 convention; a Service Book and Hymnal; a paperback New Testament; Stump's *Catechism*; a December 5, 1966, *Salisbury Post*; the Building Fund Brochure "Forth in His Name"; a copy of the Groundbreaking Sermon, December 11, 1966; a copy of the Dedication Brochure; a Church Bulletin for Sunday, December 3, 1967; a copy of the Certificate of Recognition for Workmen; a set of pictures of the progress of building.

A list of members of St. John's congregation; the 1966 Annual Reports of St. John's congregation; the 1967 Minutes of North Carolina Synod; the 1967 Year Book of LCA; the 1967 Lutheran Church Supply Store Catalog; St. John's LCW [Lutheran Church Women] Year Book for 1967-68; copies of *St. John's Journal* for 1967.

*The Lutheran* and other church periodicals; a Communion glass and wafer; a St. John's postcard; a pencil; an offering envelope; a St. John's dinner plate.

A piece of original carpet and tile from the new building; a 1967 half-dollar and other artifacts of interest.

At an evening service on December 3, the community, as well as St. John's congregation, had the privilege of hearing Dr. T. Norman Mansell, architect for the new chapel and parish building, speak on "Evolving Church Architecture." This evening service was a special celebration of religious arts for St. John's. Closing the program for the evening, the Lenoir-Rhyne College A Cappella Choir under the direction of Professor Kenneth B. Lee presented a concert of pre-Christmas music.

The Christmas season at St. John's in 1967 was one of tremendous joy and celebration. In addition to the traditional services of Christmas, the week after Christmas was the time of opening and dedicating the new buildings. On December 26, 27, and 28, three evening services were held to provide St. John's members a preview of the new chapel and other new facilities. Because of the size of the chapel, members were asked to make reservations for seating so that the maximum number in attendance would not exceed two-hundred persons per night. Each evening's program would include a brief devotional service and a dedication service followed by a short musical program. The dedication services were as follows: the organ and altar on Tuesday night, the pulpit on Wednesday night, and the font on Thursday night. After the program each night, those attending were given a guided

tour of the new building.

The young people of the congregation had not been neglected during the weeks prior to the day of dedication. As early as Wednesday, December 20, all the children of the Weekday Church School had a special "preview" service in the new chapel. The drama students of the fifth and sixth grades, directed by Mrs. Peter (Anne DeCarme) Blom, had been responsible for this service. The junior high group of young people was scheduled to use the new St. John's Activity Center on Wednesday, December 27, and the senior high group was scheduled to use it on December 28.

The month of celebrating culminated on Sunday, December 31, 1967, when dedication day at St. John's began with the eleven o'clock service and the dedication sermon by Pastor Fritz. At the conclusion of the service in St. John's Church, the congregation proceeded to the site of dedication—the courtyard surrounded by the new edifice. As large, gently falling flakes of snow touched each person there, a sense of wonder, joy, and communion pervaded those assembled. For many members there was a greater awareness of the presence of the Holy Spirit at this very special dedication of St. John's Chapel and parish building.

An "open-house" was held in the afternoon with members of the congregation offering guided tours. To complete the day's celebration, an evening service in the church was the occasion to recognize and pay tribute to former pastors and sons of the congregation who had become ministers. Dr. Frank K. Efird, the only living former pastor of St. John's, preached the sermon at this evening service. Afterward, an informal reception was held in the fellowship hall of the church.

The preface to the Program of Dedication booklet recounted the blessings experienced throughout the time of planning and building from 1963 to 1967:

From the time we began together the intensive phases of this program in 1963 until now there has been a spirit of unanimity and joy about this cooperative effort which borders on the miraculous. Our funding effort under the direction of L. L. M. [Lutheran Laymen's Movement] exceeded our top goal. Our building committee worked diligently throughout the planning stages discovering with the architect a genuine common goal and spirit. In a period when mortgage commitments were almost unavailable on any terms, we received one which is still most advantageous. In a time when building bids were unreasonable, we settled on a contract within our reach.

And then came that Sunday, December 4, 1966, when the five resolutions authorizing this construction program



were presented, and with a secret ballot, the report came back that there was not a single dissenting vote!

Since that time the guidance and blessings of God have continued to be apparent. We have had the best of workmanship, careful supervision, wonderful weather, a minimum of delays, and a maximum of pleasant surprises. So many things which could have turned out bad, turned out good. Who would have thought that we would be as ready as we are for this dedication program?

A two-page spread, entitled "St. John's Expansion Program," gave the history of the endeavor and provided additional information, including a description of the building plans:

. . . by the spring of 1965 preliminary plans were prepared and presented to the congregation along with a recommendation that a capital funds program be started.

In May of 1965 the congregation responded enthusiastically with almost \$500,000.00 in pledges over a three year period.

Since that time, the Building Committee has carefully worked with the architect to provide for St. John's the facilities needed with an eye toward obtaining the proper balance of beauty, function, and economy.

The plan includes new classrooms for all of our children from the crib nursery through the sixth grade. It includes new offices for our staff, a large parlor-library combination, suitable for meetings, socials, receptions, etc., while serving also as a very fine religious library.

The plan also features an activity center for all ages but with special emphasis upon youth. The center will be used for various dinner meetings and recreational activities and, we hope, will be a meeting place throughout the day for youth and adults alike.

Prominent, also, in the plan is the Chapel. This beautiful place of worship will be the scene of most of our weddings and funerals as well as baptismal services and many of our evening and early morning services. Various groups may want to use the chapel for the devotional part of their program. It is our hope that many will use it for private meditation and prayer. It has the freestanding altar and many of the features emphasized in liturgical renewal.

A covered walkway connects the new buildings with the church nave. The new entrance into the existing building will open into a new section of the narthex which will

be expanded under the balcony. This feature of the program is designed to alleviate the congestion in our narthex and offer people an opportunity for fellowship before and after the service.

Parking has been carefully planned so that space is provided near every entrance and on both levels. In bad weather passengers may be discharged under the covered walkway and enter either building. The parking has been arranged so that traffic coming from any direction will have some space available.

The low bidder on the project was Wagoner Construction Company. The adjusted figure for the construction was \$665,260.00. The contractor began work exactly one year before completion. Mr. Robert F. Stone has been supervising architect.

The Program of Dedication booklet provides this history with a description of attention given to aesthetic appeal in the design of the chapel. Under the heading "Religious Art and Symbolism," the discussion centers on the use of religious art in several media "with a purposefully broad spectrum of subject matter." The media used were these: faceted glass, sandcarved stone, sandcarved glass, mosaic, woodcarving, wrought metal, and brasswork. The description of the use of these media as printed in the booklet is as follows:

The sandcarved door panels and faceted glass windows in the chapel portray the doctrinal emphasis of the church expressed in the Apostles' Creed. The sandcarved greenstone panels outside the library windows portray the social ministry reflected in Matthew 25:35 ff. The new glass narthex wall in the existing church nave presents the liturgical emphasis through the seasons of the Church Year, the Gospel and Epistle writers.

The faceted glass technique was brought to America by the Willet Stained Glass Studio in Philadelphia, Pa. This is the firm which designed and fabricated St. John's Chapel windows. The windows consist of thick chunks of glass which have been molded in deep rich colors and then chipped to precise sizes and shapes and set in an epoxy matrix to form pictures and designs of unusual radiance and splendor.

The sandcarving of both the greenstone panels and the clear glass was done by the Voigt Company of Philadelphia. This artwork is the result of carefully designed stencils which are laid over the glass as sand is forced against it at great pressure. The result is the carved or etched effect

which remains in the glass or stone.

The mosaic over the Innes Street entrance was done by Mr. Edward C. Smith of Conshohocken, Pennsylvania. It features the eagle, which is the symbol for St. John because of his lofty thinking. The book represents the timeless mystery and majesty of the Word he proclaimed. The four flowing rivers depict the four gospels carrying the message to all mankind. At the tip of the mosaic is the signature of the congregation.

The woodcarving for the font cover was done by Mr. William Bost of St. John's and portrays the symbolism of baptism. The carvings on the chancel furnishings was done by Southern Wood Products who fabricated the furnishings.

The metal ship on the chapel pulpit was designed and produced by Mr. Harold Kimmelman of Philadelphia. The ship has long been the symbol of the Christian Church since Jesus taught on the Galilean shores and called us to be "fishers of men." The design of the ship is taken from Christ's own time.

The brasswork for the candlesticks, baptismal bowl, vase, etc., was done by the Ecclesiastical Arts Department of the Lutheran Publication House, who also designed and furnished the paraments.

All artwork was the result of a three way consultation between the architects, the pastors, and the artisans performing the work, with the concurrence of the building committee.

The chapel, indeed a work of art, deserves full description in this history. The *Salisbury Post* on December 3, 1967, offered the following:

St. John's Chapel has been designed to link the best of the church's heritage with the finest of contemporary liturgical and architectural thought to present at one and the same time a place of obvious reverence and fresh relevance to 20th century life.

The "free standing" altar brings the idea of God's living presence in the midst of the congregation rather than "out there" somewhere. The circular communion rail where worshippers kneel around the Lord's table symbolizes the closeness and fellowship of the family of God. Even the angle of the chapel seating conveys the idea of the people of God gathering around the Word and Sacrament.

The cross stands at the center of the faith and at the center of our chapel. The pulpit stands to one side representing the Word, and the altar to the other side representing the



Sacraments. The processional cross is fitted into and becomes a part of the chancel cross.

The baptismal font is in the narthex where it is always seen as one enters to remind us that baptism marks the beginning of our new life in Christ and also to remind us of the need to renew our baptism every day.

The stained-glass windows, in particular, merit special consideration. *St. John's Journal* for September 1967 reported on these windows as designed and produced by Willet Stained Glass Studios in consultation with Dr. Mansell, the architect, and with Pastor Fritz and Pastor Brooks. As the *Journal* recorded in describing the chapel windows:

The windows depict the three articles of the Apostles' Creed. The large transept window toward the courtyard portrays the first article on creation; the eight smaller windows around the nave depict the life and work of Christ; and the transept window toward Innes Street pictures, "I believe in the Holy Ghost, the Holy Christian Church."

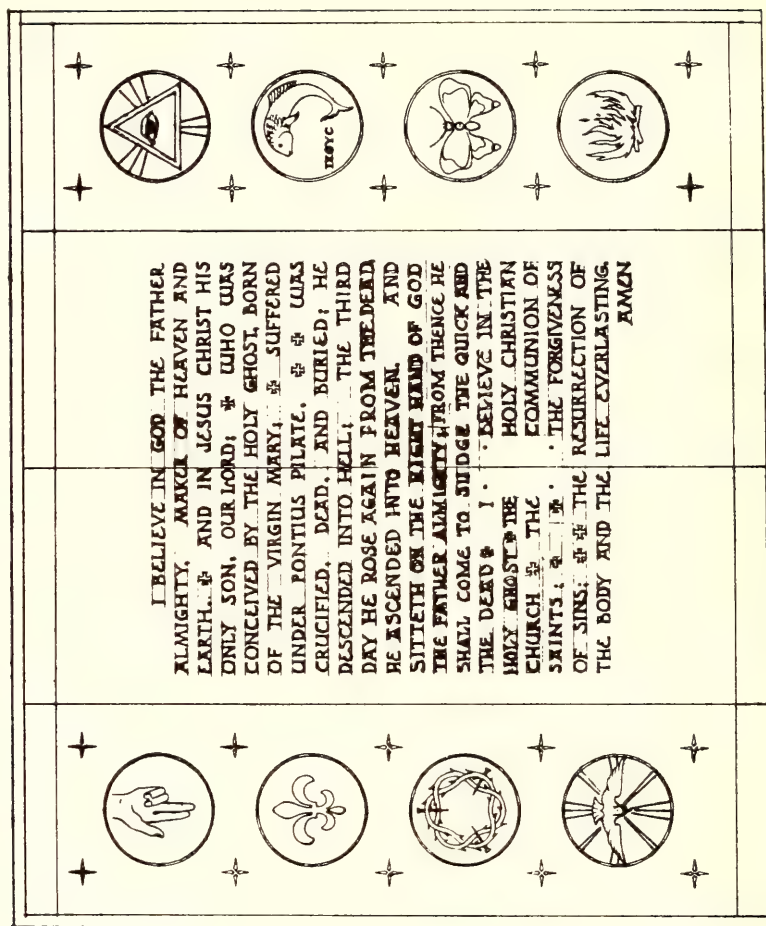
The Creation window is toward the courtyard and behind the choir. While it uses conventional subject matter, the design is an effort to portray the continuing and dynamic activity of God in creation. There is a bursting of light at the top and the movement of waters, etc. throughout. In addition to mankind, you see trees and vegetation, animals, birds, fish, even the serpent. What a delight for the children who will use the chapel. The words from the first article are there, too.

The eight nave windows depict "I believe in Jesus Christ, His only Son, Our Lord" beginning at the chancel end on the right and continuing clockwise around the chapel. In the first window is shown the Holy Family in the stable at Bethlehem under the light of the star. Next Jesus has grown to the age of twelve and is seen in the Temple with the doctors "both hearing them and asking them questions." His life continues with his baptism in the Jordan by John, who holds an escallop shell and staff. The staff ends in a cross lacking one arm to show that the crucifixion had not yet occurred. The story continues in the third window with Christ's temptation by the devil who shows him the cities of the world and a crown. His ministry continues on the opposite side with his first miracle, that of turning the water into wine at the marriage feast of Cana. He orders the servant to fill the water jars watched by the bride and groom. Christ's last supper is illustrated next. He sits at the table with all the disciples except Judas, who is seen leaving

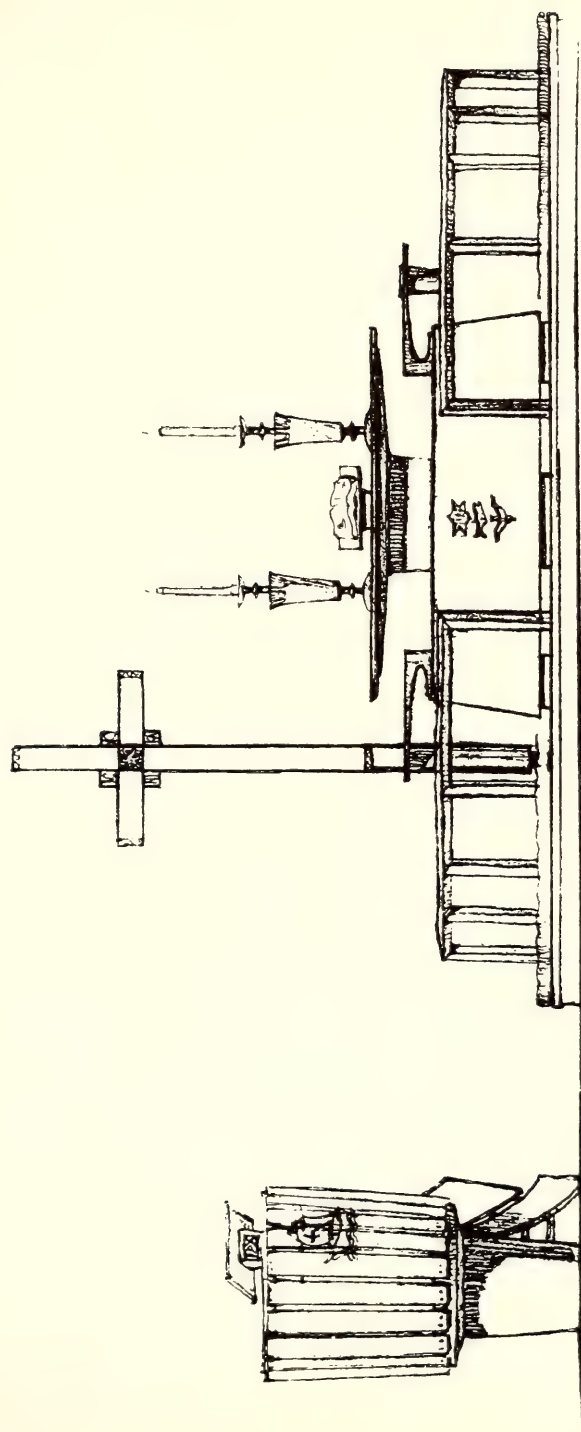
The Chapel door leading directly into the Chapel from the narthex is sandcarved with the words of the Apostles' Creed.

On either side are symbols representing the Father, the Son and the Holy Ghost. The hand represents the providence and the eye the omniscience of God the Father. The fleur-de-lis represents the announcement.

The Greek word "fish" uses the first letters of the following words: "Jesus Christ Son of God Saviour." The crown of thorns represents Christ's passion. The butterfly symbolizes his resurrection. The dove and the fire represent the Holy Spirit and Pentecost.



St. John's Chapel Entrance



Architect's Drawing of St. John's Chapel Pulpit, Cross, and Altar



at the back. In the next window He hangs on the cross flanked by His mother Mary and John. At the end He rises from the empty tomb, bearing aloft the banner of the victory of life over sin and death. The centurian guard has fallen asleep.

"I believe in the Holy Ghost, the Christian Church" is illustrated in the transept toward Innes Street. Here is depicted the life of the Christian Church from Pentecost through today and into tomorrow inspired and directed by the Holy Spirit. At the top we see the explosive power of Pentecost with the Holy Spirit descending as a dove. Thence we see the stoning of Stephen, the conversion of Saul, near the bottom St. Augustine studying the scriptures, to the left Luther nailing his theses, below Muhlenberg who brought Lutheranism to America. Then, beginning at lower right and circling to left, we see the Holy Spirit working wherever Christians are today . . . where the Word is preached, in our vocation, through family life, research, recreation, medicine, education, etc. This window is meant to depict the relevance of the Gospel to all of life.

Information about the chapel organ was given in the Program of Dedication booklet as follows:

The organ, which was built by W. Zimmer and Sons of Charlotte, is a small pipe-organ of four ranks with three basic sounds: a principal (the basic organ sound), a flute, and a small mixture (for color). By means of electrical circuitry these basic sounds serve as fourteen color-pitch combinations. The pipes, which are from Germany, are voiced on low pressure in classic style, producing a mild but colorful tone.



Arthur Gregory  
Peeler

This magnificent structure, St. John's Chapel, and all its furnishings were generously given to the glory of God by the family of Arthur Gregory Peeler and his wife, Ola Trexler Peeler. A bronze plaque in the foyer of the parish education building credits the members of St. John's with the provision of the parish building and the A. G. Peeler family with the gift of the chapel and its appointments. After his death in 1971 the chapel was designated a memorial to Mr. Peeler.

During the building process an unexpected feature was added to the scenery at St. John's

when, according to the 1968 summer issue of *St. John's Journal*, an old well was discovered on St. John's property. The *Journal's* feature story included this lively passage:

In the course of grading for our building program, the bulldozer operator uncovered a very old well which is in perfect condition, water and all! It was decided to include the preservation of this site in our landscaping, since there are several Bible stories surrounding wells and as a historic beauty spot. Walk down and look sometime.

Our thanks to Ed Temple for his patience and creative talent! Well!

On the first Sunday in the new year, January 7, 1968, the congregation of St. John's had the opportunity to share the blessing of the sacrament at Holy Communion in the new chapel. To accommodate the entire congregation, four communion services were scheduled on that Sunday—at 8:00 a.m., 9:45 a.m., 11:00 a.m., and 7:30 p.m.

Two weeks later on January 21, the new education facilities were officially put to use. As the *St. John's Journal* reported:

On that day all Sunday School classes for children from crib nursery through the ninth grade were moved into their new locations. The original plans called for the inclusion of classes in the new building only through the sixth grade. But with careful planning and the use of the team teaching method of instruction, it was found that the Junior High School classes could also be included.

Weekday Church School used the same arrangement as the Sunday School. The nursery during church services was in the rooms on the upper level designated as "Cribs," "Toddlers," and "Two and Three-Year-Olds." The Weekday Kindergarten was conducted on the lower level in the rooms designated as "Four and Five Year-Olds."

With the chapel and parish building program complete, attention was focused on building fellowship and Christian responsibility among the youth of the church. At the Council meeting on February 7, 1968, Mrs. Barbara Rufty represented the Youth Committee in announcing plans for the Senior Luther League to travel to the Lutheran Retreat Center at Holden Village in the state of Washington, July 14-August 3, 1968. The Council authorized the youth "to attempt to raise \$1500 toward transportation for the trip." Three years earlier in August 1965, the Senior League had raised enough money to enable twenty-seven Leaguers to attend LCA Youth Conference in Miami, Florida. The "Big Trip" was to become a triennial event for the young people, an event for which they themselves worked and paid. Their trips would provide opportunities to visit places of historical signif-

icance, to enjoy the wonders of nature, and to experience Christian interaction through living and working together.

As St. John's Senior Leaguers prepared for their bus trip to the state of Washington, they had spent long hours planning and working for the needed finances. On July 13, 1968, a going-away party started the thirty-five Leaguers on their trip to the West coast. Pastor and Mrs. Brooks, Mr. and Mrs. Wayne Koontz, and Mrs. McDonald Wyatt, a registered nurse, accompanied these young people on the trip. Among the places they visited were St. Louis, Missouri; Des Moines, Iowa; Rapid City, South Dakota, where they toured the Black Hills and saw the Passion Play; Yellowstone National Park; Spokane, Washington; and Holden Village, Washington, a Lutheran retreat center in the Cascade Mountains. The St. John's Leaguers also traveled through Oregon to California, where they visited Los Angeles and Disneyland. They toured the Grand Canyon National Park; Las Vegas, Nevada; Albuquerque and Carlsbad, New Mexico; and San Antonio, Texas, where they went to the Hemisfair.

As *St. John's Journal* described the trip, it was "not only an enjoyable excursion but also a great adventure in Christian living" for St. John's Leaguers. When they returned on August 4 from their 8,000 mile trip, the Leaguers were ready to share their various experiences and impressions. A congregational family night was planned for September 29 so that the young travelers could present a program reflecting the highlights of the "Great Western Journey."

One of the richest learning experiences on this journey grew out of the hospitality that they found en route. The September *St. John's Journal* carried this account of the experience:

. . . one major thing was very impressive and that was the brotherhood and fellowship of Christ's Church throughout this great country. When letters were written to congregations along our route asking for accommodations and hospitality, not a single one refused but all responded with enthusiastic invitations. Most went out of their way to make sure that we were comfortably lodged and well taken care of. Even when additional lodging was needed on short notice, congregations opened their doors with the warm welcome of Christ. Not only were these congregations Lutheran but Episcopalian and United Church of Christ as well. We thank God for this feeling of "family" within His Church.

With emphasis on the importance of family responsibility for the second year, St. John's had participated in a program on Christian Family Education. Raymond King, associate secretary of the LCA Commission on Youth Activities, came to St. John's from headquarters



in Philadelphia, Pennsylvania, on June 9, 1968, to present a program that gave particular emphasis to training leaders for youth activities.

St. John's families became better acquainted with each other in 1968 by the publication of a pictorial directory of St. John's congregation. This directory was the first using photographs of the members along with the usual directorial information about church members, such as names, addresses, and telephone numbers.

Also in the summer of 1968 Bob Brady, Steve Corriher and Richard Whittecar—all of St. John's congregation—were among twenty North Carolina youth chosen to attend the "Lutheran Youth Ministry Convo" at Lenoir-Rhyne College, August 18-24. These three had been chosen as delegates to the Convo by the North Carolina State Convention in June.

On September 1, 1968, Pastor Brooks tendered his resignation as associate pastor at St. John's in order to accept the call to become co-pastor at First Lutheran Church in Carlisle, Pennsylvania, on October 1. The September *St. John's Journal* characterized Pastor Brooks' ministry:

Pastor Brooks had been unusually effective in his ministry of some four years. He has made significant contributions in the field of youth work and parish education. His particular interest in Senior high ages has led to two ambitious cross-country group excursions and a community wide "Youth Emphasis Week-end."

The congregation accepted Pastor Brooks' resignation with regret.

Alert to the many changes that were taking place in American life and thought at that time in history, Pastor Fritz presented a series of three sermons that addressed some of the issues of change: "The Changeless God," September 8; "The Changing World," September 22; and "Partners in the Midst of Change," October 6.

Another member of St. John's with particular sensitivity to the changing times was Professor J. Daniel Brown, who was featured in the *North Carolina Lutheran* for October 16, 1968. Under his guidance, philosophy had recently become a major course of study at Catawba College. Professor Brown had noted a revival of interest in philosophy among students, beginning about the time of the Korean War and intensifying since 1960. His great skill as a teacher would continue to stimulate and inspire not only Catawba College students but also the St. John's College Class in Sunday School.



J. Daniel Brown

During the autumn of 1968, evidence that St. John's provided programs and activities for members of all ages can be found in accounts of the preschool program for retarded children; in Pastor Fritz's introduction of a children's sermon, geared to kindergarten and primary-age groups, at the Sunday worship service; and in the organization of a Golden Opportunity Club for St. John's retired members. The Golden Opportunity Club became a group who, meeting for lunch once a month, engaged in worthwhile activities and service projects.

A changing of the guard—so to speak—occurred in the officials of the church when, after having served as treasurer to St. John's Council and congregation for twenty years, Frank William Stoessel resigned that position in 1968. Stoessel's long and faithful service in this responsible position was exemplary and his resignation was accepted with regret. The vacancy was filled by Charles Lewis Sowers who, in 1983, continues to serve as church treasurer.



Frank W. Stoessel



Charles L. Sowers

One new feature of St. John's Christmas decor in 1968 was the Chrismon tree standing in the front foyer of the parish building. The Chrismon tree, a project of the Chrismon committee, was decorated with symbolic ornaments in white and gold. These ornaments in the shapes of Christian symbols depicting Christ's life and ministry had been described in the December *St. John's Journal* as "intricate and unusually beautiful Chrismons . . . made by Mrs. Tom Borland, Mrs. Mac Wyatt, Mrs. Paul Lentz, Mrs. Maude Stoner, Mrs. Burt Harris, Mrs. Hal Furr, Miss Marcia Harris, Miss O'Anna Johnson, Mrs. Lloyd Troxler, Mrs. George Busby, Mrs. Glenn Ketner, Mrs. Odell Sapp, Mrs. George Vogler, Mrs. E. A. Powell, Mrs. Paul McCubbins, Mrs. Norde Wilson, Mrs. Harold Rufty, Miss Janice Raney, and Mrs. J. H. Blackwelder."

On January 22, 1969, the initial publication of *Tell It Like It Is* brought to the youth of St. John's a weekly report of the many activ-

ities scheduled especially for them. The name of this weekly news sheet came from a common expression popular in this period of American life. First edited by Arthur Honeychurch and Mrs. Barbara Rufty, this news sheet would continue in publication through October 6, 1976.

Among the youth activities offered in 1969 were those at St. John's Youth Center, located in the new parish building, every Saturday night from 7:00 until 10:30 p.m. The youth could participate in such things as playing table-games, ping-pong, and Bingo, watching television, and dancing. Mrs. Nellie Mahaley Boyd had donated a sofa and chairs for the television lounge in memory of her father, R. Lee Mahaley. These furnishings made the lounge a popular spot for the youth at that time.

In 1969 the congregation approved the sale of the parsonage located at 309 West Marsh Street at a price to be negotiated by the Finance and Property Committees and approved by the Church Council. The parsonage had been occupied by the pastor until he built his own home. The congregation had approved a housing allowance in lieu of providing a parsonage and Pastor Fritz had preferred the housing allowance.

A number of St. John's members and former members served the North Carolina Synod in various ways in 1969. Among these were Synod President George R. Whittecar and Synod Treasurer Charles Heilig, both members of the congregation. Two former assistant pastors of St. John's were among those serving the Synod: the Rev. Ernest Misenheimer, Assistant to the President, and the Rev. Terry Agner, Secretary of Christian Education. Pastor Fritz served on several synodical committees, and St. John's members had committee duties as follows: Richard Whittecar, Committee on Youth Ministry; Marcus C. Smith, Nominating Committee; Glenn Ketner, Chairman of the Investment Committee; J. Max Henderlite and Charles Sowers, both on the Audit Committee. Another of St. John's leaders who was featured in the "N. C. Lutheran Personality" column in the May 21, 1969, *North Carolina Lutheran* was John Henry Isenhour. Columnist Ned Cline began this feature by alluding to Isenhour's contribution to the North Carolina housing industry and then said, in part,



John Henry  
Isenhour

Isenhour is credited, as much if not more so than any other single person, with revolutionizing the brick industry in North Carolina and lifting it from a "backwards" industry



to one of prominence in the state.

He is a Lutheran and an active member of St. John's, Salisbury. He is regarded as a leader not only in his chosen profession but in his church and civic work as well.

His most recent recognition for his accomplishments in the brick industry came two years ago when he was honored by N. C. State University as the Distinguished Engineering Alumnus of 1967. He was presented a gold medallion and a citation by the branch of the university.

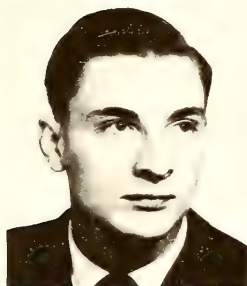
Since World War II, Isenhour has made substantial innovations at his company which now serves as a model firm for other brick manufacturers.

Over the past years, the Lutheran industrialist has employed more ceramic engineers than his company needed with the avowed purpose of giving engineering graduates practical experience so they might help raise standards in their professions.

A former "Man-of-the-Year" for Salisbury, Isenhour has served his hometown as mayor and is a director of four other Salisbury businesses.

Isenhour is steeped in the brick industry of North Carolina. His grandfather, the late George Isenhour founded the brick plant in Salisbury.

He is active in his church and he has served as a councilman and Sunday School teacher and in community affairs.



Hollis A. Miller

In June the Rev. Hollis A. Miller, a graduate of Lenoir-Rhyne College and the Southern Seminary, joined St. John's staff as assistant pastor. Other staff changes occurred in 1969. Miss O'Anna Johnson resigned as staff secretary.

"After twenty years of exciting and creative teaching in the Kindergarten Program of St. John's," the August *St. John's Journal* reported, Mrs. MacDonald Wyatt had resigned. The *Journal* went on to pay tribute to Mrs. Wyatt, who was "affectionately known as 'Teen'": "No words could express either the

regret of all who know what her teaching has meant, nor the boundless good wishes which are hers for the days ahead." Beginning in September Mrs. Wyatt would be succeeded by Mrs. K. V. (Patricia Melchor) Epting, Jr., and Mrs. Robert (Peggy Henry) Coble as co-directors of St. John's Kindergarten, assisted by Mrs. Rosemary Taylor.

Two factors, among many, that significantly influenced American

life and, consequently, that of St. John's congregation, were the expansion of the United States space program and the continuing presence of United States forces in Vietnam. A spectacular achievement marked the exploration of outer space when in July Astronaut Neil Armstrong took the step that became "one giant leap for mankind" and walked on the moon's surface. The other factor was the divisive one. The country was divided as at no time since the Civil War over American troops fighting in Vietnam. This issue had contributed to much unrest and displays of violence in the United States. The problem of racial prejudice as a major factor in social injustice was another issue that was still very much alive. In spite of progress and achievement in the space program, turbulence over the war in Southeast Asia and social injustice at home made this period a difficult one.

*St. John's Journal* for August reported on ways the Adult Sunday School had attempted to address some of the more conflictive problems in the belief that "the church should be relevant to life and keep in touch with the current issues":

In July we had a panel discussion on "Student Unrest and Campus Violence." Three of our college students and two adults participated. The Pastors also led a discussion of "The Black Manifesto."

Our August schedule has seen a panel discussion on "Confirmation and First Communion." In the next week a questionnaire will be answered and reports of the Evangelism, Stewardship, Social Ministry School at Lenoir-Rhyne given. On August 24 a youth panel will discuss "The Generation Gap."

The November 1969 *St. John's Journal* reported on one of the many activities of the youth that indicated their engagement in this period in our history:

Our Senior Highs had a fall retreat at Lutheridge. The theme of the retreat was "Involvement," showing youth's involvement with each other and in the concerns of our time. Contributions for the Act in Crisis Today appeal were received as a part of the retreat emphasis. Thus far Senior Highs have given \$27.50 for ACT.

Several of our Senior High boys have been involved in a Woodyard Project. They have cut wood and delivered it to needy families in Salisbury. Thus far five deliveries have been made.

Because St. John's congregation realized the vital importance of keeping the youth involved in the life of the church, Pastor Miller and Ken Cobb had been sent to a Youth Worker's Conference in



George Francis  
Busby

Minneapolis, Minnesota, November 14-17. The theme of this conference, "Young People and Their Culture," reflected national awareness of the need to understand youth in this difficult period and emphasized "youth's participation in the action of our time and in the church of today," according to *St. John's Journal*.

Involvement in the life and service of the church at large had long been characteristic of St. John's leadership. In 1969 another leader from this congregation, Dr. George F. Busby was chosen synodical chairman of Special Gifts in the North Carolina Lutheran Homes Appeal. Dr. Busby was well "known for his

interest in the establishment of Lutheran care facilities in the South." This special appeal, which Dr. Busby would head, was launched to help complete an infirmary unit in Albemarle and to begin a North Carolina Home in Salisbury on property adjacent to that of the Synod headquarters. A physician and surgeon, Dr. Busby had been chief of staff of Rowan Memorial Hospital and president of Rowan and district medical societies. He was at the time of this appointment a member of St. John's Church Council and had served as vice-chairman of the Council. Clifford Peeler and Mrs. Glenn (Addie Glover) Ketner would work with Dr. Busby in serving as St. John's congregational representatives for the appeal.

By February 1970, the North Carolina Lutheran Homes Appeal campaign was well underway. The theme of the campaign was "C.O.N.C.E.R.N.—Care of North Carolina Elderly Right Now." With Clifford Peeler as congregational representative of CONCERN, St. John's adopted a basic goal of \$30,855 for the three-year campaign but contributed a total of \$108,489 to this cause.

Evangelism was emphasized during October 22-26, 1969, with the theme "Christian Living in a Changing World" as St. John's participated in an Evangelism Mission with other churches in the Rowan area. The Rev. Paul Morgan, pastor of First Lutheran Church, Greensboro, North Carolina, was missionary for St. John's congregation.

The November 5, 1969, Council minutes indicated deep concern expressed over one aspect of the "changing world," that of "the nationwide decline in church attendance." The Council sought ways of reversing this trend. Exemplary records published in *St. John's Journal* in November cited five members as having had perfect Sunday School attendance for over forty years. These faithful and diligent Sunday School "scholars" were Olney Brown, 48 years; Fred Roseman, Sr., 47 years; Emmette Thompson, 47 years; John Wagner, 47 years; and



Mrs. R. A. (Rebecca Lentz) Wagoner, 42 years.

The 1969 Christmas season at St. John's gave little indication of poor attendance. Many activities and services were designed for all ages. St. John's kindergarten of more than fifty children presented an annual Christmas program in the fellowship hall on Wednesday evening, December 17, with a presentation of "Biblical scenes and Christmas material."

Both the church nave and the chapel had been decorated with Chrismon trees. A committee had formed in November to plan and make the Chrismons. Also a group of junior high students had designed and made the colorful symbolic banners for use in the nave at the Christmas festival, and Mrs. Barbara Rufty had made an advent wreath for the chapel. St. John's Center was decorated by the Senior Luther League, and St. John's Library was decorated by the Eva Peeler Sunday School Class. The Lutheran Church Women provided a committee to decorate the church and chapel. Wilson Smith supplied a big "Merry Christmas" sign, and Glenn Ketner donated a large outdoor tree to be used in the courtyard. Once again, St. John's had added new features to the tradition of magnificent decoration.

On Sunday evening, December 21, the children and youth of the congregation offered a program of music and drama in the church nave. The primary choir, the youth carolers, the handbell choir, and the junior Girl Scout drama group all participated. The congregation also joined in the singing of carols during this family worship service. After the program, a social hour with refreshments was enjoyed in the fellowship hall.

A special "outdoor Christmas happening" was planned for Christmas Eve. For the first time, St. John's celebrated with a "sing in," calling the event "Carols in the Court." All the youth in the community, as well as all the "young in spirit," were invited to this gathering in St. John's courtyard. The youth carolers and other groups performed, accompanied by a brass ensemble. Afterward, hot chocolate was served at St. John's and was also taken to Salisbury City firemen.

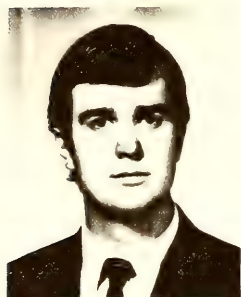
As *St. John's Journal* reported these events, special attention was given to the festival service at 10:00 a.m. on Christmas Day in the church nave. Both the chancel choir and the children's choirs, as well as the handbell ringers and the brass ensemble, offered special music for this "glorious festival service to lift praises to Christ, the newborn king." Pastor Fritz delivered the sermon entitled "The Name That Rings a Bell." Pastor Miller served as liturgist. All of the music was under the direction of Arthur Honeychurch, organist and choirmaster.

In keeping with the spirit and custom of the time, on December 28, the Sunday after Christmas, the congregation used the folk song setting of the liturgy in the worship service. The folk service was particularly

popular with young people in this period as it offered a less formal order of service and accommodated the use of the guitar and other instruments to accompany the singing.

On December 7, Arthur Honeychurch had resigned his position with St. John's. His resignation would become effective January 19, 1970, so that he might become organist and choirmaster at First United Methodist Church in Malvern, Arkansas. His resignation was received with regret.

Early in 1970, news of the death of one of St. John's congregational sons in Southeast Asia brought great sadness to the entire community. First Lieutenant Joe Hearne Rufty was fatally injured while on a combat operation on January 29. St. John's congregation mourned the loss of this well-known and popular young man. Adding to the grief was the knowledge that Lieutenant Rufty had been named for his uncle Joe Hearne Rufty, who had been killed in Italy during World War II.



C. Lynn Bailey

During the early months of 1970 after Arthur Honeychurch's departure, the St. John's Worship Committee, headed by Lewis Frank, met regularly to maintain the music program of the congregation until a new organist-choirmaster could be found. The committee was pleased with the number of highly qualified and experienced applicants for the position. From these applicants, C. Lynn Bailey, a graduate student at Union School of Sacred Music, New York City, was chosen. Bailey had also studied in Paris and Copenhagen. He joined St. John's staff on July 1, 1970.

Also in 1970 Mrs. Stamie Weaver Koontz joined the staff as secretary to work with Miss Betty Scott Lentz, office administrator. Mrs. Koontz replaced the temporary secretaries used after Miss O'Anna Johnson left in 1969. Another change in 1970 involved the change in title for Pastor Miller from assistant to associate pastor.

Interest in the history of St. John's led the Archives Committee to seek pictures of former pastors and others for the archives. Mrs. Jack (Sue Pyatt) Peeler wrote two articles for the January and February *St. John's Journals* in 1970. Using old church records, Mrs. Peeler made a study of old membership rolls of the nineteenth and early twentieth centuries. Her articles gave interesting insight into the lives of members and functions of the church in an earlier age.

The February *St. John's Journal* reported plans for the use of "record of worship cards" at services in March 1970 "in order to analyze

attendance patterns and better be able to reach those who are not attending." as the *Journal* pointed out:

The Church Council at a recent meeting expressed its concern that St. John's do everything possible to maintain its worship participation in a time when there seems to be a nationwide decline.

Attendance of 500 in a congregation of 1000 could indicate either not half of the people come all the time or that all the people come half the time. Record of worship cards help to determine how these two factors interact.

Palm Sunday, 1970, was a day of celebration with the reception of new members. *St. John's Journal* for March 1970 provided the congregation with a preview of the services for that day and gave a brief explanation of the worship banners to be used on Palm Sunday:

Worship Banners and a processional by the St. John's Bell Ringers will prelude our 11 a.m. Service this Sunday as St. John's celebrates Palm Sunday. Pastor Fritz will preach on the topic, "Let's Celebrate Palm Sunday."

The Children's Choir of the Weekday Church School will join the Chancel Choir and Bellringers in the music of the service. The combined choirs will present a gradual by Wayne Leazer, "Hosanna to the Son of David." The Offertory Anthem will be, "O Thou Eternal Christ, Ride On!" by Lovelace. Guest organist will be Miss Jane Bostian.

The worship banners to be used in the service were designed and made by catechetical students of St. John's, assisted by Mrs. McDonald Wyatt. They depict symbols and concepts of the church and are visual aids to our worship celebration just as the music is an audial aid. Worship Banners are coming into wider use in our churches at this time.

During Holy Week, March 25-29, 1970, the congregation had special opportunities for worship. On Wednesday the regular Lenten Series in the chapel continued with two services, 5:30 and 7:30 p.m. Two communion services were offered on Maundy Thursday. The Union Good Friday services, sponsored by the five downtown churches, were held at First Methodist Church from noon until 3:00 p.m. On Good Friday evening a tenebrae service was held at St. John's. As *St. John's Journal* explained,

Tenebrae is a Latin word meaning "shadows." The distinctive feature of the service is the gradual extinction of all the lights in the chapel except one candle which is removed



at the end and then returned as a symbol of the death and resurrection of Jesus Christ. The congregation participates through responsive readings from the psalms.

In the church nave on Easter Sunday, March 29, 1970, over one hundred lilies and azaleas added to the beauty of the chancel. Pastor Miller conducted the earlier communion service at 8:30 a.m. Special music was provided by the chancel choir, the bellringers, and a brass ensemble at the eleven o'clock service when Pastor Fritz delivered the sermon: "Let Life Begin This Easter Day."

In preparation for Easter the members of the congregation had been given an opportunity to place either lilies or white azaleas in the church on Easter Sunday as memorial tributes. After the service, the lilies were taken to the graves of those memorialized or to the homes of those honored, and the azaleas were planted on the church lawn. This tradition of placing floral tributes in the church at Easter has continued in later years.

On Sunday, April 5, National Christian College Day was celebrated a week early at St. John's so that the congregation might hear Dr. Raymond L. Bost, the new president of Lenoir-Rhyne College. According to *St. John's Journal*, Dr. Bost addressed the congregation on "Christian Higher Education in the present world scene and the way in which Lenoir-Rhyne is attempting to meet its challenge." Dr. Bost spoke at both of the morning services.

During 1970 the congregation voted to amend St. John's constitution to allow the election of youth members to one-year terms on the Church Council. The first two young people elected to the Council were Kennett Cobb and William Porter.

The first St. John's Church Council retreat was held August 29, 1970. This special retreat at the local Kiwanis Health Camp provided Council members a day spent together in thought, prayer, and discussion about the nature and mission of their task and that of the congregation. From the written evaluations of the retreat, a typical one suggests the impact of the session:

The experience was outstandingly different. I believe that I better understand myself in relation to the group. The "getting to know you" sessions were particularly helpful. I also understand better the task of the Church Council as related to the real major concerns. I'm really overwhelmed, and pray to God that I might meet the challenge of the task ahead.

These retreats were to be continued annually.

Further evidence of deepening spiritual concerns at this time is found in a feature in *St. John's Journal* stressing baptism:

Baptism is at the very heart of everything we believe and do as Christians. It expresses more eloquently than any words the way God comes to us in our helplessness and gives us new life through Christ.

History shows that every experience of vital renewal in the Christian church has been accompanied by a renewed emphasis on Holy Baptism.

It is an exciting thing to have infant baptism thrust back into the heart of our service as the rubrics of the church have always directed, because this is where it all begins—God coming to us with His Grace.

A notable service of worship in 1970 was that on the morning of Sunday, November 22, at eleven o'clock when, under the direction of Lynn Bailey, the chancel choir, a string quartet, and soloists performed Schubert's "Mass in G." The soloists were Mrs. Kathryn Koontz, Pastor Fritz, and Dr. Robert Tannehill.

The January 11, 1971, Church Council minutes noted that St. John's is "the only church in the Synod whose Council terms of office begin and end in May rather than in January when the fiscal year begins." This practice dates back to the beginning of the Synod in May 1803 and is in use at the present time, 1983.

Interest in preservation of St. John's history continued in 1971. The Archives and History Committee had compiled a scrapbook on St. John's assistant pastors and continued work on the scrapbook about St. John's pastors. Articles were being collected for display in a proposed museum area. In September, Pastor Fritz suggested that consideration be given to establishing a permanent museum by designating a specific room or area somewhere in the church for that purpose. By May 1972, such a museum was established.

*St. John's Journal* for November 1970 published a feature entitled "The Two-Legged Gospel" that reveals a number of things about the spiritual and social outreach of the congregation in providing a network of various services at that time:

Members of St. John's continue to grow in finding practical ways to express their relationship with Christ and each other. Here are some current ways:

Blanket-Makers have just completed a project of making over 35 large, warm blankets for distributing through Lutheran World Relief. These will doubtless find their way to the Pakistan disaster area and other places of great need.

Banner-Makers are a group of younger ladies who have been preparing worship banners for Thanksgiving and for Advent. Catechetical students also participate.

Dial Help has involved a number of our members in a 30-hour training course to prepare them to man telephones for a 24-hour assistance program to begin in January. Pastor Fritz has been a trainer.

A Cooperative Nursery has been organized by St. John's mothers to provide one free morning of cooperative "baby sitting" at St. John's.

A Baby Sitting Course has been offered for young girls through the action of the Medical Auxiliary. Mrs. Paul S. (Carol Baumgartner) McCubbins was chairman.

Hospital Volunteers from St. John's are rendering valuable services both at the Veterans Administration and Rowan Memorial.

Clothing Center volunteers from St. John's work each month at the RCCM Center.

Many others are giving time and attention through United Fund and other assistance agencies.

These can all be expressions of our Christian faith and life.

In the following year, junior high students from St. John's participated in the Dial Help program. The St. John's group took as their project the responsibility of making daily telephone calls to check on the elderly who might need help.

St. John's continued its hospitality to visiting college choir groups. For many years this church had been host to such groups on their annual concert tours. For example, on February 7, 1971, the Newberry College Choir on tour presented a concert at St. John's. The evening meal and overnight lodging for the choir members had been provided by St. John's Church members.

The reputation for hospitality has been a traditional one for St. John's. A letter to St. John's Council from the Rev. Ernest M. Ridenhour, then pastor of Organ Lutheran Church, expressed his appreciation for that ongoing hospitality. The letter, dated March 30, 1971, is indicative of the scope of St. John's sharing of facilities with other groups:

I want to give you a word of sincere thanks for allowing the facilities of your congregation to be used for services to a much wider group than your own. With the exception of six years, I have been in the Northern Conference or Central District during the twenty years of my ministry. From the beginning St. John's Church has been a central meeting place to such an extent that I feel that I am, in some way, a part of St. John's.



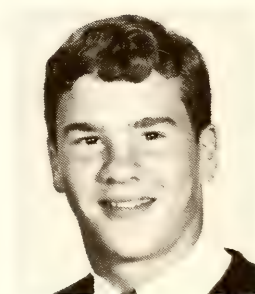
Recently our Lutheran Ministers' Association has been meeting in your Library, and on three occasions at least, we have held weeklong schools there. I deeply appreciate the privilege you have afforded us in the use of these facilities.

Also, I am aware that your facilities, time of staff members, and materials are often used for other community causes such as RCCM, Salisbury Ministerial Fellowship, area workshops and other group meetings. As a part of these groups, I wish to thank you, and pray that as God blesses you, you will continue to serve not only the Lutherans of the area, but the whole community.

Several actions of the Council in 1971 had bearing upon future worship services at St. John's. In January the Council received the report that the first Lenten and Easter banners were being created for St. John's. Banners for Palm Sunday had been made in 1970. Another decision of the Council was to have a designer from the Lutheran Church Supply Store come to St. John's to study the chancel and make recommendations for appropriate paraments. The Council in November 1971 approved the recommendation "to permit girls to be acolytes."

This latter decision reflects the spirit of the time, insisting upon not only the equality of the sexes but also encouraging the fullest participation of all youth. For example, under the guidance of Pastor Miller, the annual observation of Youth Sunday in January each year had involved more participation of young people in the morning worship service. On January 31, 1971, for instance, with Kennett Cobb in charge, several senior high youth took part in a "youth sermon conveyed by means of readings and chancel drama." The theme of this service for 1971 was "Hope through Love."

On May 12, 1971, the *North Carolina Lutheran* carried a picture of Kennett Cobb and a story stating that delegates to the North Carolina Council of Churches association recognized the importance of youth in the church by electing a high school senior to the Executive Board of NCCC. That high school senior was Kennett Cobb, an outstanding young leader in St. John's congregation. In 1981 Cobb became a Lutheran minister of the Missouri Synod.



Kennett Cobb

Another St. John's tradition was the annual banquet for confirmands. In 1970 the Church Council had approved holding the 1971 confirmation service on Palm Sunday rather than on Pentecost. The banquet for confirmands and their parents in 1971 was thus held on Saturday, May 8. The speaker

for this occasion was Dr. Hagen Staack, the Old Testament scholar who had stimulated other St. John's young people when he spoke at the Lutheran Church in America Youth Conference in Miami in 1965. Dr. Staack also participated in the Sunday morning worship services at St. John's on May 9.

When the North Carolina Synod decided in 1970 that conventions be held in the future at Lenoir-Rhyne College, the 1971 academic calendar of the college had already been set and could not accommodate the scheduling of the 1971 Synod convention; therefore, the 1971 Synod meeting was held at St. John's, May 14-16. Since 1973 the Synod has met annually at Lenoir-Rhyne College. The 1971 Synod meeting was the last one at St. John's, but it was the first one in recent years to be held over a weekend. This Friday-through-Sunday schedule for the meeting was adopted "to allow attendance by a much-broadened list of potential delegates, no longer torn between work and church responsibilities," according to the North Carolina Lutheran in October 1970.

As chairman of the committee to organize, prepare, and carry out the operation of the 1971 convention at St. John's, Tom Kern was assisted by Mrs. Robert T. (Anne Shoaf) Loeblein, Mrs. Harry Lee (Geraldine Melchor) Corriher, Burt Harris, Mrs. L. G. (Katherine Cress) Goodman, Jr., Mrs. R. Douglas (Anne McClintock) Fritz, Wilson Smith, K. V. Epting, Ervin Lampert, and Mrs. John A. (Oneda Sloop) Plyler. This group was supported in its tasks by such auxiliaries as the St. John's Lutheran Church Women who have always played a vital role in ministering to the congregation and to visitors. Also helping to carry out this enormous task of providing for the needs of 428 delegates and pastors from 205 congregations were the members of St. John's staff: Miss Betty Scott Lentz, St. John's office administrator; Lynn Bailey, organist and choirmaster; Mrs. Maude Stoner, St. John's hostess; and Mrs. Stamie Koontz, secretary. Pastor Fritz and Pastor Miller contributed to both the planning and the execution of the plans to make the last Synod meeting at St. John's one of the best. All the facilities and resources of St. John's Church, chapel and parish building were fully used for this meeting.

St. John's own delegation to this synodical meeting was a representative one—a man, a woman, and a youth. Those chosen were Marcus Smith, Mrs. Stiles (Dellene Lyerly) Markey, and William Porter. For the first time in the history of the Synod, congregations were allowed an additional delegate for each four hundred members, thus St. John's three delegates. The youngest delegate present was the seventeen-year-old William Porter from St. John's.

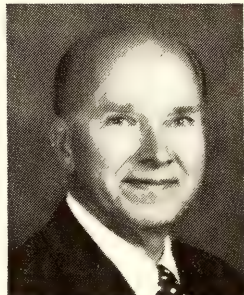
Representing the Lutheran Church in America at this meeting was Dr. Martin E. Carlson, Assistant to LCA President Robert J. Marshall,

who addressed the convention at two sessions on Saturday. North Carolina Synod President George R. Whittecar, a member of St. John's congregation, presided at all business sessions and delivered the sermon on Sunday at the 8:30 a.m. communion service, a worship experience for both the synodical delegations and St. John's congregation.

The history of the North Carolina Synod had begun with its first meeting in Salisbury in 1803. Since that time St. John's had been host to sixteen other meetings of the Synod including the 1971 convention. Beginning with that first organizational meeting in 1803, the regular meetings of the Synod held at St. John's were those in 1835, 1867, 1899, 1903, 1921, 1927, 1943, 1947, 1948, 1953, 1962, and 1971. In addition to these "regular" meetings, St. John's hosted three "call" meetings in 1889, 1893, and 1900, and an "adjourned" meeting in 1921.

At the commencement exercises closing its eightieth academic year, Lenoir-Rhyne College awarded the honorary doctor of divinity degree to Pastor Fritz on May 31, 1971. In addition to being pastor of St. John's, Pastor Fritz was at that time a member of the Synod's executive board and a member of the Board of Trustees of Lenoir-Rhyne College. He had also served the Synod in a number of committee appointments.

Another member of St. John's congregation received statewide notice when the *North Carolina Lutheran* on October 13, 1971, recognized Glenn E. Ketner, Sr., as the subject of the feature column "N. C. Personality." Ketner was cited as a Lutheran layman exemplifying leadership in business, in community service, in his own congregation, in the Synod, and in the LCA at large. The columnist, N. Earl Townsend, wrote of this remarkable Lutheran:



Glenn Elwood  
Ketner

If you want to get the job done, get a busy man to do it. This axiom is certainly true of Glenn Elwood Ketner. His varied business interests have not kept him from giving generously of his time and talents to many community activities and to the church on all levels.

Since the early 1930's he operated retail and wholesale grocery companies in Salisbury. In 1956 he established the charitable Ketner Foundation; a year later he established a shopping center in Salisbury. He has served as executive of security and real estate investment companies in Salisbury and Winston-Salem. He has also been a director and officer of the Salisbury-Rowan County Chamber of Commerce and



of the Salisbury-Spencer Merchants Association.

Through the years Ketner has been called on to head up community efforts for such as Red Cross, Salvation Army, the War Loan, Infantile Paralysis Campaign, Citizens Planning and Development Committee, and the YMCA. After serving on the local level he was elected to the Inter State Committee of the Carolinas and to the International Committee of the YMCA.

As an active member of the Lion's Club he was named Man Of The Year in 1944 and Lion Of The Year in 1947.

Ketner's intense interest in education has been responsible for his serving different institutions. He was co-chairman of the Catawba College-Community Auditorium Campaign in 1961. He was a lay member of the Campaign Directing Committee representing the N. C. Lutheran Synod on the Building Fund Campaign for Lutheran Theological Southern Seminary in 1957.

Elected to the Board of Trustees of Lenoir-Rhyne College in 1946, Ketner has given unstintingly of his time until his resignation in July of this year [1965]. His service included the Finance and Investment, the Building and Grounds Committees, chairing the latter since 1967.

In 1955 he was vice-chairman of the Directing Committee for a \$1.5 million capital funds appeal. He has also served Nominating, the Promotion and Development, Honorary Degrees, and Long Range Planning Committees at various times.

As general chairman of the Lenoir-Rhyne Fund for Progress Campaign in 1963, he spearheaded a drive to raise \$2 million to provide a number of new buildings on the campus. Building projects at Lenoir-Rhyne made possible by the 1955 and 1963 campaigns include P. E. Monroe Auditorium, expansion of College Stadium and other athletic facilities, Mauney Music Building, Minges Science Building, Voigt R. Cromer College Center, the Carl A. Rudisill Library addition, Rhyne Memorial Building renovation, Conrad and Fritz dormitories, and Shuford Memorial Gymnasium.

Dr. Ketner was awarded an honorary degree, "Doctor of Commercial Science," by the Board of Trustees in 1964, recognizing his valuable leadership and advice in the areas of finance and capital improvements.

An active member of St. John's, Salisbury, Dr. Ketner has been a church council member for numerous terms, and has served as vice-chairman and on various committees of the council.

He has also served as departmental superintendent, class president and president of Lutheran Men's group. He has attended at least a half dozen national church conventions.

Ketner was one of the incorporators and a member of the Board of Trustees of the Home Mission Foundation of the Lutheran Synod of North Carolina. The Foundation lends money to mission churches at a low rate of interest.

Further evidence of strong leadership within St. John's was shown, also in October 1971, when the Church Council adopted a statement of position on racial and cultural openness. This document was a natural result of the church's response to the civil rights legislation of the 1960's. The statement, for the benefit of the congregation and the edification of the general public at that time, was published as follows:

In view of the fact that the racial and cultural openness of the Lutheran Church has not been completely understood by every member as applying to every privilege and activity of this congregation, therefore, we, the members of the Church Council of St. John's Evangelical Lutheran Church, Salisbury, North Carolina, do hereby resolve that the following statement be made a matter of record and attached to the minutes as reflecting the policy of the Church both at the denominational and congregational level:

THE LUTHERAN CHURCH IN AMERICA AND ITS CONSTITUENT CONGREGATIONS ARE TODAY AND HAVE ALWAYS BEEN OPEN TO MEMBERSHIP AND PARTICIPATION BY PEOPLE OF ALL RACES AND CULTURES WHO CONFESS FAITH IN JESUS CHRIST.

THE HOLY SCRIPTURES, AS WELL AS THE CONSTITUTIONS OF THE CHURCH, THE SYNOD, AND THE CONGREGATION, ALL CLEARLY MANIFEST BOTH IN WORD AND IN SPIRIT THIS OPENNESS.

THEREFORE, BE IT RESOLVED THAT THE PASTORS AND OTHERS IN POSITIONS OF LEADERSHIP IN THIS CONGREGATION AND ITS ORGANIZATIONS, BE ASSURED THAT THEY HAVE THE SUPPORT OF THE CHURCH COUNCIL IN RESPONSIBLE AFFIRMATION AND EXERCISE OF THIS CHURCH-WIDE POLICY.

Several announcements pertinent to achievements of St. John's congregation were made late in 1971. Pastor Fritz told the Council that St. John's had been selected as one of one thousand churches to be engaged in a study of the Lutheran Church in America and its structure. Each Council member was to write his or her reaction to a

booklet outlining a change in the governing council of LCA. The reactions were to be considered in the final draft of the new document. Another announcement that showed something of St. John's fiscal health was the report that there was in 1971 an overall increase of 11% in pledges compared to the previous year. A third report from the December 2 Council meeting showed that the St. John's program of day care for mentally retarded pre-school children had ten children enrolled. This program was financed with 50% help from the United Fund and 50% from the North Carolina Department of Mental Care (Council 8: n. pag.).

In 1972 St. John's continued to meet the challenge of the time by providing worthwhile activities for young people, by working for Christian brotherhood and interracial fellowship, by seeking solutions to the growing drug problem in Salisbury, by addressing the needs of the elderly, and by exploring long-range plans for St. John's program and staff.

At the traditional youth service on January 30, 1972, for the first time one of St. John's youth, Emmette Thompson III, delivered a sermon from the pulpit. Prior to this time, since 1966, that part of the service had been in the form of chancel drama and readings by several young people or a sermon by the assistant pastor or a seminary student.

In observance of National Brotherhood Week, members of St. John's congregation met with members of Crown in Glory Lutheran congregation of the Missouri Synod on Sunday evening, February 27, 1972. This evening was an occasion of worship, discussion, and fellowship. St. John's Council members present on that evening praised the efforts of St. John's Social Ministry Committee in arranging this interracial meeting and proclaimed it "a meaningful and worthwhile experience for all who participated" (8: n. pag.).

At the April 6 meeting of the Council, Pastor Miller expressed the Social Ministry Committee's "deep concern with the drug problem in Salisbury." In December the committee brought to St. John's a "Drug Education Team" from the Salisbury City Police who presented the program "Plain Talk with Parents about Drugs." This program was open to the congregation and all community members who shared concern about the growing problem of drug-use in Salisbury and elsewhere.

In keeping with other trends of the church at large, St. John's congregation in April 1972 voted to amend the church constitution so that "properly prepared" young people might receive the sacrament of Holy Communion before their Confirmation. The amendment read: "It shall be the duty of all members who have been properly prepared for receiving the sacrament of Holy Communion to partake regularly of the Lord's Supper."



After considerable effort, the Archives and History Committee achieved two goals in 1972: the establishment of a museum and history department at St. John's and the completion of a scrapbook on all of St. John's pastors from the beginning to the present. Mrs. Oneda Plyler presented the scrapbook and received the commendation of Pastor Fritz and the Council for the outstanding job accomplished by the Archives and History Committee in creating the museum in space formerly occupied by earlier kindergarten classes (8: n. pag.).

In reporting on the new museum, *St. John's Journal* for May 1972 called attention to the displays in the showcases:

Among the items now on display are several old record books of the congregation and its auxiliaries, the cornerstone from the church on North Main, an antique projector once used at St. John's and framed confirmation pictures going back about 20 years.

Honor rolls of service men, Christian service flags, old paraments and furnishings as well as other items are being prepared for display.

At the June 8 Council meeting, Pastor Miller presented another concern of the Social Ministry Committee—that of assuring nutritional care for the elderly. He reported that the committee had met with Mrs. Paul W. (Lucile Martin) Donnelly, Rowan County Director of Social Services, and a Mrs. Keyes, to discuss and consider a "Meals on Wheels" program for St. John's (8: n. pag.). The idea of Meals on Wheels at St. John's was introduced by Robert E. Carmichael who had observed the benefit of this ministry to his father in Florida. As an individual program for St. John's, the project did not materialize, but the concept of this program for the whole community was recognized as a much needed service. Four years later Mrs. John Erwin (Anne Ferrier) Ramsay, a member of First Presbyterian Church, with enthusiasm and leadership instigated cooperative effort among townspeople to form a Meals on Wheels program for the community with the support of various churches and United Way. St. John's was the first to pledge its support. Mrs. Ramsay and her committee, which included Bob Carmichael, saw the first meals delivered in late September 1976. Through the efforts of a director and a vast number of volunteers supervised by a board of trustees, Meals on Wheels of Rowan, Inc., is still in operation today, taking a hot mid-day meal to the home of those in need of this service. St. John's members still work as volunteers in this program.

During the spring of 1972 the Senior High Youth group participated in "Operation Eye Opener" in New York City. As *St. John's Journal* for March reported,

Thirty-seven St. John's youth and advisors returned Sunday night from New York City after being hosted for the weekend by St. John's Lutheran Church in Greenwich Village. This church was the birthplace of the Luther League and the first Lutheran Seminary in the U. S. Their program, "Operation Eye-Opener," gave us a first hand exposure to the problems of the inner city (drugs, runaway teenagers, etc.) and how the church is attempting to help. It is our hope that this program under supervised conditions will prevent the breaking up of homes, heartaches, etc. The main purpose is to strengthen the channels of communication between the young people, their parents, churches, and other areas of responsibility.

While in New York City, the Leaguers also visited Lutheran Church in America headquarters. Commenting on the entire experience, Pastor Miller was quoted by the *Journal*: "It was a fantastic weekend."



The Jerry Freeze Family  
1972

A special event on Sunday morning August 20, 1972, was the commissioning of two missionaries at the eleven o'clock service. At that time Mr. and Mrs. Jerry (Doris Edwards) Freeze were commissioned for foreign mission work in Liberia, Africa. Mr. Freeze had accepted

an assignment with the Lutheran Church in America, Board of World Missions to be maintenance engineer for the LCA Curran Hospital at Zorzor in Liberia. As a member of the Board of World Missions, Dr. John L. Yost, Jr., pastor of Holy Trinity Lutheran Church in Hickory, North Carolina, represented the board and preached the commissioning sermon. Synod President George R. Whittecar participated in the commissioning service.

*St. John's Journal* for August supplied the congregation with specific information about the work Freeze was to engage in and provides this history with a view of the Christian commitment exemplified by this particular St. John's family:

Jerry's responsibility will be to supervise all maintenance and repair of buildings, ground and equipment, machinery and autos at both Curran Hospital and also the Lutheran Training Institute. The ultimate goal is to equip and train national personnel to assume full responsibility. In this sense he will be a teaching supervisor.

The initial term of service will be 33 months with a three month furlough. The children will attend the Mission School near Phebe Hospital.

The Freezes have gained admiration at St. John's for their enthusiastic participation in the foster care plan of the Department of Social Services. They have received thirteen foster children into their home since 1967.

The Freezes' commitment to their decision is obvious in such statements as these: "We feel that God has called us to do it" and "We believe that the only way to be happy is to make someone else happy."

The congregation's evaluation of Jerry and Doris is probably summed up in this statement of one of our leaders: "We've got to make them stay here. They're doing more missionary work right here in St. John's than they could ever do in Africa."

The Freeze family left for Liberia in October. Letters to St. John's congregation, published in *St. John's Journals* until the Freeze family returned to Salisbury in late 1977, describe experiences, living conditions, and Christian concern for the people in Africa.

In June the Council had approved a combination worship-fellowship day for the entire congregation to be held at Dan Nicholas Park on Sunday, August 27, 1972. The outdoor worship service began at 11:00 a.m. A picnic lunch followed the service, and recreation and fellowship filled the afternoon. This occasion was such a success that a congregational "Day in the Park" has been celebrated annually since then.



By September 1972 the Long-Range Planning Committee, appointed earlier on March 7 by action of the Church Council, had held a series of monthly meetings and were ready to report the result of their intensive study and deliberations. Charged with making "a thorough study of the needs and resources of St. John's for meeting the challenge of the years ahead" and with making proposals deemed necessary, members of this committee included Marcus Smith, Tom Kern, Dellene Markey, Ernest Safrit, Jr., Lewis Frank, Pastor Fritz, and Dr. Roy Agner, Jr., as chairman of the group. Under consideration in their study were "staff requirements, personnel policies and practices, goals, and organizational and structural matters."

Understanding the enormity of the task the committee prefaced its report with this general commentary:

The committee sees its task as almost too broad and confesses some difficulty in attempting to define its goals and arrive at concrete proposals. At the same time, it sees the need for such long range planning, and finds that there have already been consistent "spin offs" from its discussions. In other words, some of the insights and concerns of the committee have been carried back to respective committees and leaders and produced changes and programs. Among these developments, at least related to long range planning discussions, are spiritual growth retreats, congregational singing, the Day Care Center, the Fellowship in the Park Sunday, and a broadened approach this fall to Stewardship.

The prefatory comment was followed by an accurate assessment of the challenge to be met:

Churches have just come through one of the most trying and demanding times of recent history. A time when the Church has moved from an institution which was taken for granted to one which has been analysed and scrutinized and criticized and even declared irrelevant. But the painful experience has been fruitful. It has caused churches everywhere to re-examine themselves, their programs and their reasons for being. It has called them to an emphasis upon their mission and ministry in the world. Thus the church faces its most exciting challenge in this age — to discover God's Will and to do it together.

The guidelines "to set and make clear the direction of this congregation for the days ahead" as proposed by this committee were as follows:

Let everything that we do reflect the fact that we are the body of Jesus Christ and that He is the head who gives

us our directions.

Let our public worship emphasize God's presence and be a living expression of our faith and joy, and equip us for our Christian life.

Let all our educational programs contribute to a better relationship with God and each other and equip us for our worship and our Christian service.

Let there be ever increasing opportunity for the deepening of spiritual awareness and the cultivation of personal faith through Bible study, closer personal relationships, and small group discussions.

Let the emphasis be on servanthood . . . on reaching out with the gospel and with programs which meet the needs of our community, offering every member an opportunity to be involved in ministry.

Let St. John's be a trusting and sharing fellowship where people can express their feelings and opinions openly and honestly in an atmosphere of mutual love and forgiveness.

Let St. John's be a congregation which attracts people by the quality of its worship, the warmth of its fellowship, and its joy in sharing.

These guidelines were accepted by the Council and congregation as appropriate and worthy grounding for the specific and concrete goals to which St. John's would be committed in the time to come.

As in the early part of the century when St. John's had supported the "Orphan Home" at Salem, Virginia, the congregation continued that benevolence in this latter part of the century. The institution's name had been changed appropriately to The Lutheran Children's Home of the South in 1949 (Synod 1949: 83). The same concern and caring that caused St. John's members and auxiliaries to send such varied gifts as eggs and mattresses to the Home in an earlier period prompted an excursion by bus to Salem for a one-day visit to the Children's Home on November 12. The trip was sponsored by St. John's Lutheran Church Women so that church members might visit and carry gifts to this institution still supported by St. John's benevolence program.

The young people of St. John's also received attention. Pastor Miller announced in November that the Senior High Youth group had begun to hold "contemporary services in the chapel on Wednesday evenings." He explained that these were "services in which the youth freely express their belief in God and exchange experiences in personal witness." Between eighty and ninety young people had attended the first service. Wayne Cobb spoke of "the gratification and joy received by the young people through this type of personal

witness and evangelism." The Council minutes recorded Pastor Fritz's commendation of this spiritual venture (8: n. pag.).

In December St. John's planned to launch "Key 73," a year-long campaign of "projects to implement the evangelism priorities of the church." Some of those priorities were "the deepening of personal faith, visitation of lapsed members and prospects, intensive Bible study, and the training of lay witnesses."

The tradition of good music has been of long standing at St. John's. The year 1972 was especially filled with the sound of great music. Worship had been enhanced by the choirs and their festival processions, their anthems, and their concert performances, by the skill of the organist, the bellringers and other instrumentalists, and by congregational singing. As in the past, St. John's congregation had heard concerts by outside groups such as the Burlington Boys Choir. The choir of St. John's had joined with that of St. Mark's, Charlotte, to perform Durufle's "Requiem" during one Sunday morning service at St. John's and during another at St. Mark's. A professional recording company was engaged to produce records from this memorable joint effort.

A new musical group, the St. John's Madrigal Singers, had formed in 1972. The eight singers in the group were Mrs. Kathryn Koontz, Mrs. Margaret Lynch, Dr. and Mrs. Bob (Frances Diehl) Tannehill, Mr. and Mrs. Ernest (Patricia Hoffman) Safrit, Jr., Marcus Smith, and Lewis Frank. This octet specialized in early sacred music. Dr. George Busby and Lynn Bailey constructed a Flemish model harpsichord to accompany the Madrigal Singers.

Because Christmas Eve came on Sunday in 1972, the three worship services on that day resounded with music. For example, both the 8:30 a.m. and 11:00 a.m. services featured Pastor Fritz's sermon "Sing a Song of Christmas" and were celebrations of the Eucharist. The St. John's Chancel Choir sang Mendelssohn's "Behold a Star from Jacob" at the second service. The 9:30 p.m. service was a festival of candlelight, scripture, and music with all of St. John's choirs participating. The St. John's Bell Choir provided music before and after the service along the covered walkway into the church. Inside the sanctuary, prior to the candlelight procession beginning the service, the St. John's Madrigal Singers presented a concert of carols. During the service each choir rendered selections as follows: Primary I: "I'm So Glad It's Christmas Eve"; Primary Girls: "Child in the Manger"; Primary Boys: "Joseph, Tender Joseph"; Junior High: "Magnificat" by Darwin Leitz; Senior High: "Good King Wenceslas"; Chancel Choir: "Shepherds' Farewell" by Berlioz, "Christmas Day" by Gustav Holst, and "Simeon's Prayer" by Hegenbart. The program closed with a service of lights. The organ prelude was the "Pastoral Symphony"



from *Messiah*. The organ offertory was "The Nativity," and the organ postlude was "Fete," both works by Jean Langlais, under whom organist Lynn Bailey had studied in Paris.

As the year 1972 ended with festive music, so the new year 1973 began at St. John's. On Sunday morning, January 21, 1973, at the eleven o'clock service the congregation had opportunity to hear "one of the top Lutheran college choirs," the sixty-six voices of the Augsburg College Choir from Minneapolis, Minnesota. The concert of this choir was woven into the worship service as that of the Burlington Boys Choir had been in 1972. The concert of sacred music replaced the sermon for services at which the guest choir performed.

The year 1973 brought many changes to St. John's, both in the staff and in the assignment of responsibilities. One of the first changes came in January with the resignation of Pastor Miller, who on February 16 would begin his work for the Lutheran Church in America Board of American Missions as a mission developer in the Southport area on the coast of North Carolina. Pastor Miller had spent nearly four years at St. John's. With special responsibilities in Youth Work and Christian Education and with other pastoral duties, he had served the congregation well. The January 1973 *St. John's Journal* paid tribute to Pastor Miller by reporting:

In youth ministry, he has won a place in the hearts not only of St. John's young people, but the youth of the community as well.

The members of St. John's express thanks to God that the Millers have been a part of our ministry during these years, and we pray that God will richly bless them as they are led to begin this work.

Pastor Miller's resignation was accepted by the Council with great regret and with gratitude for his many contributions to St. John's.

In February 1973, *St. John's Journal* heralded the end of American military involvement in Vietnam. The *Journal* also expressed the prayerful hope of the congregation:

St. John's joins with people everywhere in giving thanks to Almighty God for the advent of Peace in Southeast Asia. We pray that both sides will fulfil the agreements reached, that our prisoners can be returned, and our troops withdrawn and a new dedication to world understanding and communication might emerge.

Let us remember in our prayers those who have suffered bereavement and privation, and let us pray for those who have such difficult adjustments to make by virtue of their imprisonment.

Other good news in February 1973 had to do with the three-year appeal for North Carolina Lutheran Homes. At that time, *St. John's Journal* reported that over one million dollars had been given and that St. John's, Salisbury, led the entire Synod with contributions in excess of \$110,000.

The second staff change in 1973 came when Lynn Bailey, who had served St. John's as organist and choirmaster for two years, resigned to accept a position with First Presbyterian Church of Delray Beach, Florida. His resignation, submitted in March became effective May 1. Mrs. Kathryn Koontz agreed to serve again as interim organist.

Bailey concluded his work at St. John's by organizing a special weekend trip to New York City for forty Senior High Choir members. The purpose of the trip was to see two musicals, *Godspell* and *Jesus Christ, Superstar*, and to visit cathedrals and churches in the city. Mrs. George (Dorothy Rudy) Busby, Mr. and Mrs. Lamar (Ellen Hudson) Trexler, Mrs. Koontz, and Mr. and Mrs. (Martha Busby) Bailey accompanied the young people as their sponsors.

April was the month in 1973 for pictures of St. John's members to be taken as the second pictorial directory was being prepared for distribution in November. The directory was regarded as particularly beneficial in light of new staff members soon to join St. John's, who would find such a directory helpful in their learning to recognize members by name and family.

April also brought the report that St. John's pledges for the Southern Seminary Outreach Appeal had passed the \$24,000 mark. This successful appeal had been headed by Wilson Smith, general chairman, and Arnold Snider, special gifts chairman.

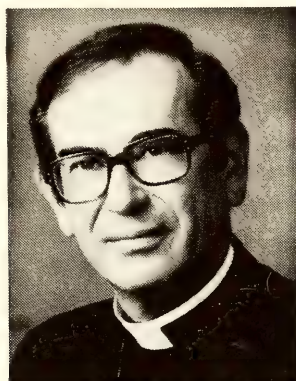
At the May Council meeting, Charles Rufty, who had succeeded Mrs. Oneda Plyler as chairman of the Archives and History Committee, reported on an acquisition for St. John's museum. The old altar and pulpit of oak and Tennessee pink marble had been recovered and would be on display in the museum. The handsome brass "eagle" lectern was already on display there.

For the first time in twelve years, St. John's had a congregational son to be graduated from the Southern Seminary and become a Lutheran pastor. Thomas Corbell, having accepted the call to the pastorate of Reformation Lutheran Church in Lancaster, South Carolina, was ordained at the closing service of the 1973 Synod convention in Hickory, North Carolina. As St. John's custom had been in the past to present ministerial sons with gifts upon their ordination, the Church Council approved the gift of a set of liturgical stoles for this new minister.

In May 1973 the Christian Education committee had reported the formation of a new adult Sunday School class. At the second meeting,

nine of the thirteen present had not previously been attending Sunday School. Organized to meet the need for Bible study and Christian fellowship by men and women of all ages and led by teacher Marcus C. Smith, the class chose as its name "Martin Luther."

After great deliberation following Pastor Miller's resignation, the Church Council decided to recommend to the congregation that, instead of an assistant or associate pastor, a second pastor be called. The congregation was in accord with this recommendation, and thus St. John's was ready to try the concept of a "team ministry" in its pastoral staff.



Ernest Edward Long

The Minister called to be Pastor Fritz's peer pastor was the Rev. Ernest Edward Long, a graduate of Lenoir-Rhyne College and the Southern Seminary. After serving at Mt. Moriah, China Grove, for two years, Pastor Long and his family had served for two terms in the mission field in Liberia, Africa. Since 1971 he had been pastor of Nativity Lutheran Church at Arden, North Carolina, until he came to St. John's on June 1, 1973. His first sermon at St. John's was on Sunday, June 3, when he preached and assisted with Holy Communion. Pastor Long was installed as a pastor of St. John's on Pentecost Sunday, June 10, 1973. Representing the Synod in the installation service was Dr. Ernest L. Misenheimer, Assistant to Synod President George R. Whittecar. Dr. Misenheimer also delivered the sermon at St. John's on that day.

The "team ministry" to which Pastor Long had been called at St. John's eliminated titles such as "assistant" or "associate" pastor. Rather, both Pastor Fritz and Pastor Long were to share the responsibilities in the various areas of the church's program, using the specific guidelines enumerated in a document recommended by the Church Council and approved by the congregation.



In brief, Pastor Fritz was to have major responsibility with the committees of Worship and Music, Evangelism, Finance, Stewardship, Archives and History, and Ushers, as well as greater responsibility for "the general administration of the congregation and its professional and clerical staff."

On the other hand, Pastor Long was to have major responsibility with the committees of Youth Work, Parish Education, Church Property, Social Ministry, and the communications ministry.

Both pastors were to share responsibility in preaching, teaching, visiting, counseling, and administering the sacraments.

The Team Ministry Guidelines had been published in detail in *St. John's Journal* for May 1973 so that the congregation could become thoroughly familiar with all ramifications of the team-ministry concept before the second pastor arrived in June. Provisions were made for these guidelines to be revised as need, time, and experience might dictate.

At the annual synodical convention held at Lenoir-Rhyne College June 1-3, 1973, St. John's congregation was well represented by those members elected to serve the Synod in some capacity. For example, Dr. George R. Whittecar was elected to his third term as Synod president. The Rev. David Martin, assistant to the president, was elected as a delegate to the next LCA convention. Among the St. John's folk elected to synodical boards were the following: Marcus Smith, Executive Board of the Synod; Pastor Fritz, Board of Directors of Lenoir-Rhyne College; and John Isenhour, Sr., and Dr. George Busby, Board of Trustees of North Carolina Lutheran Homes.

During the last three weeks of June 1973, Pastor and Mrs. Fritz led a "Lutheran Bible Land Tour" group on an excursion to the Holy Land. They also visited Rome, Athens, Corinth, Cairo, and Beirut and took a brief sojourn to "Luther country" in East Germany by way of Vienna. Of the thirty persons on the tour, twenty-two were members of St. John's congregation.



Karl W.  
Kinard, Jr.

In June Karl W. Kinard, Jr., had accepted the position of Director of Music and organist-choirmaster of St. John's. He began his duties on July 16, 1973. A graduate of Lenoir-Rhyne College and Wittenberg University, where he had earned the master of sacred music degree in 1965, Kinard came to St. John's from Newberry College, Newberry, South Carolina. At Newberry College, he had been chapel organist and choir-master before accepting the position at St. John's. Kinard continues to give his great talent

and loyal service to this congregation at the present time, 1983.

Notification of another generous bequest to St. John's came in July 1973. Mrs. Minnie Shaw Lonergan left her entire estate, worth \$60,000 dollars, to the church. St. John's donated \$10,000 of this bequest to the North Carolina Lutheran Homes for the Salisbury unit as a memorial to Mrs. Lonergan. The remainder provided a substantial amount toward St. John's renovation program of 1975.

Because each of the pastors preferred to own his home rather than live in a parsonage, each received a housing allowance. Thus in 1973 the house on Rosemont, formerly used by St. John's assistant pastors, was sold for \$20,000.

At the second annual "St. John's Day in the Park" on August 26, children from the Nazareth Children's Home, located in Rockwell, were guests of families in St. John's congregation. Larry Peeler was in charge of arranging transportation to Dan Nicholas Park for those in need of it.

With Eddie Grissom heading the group, St. John's Task Force on Ecology began offering members of the congregation opportunities to share in recycling paper and in other conservation projects. The aims of the committee were "to make members more aware of the needs and the possibilities for personal action in ecology and to sponsor congregational projects." In September this task force launched its first congregational project, the re-cycling of newspapers and magazines.

At the November 1973 Council meeting, Pastor Fritz recognized the faithful service of Ernest Safrit and Ed Shuping and expressed appreciation to them for their help in preparing St. John's bulk mailings. Ernest Safrit had operated the printer from January 1973 and continues this voluntary service at the present time, 1983.

As a project of "Key in 73 - Door in 74," the synodical program emphasizing evangelism, members of St. John's contributed material for a devotional booklet, entitled "A Part of Me in 73." This booklet was published in November as was the new pictorial directory of St. John's congregation.

So that another lay member of the congregation would be elected to the executive board of the Council, Pastor Long, who was vice-president of the Council, resigned that position in December. At the first Council meeting of the new year, Dr. Roy A. Agner, Jr., was elected vice-president of the Council, replacing Pastor Long. In January the executive board was then composed of president, Pastor Fritz; vice-president, Dr. Agner; secretary, H. Milton Tallardy; and treasurer, Charles Sowers.

As the year 1973 ended, Synod President George R. Whittecar sent a letter expressing gratitude to the pastors and congregation of St. John's "for your full participation in the program of the church in

1973 . . . through the budget of the synod." Once again, St. John's had paid its apportionment in full.

The year 1973 had indeed brought change to St. John's. The congregation had entered into implementation of the concept of a "team ministry." After this first six months of adjustment, the pastoral partnership was in place, and the new year 1974 would bring empirical evidence of theory put in practice.



St. John's Kindergarten students in 1970 with teachers, Mrs. Peggy Coble (left) and Mrs. Patricia Epting (right).





1971 PROCEEDINGS

# North Carolina Synod

OF THE

**Lutheran Church in America**

**TENTH CONVENTION**

167th ANNUAL CONVENTION

LUTHERAN CHURCH IN NORTH CAROLINA



**HOST**

**ST. JOHN'S LUTHERAN CHURCH**

**Salisbury, N. C.**

THE REV. R. DOUGLAS FRITZ, D.D., *Pastor*

THE REV. HOLLIS A. MILLER, *Assoc. Pastor*

**MAY 14-16, 1971**

Front cover of the 1971 Proceedings of the North Carolina Lutheran Synod Convention held in St. John's Church.



St. John's Congregation at Worship

## CHAPTER ELEVEN

### 1973-1983

Under the team ministry inaugurated in 1973, St. John's continued its traditional promotion and support of activities by and for the youth of the congregation. Early in 1974, Youth Sunday was celebrated in a memorable fashion, according to the February *St. John's Journal*. "A lasting source of pride and inspiration" was the label the *Journal* gave to the traditional service, planned by the Senior League officers and conducted by the Leaguers:

The sermon, "One Team," was prepared and delivered by Sandy Hoffman and Diane Porter. Liturgists were David Fritz and Derek Long. The Scriptures were read by Barbara Shuping, Mary Ann Brown, Luann Rufty, and Mark Trexler. Ushers were Greg Epting, Cindy Fink, Renee Harris, and Oscho Rufty. Larry Bowden, Bobby Miller, Joel Goodwin II, and Tom and Jim Loeblein represented the Scouts on the ushering team. Acolytes were Cub Scouts Brent Safrit, Scott Epting, and Charlie Markey. The Hand Bell and Junior Choirs provided the special music for the day.

The evening program on that Sunday was also in the hands of the young people. The *Journal* reported that nearly three hundred people "enjoyed the barbecued chicken dinner prepared by the Senior League under the direction of Mr. Newton Cohen." The various youth organizations of St. John's presented a program composed of five-minute skits. As the *Journal* noted, "Working quietly behind the scene was the Youth Committee, who established the theme for the day, ONE TEAM, and made the necessary plans and preparations."

Although many young men of St. John's have attained the rank of Eagle Scout, a special event occurred in February 1974 when Don Holshouser, District Scout commissioner, presented Eagle Scout Awards to Mark and Matt Trexler, sons of Troop 443 Scoutmaster Lamar Trexler and brothers of Assistant Scoutmaster Henry Trexler. Thus the Trexlers were recognized as a special "Scouting family." In 1983, as this history is prepared for the press, Henry Trexler is now scoutmaster of St. John's Troop 443, and his father, Lamar Trexler, is assistant scoutmaster. Each of them has a dual role with Lamar as cubmaster and Henry, assistant cubmaster and Webelos leader. Mrs. Ellen Trexler, wife of Lamar and mother of Henry, Mark, and Matt, has long been active in scouting and is presently den leader coach. All three





Henry, Mark, Ellen, Matthew, and Lamar Trexler

scout leaders—father, mother, and son (Lamar, Ellen, and Henry)—received “District Scouter of the Year” awards in October 1982.

Another memorable occasion in February 1974 was a mission study planned by the Lutheran Church Women. The congregation was invited for the evening’s entire program: supper, mission study, and a transoceanic telephone call to Jerry and Doris Freeze, St. John’s missionary family in Liberia (Council 9: n. pag.).

In April the Council worked on a proposed amendment to St. John’s Constitution. The amendment was proposed in light of the current interest in sexual equality and had to do with specific gender usage in reference to the passage concerning the pastor’s duty to “seek out and encourage qualified young men to prepare for the ministry.” The Council voted to “Amend by striking words ‘young men’ and inserting ‘persons’ so that the sentence reads: ‘He shall seek out and encourage qualified persons to prepare for the ministry’ ” (9: n. pag.).

The leadership of the Council underwent several changes in 1974. During the May 9 Council meeting Pastor Fritz, then president of the Council, voiced special thanks from the Council to Dr. Roy Agner, Jr., who had completed a three-year term as vice-president of the Council. At the June 13 meeting of the Council, new officers were elected. Wilson Smith was elected president; however, at a call meeting one week later Smith resigned that position because he felt that the president of the Council should be one who could be available on call for any matter that might require an immediate decision. For this

reason, Smith recommended that one of the pastors be elected to serve as president. The Council then elected Pastor Long to the position (9: n. pag.).

The 1974 Big Trip for the Senior High League was a fourteen-day journey, August 1-14, to Gettysburg, Pennsylvania; Watkins Glen, Corning, and Niagara Falls, New York; Kingston, Ontario, Canada; Montreal, Quebec, Canada; Saratoga Springs, New York; Philadelphia and Lancaster, Pennsylvania. They slept in tents three nights, in college dormitories seven nights, and in churches three nights. Chaperons who accompanied the twenty-one young people on this history-related camping venture were Pastor and Mrs. (Jewel Deal) Long, Mrs. George (Margaret Harry) Kluttz, and Mr. and Mrs. Clifton (Alice Elium) Weant.

Because the Tri-County Mental Health Association had moved to its own facilities the class for pre-school retarded children that had been operated at St. John's from 1968 to 1973, the Council in June approved use of church facilities for a pre-school program for deaf children. That program continues at St. John's to the present time.

In September the Council received the report that the third annual St. John's "Sunday in the Park" program had approximately 450 persons in attendance. This day of outdoor worship and fellowship at Dan Nicholas Park had provided another opportunity for the many individual families of St. John's to unite as one congregational family.

Because the Benevolent Foundation set up in 1952 had been inactive for quite a while, the Council at the September 1974 meeting took action to create a new Benevolent Foundation to meet needs then emerging in the congregation. Among the recommendations made by the Finance Committee to the Council were that the St. John's Benevolent Foundation have as its purpose the reception, management, and disbursal of all gifts or bequests, designated and undesignated, in money or in property; that the management of the Foundation be in the charge of five trustees each elected to serve a five-year term; that the first five trustees be selected on "a staggering term" to allow one new member to be elected each year; and that the initial five trustees of the new Foundation be the five trustees still members of the original 1952 Foundation. The Finance committee also recommended that these five work out plans for the Foundation to conform with all legal requirements and report to the October Council meeting. The five trustees for the new Benevolent Fund were the following: John R. Crawford, Jr., term expiring April 1975; Clifford A. Peeler, term expiring April 1976; Ervin E. Lampert, Sr., term expiring April 1977; John H. Isenhour, Sr., term expiring April 1978; and Glenn E. Ketner, Sr., term expiring April 1979. In October the Council formally dissolved the 1952 Foundation and accepted the

proposed plan, published in *St. John's Journal* and approved by the congregation in that same month.

In order to take "a mid-career sabbatical leave," Pastor Fritz submitted his resignation, effective October 13, 1974. In his letter to St. John's Council and congregation on September 12, Pastor Fritz explained, "To put it simply, Anne and I are taking some time off to evaluate what we have done with our lives so far, and what we want to do by God's grace with the rest of our time on earth. For this reason, we have no commitments, except to Christ, and our specific plans will grow out of this sabbatical experience."

The remainder of the letter in delineating both the rewards and the demands of the ministry justified the pastor's need for such a sabbatical:

This past June 4, the twenty-fifth year of my ministry in the Lutheran Church began. Eleven years ago, on September 8, 1963, St. John's called me to become pastor.

As I look back on these twenty-five years and the four parishes I have been privileged to serve, I can recall a kaleidoscope of experiences, each of which confirms that the hand of God is always upon His Church making things happen and bringing forth fruit no matter how inept our human efforts may be. To experience the reception of 1300 persons into Church membership, to baptize over 600 infants, unite 300 couples in marriage, and minister to families in the context of 450 funerals is an experience which makes deep imprints upon one's soul. To have been so completely involved in seven major building programs with all the thrills and heartaches that brings about, has been an education and a challenge defying description.

These past eleven years with you at St. John's have been particularly rewarding and at the same time undeniable demanding. We started out with one basic building, a fulltime staff of three, and a budget in 1963 of \$77,000. Today we have doubled our building complex, we have a full-time staff of seven and a budget for 1975 in excess of \$200,000. The program of activities has greatly expanded, the health of the congregation is good, and the budget is being balanced. Nothing but progress should lie ahead for St. John's.

As a pastor, I have felt the pressing need increasing to step back for a few months of renewal, in order, among other things, to take stock of myself, my ministry and my future goals. To me, one of the inescapable tragedies of the ministry in a thriving congregation like St. John's, is that there is so little opportunity for extended reflection, evaluation,



and personal planning. The challenging but nonetheless unceasing deadlines of preaching, editing, calling, counseling, teaching, administering, supervising, prodding, comforting—the myriad of expectations and needs the pastor sees always confronting him, begin to write for him an agenda and a life pattern from which there seems to be so little retreat, and yet an agenda which, by its very nature demands retreat.

*St. John's Journal* for September carried an assessment of Pastor Fritz's many achievements as St. John's senior minister:

Under the leadership of Pastor Fritz, St. John's had made great progress. The budget increase since 1962 was from \$77,000 to nearly \$190,000 in 1974 with a projected increase to more than \$200,000 for 1975. During the same time the congregation engaged in a \$1,000,000 building expansion program, which was dedicated December 31, 1967.

Often spoken of as "one of the most creative pastors in the synod," Dr. Fritz's ministry was like the restless artist searching for new and bold ways to paint the Gospel of Christ on the hearts of men. Through his efforts the RCCM was born; a congregation became involved in designing Sunday bulletins, recycling paper and glass, worshipping in Dan Nicholas Park, early services conducted year round, adult retreats, creating a movie, launching out into a team ministry, and countless things too numerous to mention.

In tribute to the departing pastor, Sunday October 13, was designated as "Fritz Day." The bulletin for that Sunday carried a picture of Pastor Fritz taken at the Groundbreaking ceremonies in 1966. A special feature of the music for the service was the anthem "Omnipotence," a setting of an original text and tune by Pastor Fritz, adapted by Arthur Honeychurch, a former minister of music at St. John's.

At a called meeting on September 15, 1974, the Council designated Pastor Long as senior pastor after Pastor Fritz's resignation, directed the pulpit committee "to seek another pastor to enter on the team ministry basis," and asked Pastor Long to "accept responsibility as having first and final approval." The Council also authorized Pastor Long "to secure the help of the Rev. Lewis O. Dasher during the interim."

Pastor Dasher, a retired Lutheran pastor who had served parishes in Georgia, South Carolina, North Carolina, and Virginia, began his interim work at St. John's on November 1,



Lewis Otto Dasher

1974. He was educated at Muhlenberg College and Southern Seminary. He and Mrs. Dasher moved from their home at Lutheridge to live in Salisbury until a second pastor was called by St. John's.

November 1974 brought to St. John's congregation and the community at large an unusual worship program that, in typical St. John's tradition, focused upon both fine music and family participation. *St. John's Journal* for November announced the production of *Noye's Fludde* and gave particulars that provide this history with a sense of the cooperative effort and spirit in the endeavor, so well received by all who witnessed the performances:

The congregation and friends of St. John's will employ a unique vehicle for worship on Sunday, November 24, (11 a.m. and 4 p.m.) in the presentation of a contemporary musical setting of the medieval church play, "Noye's Fludde." Recounting the Biblical story in a musical setting by the English composer, Benjamin Britten, the cast and orchestra of over 100 will lead the congregation in a child-like (but never childish) reliving of God's Old Testament judgement, punishment, salvation, and covenant with his creation. This production of "Noye's Fludde" is a project of the fall session of the Weekday Church School and Choirs. During the session the children, grades 1-6, have centered their study and work around the preparation of "Noye's Fludde." In addition to learning the music, the youth and their adult leaders have worked on costumes, masks, stained glass art, sets, and tapestry. Montye Furr has served as coordinator of the project, Luther Sowers designed and supervised the set construction, Montye Furr and Fran Tannehill designed and co-ordinated the costumes, Marcia Echerd created the masks, while choreography was by Debbie Koontz, and Dellene Markey directed the publicity. Ann Isenhour serves as the stage director and Karl Kinard directs the music. Leaders in the Weekday School also include Patti Heilig, Toni Kenerly, Tippi Miller, Peggy Peeler, Jane Rowland, and Cecilia Tate. Countless other members, friends, and local businesses have contributed materials, time, and loving interest.

The cast of "Noye's Fludde" includes 48 children of St. John's costumed as 24 pairs of animals, 16 adults, and 4 property men who help build the Ark. An orchestra of over 30 will accompany the cast and the congregation as they sing. Bob Tannehill is Noah, his wife, Fran, is his wife, Mrs. Noah. Their sons and the sons' wives are portrayed by Lewis Frank, Mal Parada, Karol Kinard, Sonja Kinard,

Montye Furr, and Carol McCubbins, while the Voice of God is David Roof. Sharon Miller and Myra Tannehill dance the part of the Raven and the Dove.

Another project pertinent to music and worship was the construction of a harpsichord for St. John's by Karl Kinard, Jr., and Milton Tallardy.

Beginning with the first Sunday in Advent, 1974, St. John's congregation was given another opportunity for families to share experience at the communion table. The Worship and Music Committee, chaired by Mrs. L. G. Goodman, Jr., asked "parents to bring the children to the communion table with them for a blessing while the parents are receiving communion." As *St. John's Journal* explained,

Families, including the non-communion children, will be encouraged to kneel at the altar together. Those who are not old enough to commune (including seventh graders who have not received the special instructions) are asked to simply fold their hands in prayer. The Pastor will place his hand on their head and bless them.

St. John's provided 1974 Christmas pleasures for both Veterans Administration Hospital patients and inmates from the local prison. The Social Ministry Committee sponsored two parties at the church, one for patients and one for prisoners. The program for each party included seasonal music and the reading of the Christmas story, a tour of the beautifully decorated church and chapel, and refreshments.

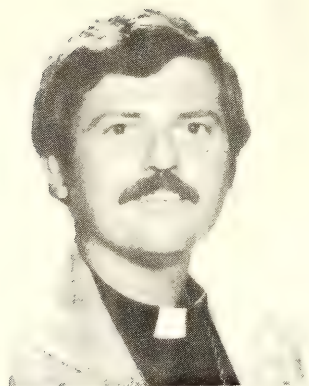
The year 1975 brought recognition at the Synod level to another of St. John's members. Marcus Smith, Superintendent of the Salisbury City Schools, was elected by the North Carolina Synod Executive Board to serve as synodical treasurer, succeeding Charles S. Heilig. Smith served until December 31, 1978, when the responsibilities of synod treasurer became incorporated into the duties of a professional staff employee.

The Rev. David K. Huddle accepted the call of St. John's congregation to become a pastor in the team ministry with Pastor Long. He began his work at St. John's on July 15, 1975. He was installed as St. John's second pastor at the eleven o'clock service on July 20 by Dr. George R. Whittecar, president of the North Carolina Synod, who also delivered the sermon on this occasion. Pastor Huddle preached his first sermon at St. John's on July 27. Huddle, a graduate of Lenoir-Rhyne College and the Southern Seminary, had served



Marcus C. Smith





David K. Huddle

Philadelphia Lutheran Church in Granite Falls, North Carolina, since 1966. Recognized for outstanding work in scouting, he had been honored with the Eagle Palms Award in 1956-57 and the Lamb Award in 1973. In the team ministry at St. John's, his major administrative responsibilities were to be with the Youth, Social Ministry, Property, Stewardship, and Archives and History Committees.

In June 1975 St. John's congregation, stimulated by the enthusiasm and support of the Lutheran Church Women, voted to sponsor a South Vietnamese refugee family. The family of Han Trong Hoang had six members—father, mother, and four children. In assisting this family to settle in Salisbury, members of St. John's congregation provided a house and furnished it for the Hoangs. The congregation also stocked the pantry and supplied financial help until the father could begin work and support this family. By January 1976, the Hoang family became self-supporting. St. John's congregation rejoiced on December 17 of that year when the entire family, formerly Buddhist in religion, embraced Christianity and were baptised in St. John's Church.

Evangelism and stewardship were concerns addressed at the September 1975 Council meeting. The Evangelism Committee reported work on different ideas to stimulate Sunday School attendance, which had "dropped 37% since 1965." In regard to stewardship, Burt Harris challenged each member of the Council to become a tither and suggested that in turn the Council then challenge the congregation to follow that example.

According to the St. John's Sunday bulletin for December 14, 1975, a task force had been appointed as early as 1973 to study possibilities of a renovation-restoration program for the church, which had been completed in 1927 and redecorated once in 1947. Those serving on the

task force were Chairman Robert Carmichael, Mrs. James H. (Marie Iddings) Blackwelder, Mrs. Larry D. (Nancy Goodman) Bowden, Mrs. H. Gray (Caroline Young) Hampton, Oliver Rufty, Julius Waggoner, John Thomas, Tom Borland, Dr. Bob Tannehill, Glenn Ketner, and Mark Ritchie. Before the final plan for the program was accepted by the congregation in February 1975, the task force consulted Dr. Norman Mansell of Philadelphia; Bolt, Beranek, and Newman of M.I.T.; and Rambusch of New York to aid in their study of the architecture, acoustics, and decoration. The final program of renovation-restoration was scheduled in three phases.

On April 13, 1975, St. John's congregation celebrated over-pledging their goal of \$35,000. The total cost of the project was estimated to be \$150,000. Only \$35,000 of that sum was needed because the remaining \$115,000 would come from the generous bequests made by the late Mr. and Mrs. Douglas J. (Gertrude Peeler) Mahaley and Mrs. Joe Lonergan. That "Victory Sunday" celebration had begun with a congregational breakfast in the fellowship hall, followed by the eleven o'clock worship service with former pastor Dr. Frank Efird as guest speaker.

Appointed to coordinate the renovation-restoration project were Chairman Clifford Peeler, Thomas Kern, Ervin Lampert, and Glenn Ketner. Robert Stone of Salisbury was engaged as consulting architect. L. G. Goodman, Jr., and Luther Sowers, an artist and member of St. John's, were asked to aid in coordinating colors to be used.

The three phases of the program were outlined as follows:

PHASE I: (1) Extensive roof repairs, (2) repairing and cleaning the stained glass windows, (3) hardening the surface of the acoustical materials on the ceiling of the nave, (4) restoration of art work and painting the church interior, (5) refinishing pews (later new upholstered pews were purchased instead), (6) relocation of pulpit and lifting of the baptistry, (7) upgrading the sound and lighting systems.

PHASE II: Renovation of the first floor by adding two choir rehearsal rooms, two choir robing rooms, an additional class room, a music library, and a conference-sound room.

PHASE III: Renovation of the kitchens and archives and history room on the ground level.

By December 14, 1975, the first two phases of the \$150,000 renovation-restoration project had been achieved. During the months that the nave and chancel were undergoing renovation and restoration, the eleven o'clock worship service on Sunday mornings was held in the fellowship hall. With great joy the congregation celebrated the achievement in the first two phases of the project and looked forward to the completion of the program in the third phase to be

undertaken the next year. December 14 was for St. John's congregation the Sunday of re-entry into and re-dedication of the sanctuary.

Among the commercial firms under contract to do the work were those from Salisbury and elsewhere. Interstate Roofing Company of Charlotte, North Carolina, repaired the high roof, added new valleys and gutters, and built a new flat roof on the old educational building. Hauser Stain Glass Company of Winona, Minnesota, restored and secured the stained glass windows and placed a protective sheet of lexan over the stained glass windows in the transepts. Rambusch of New York City repaired the damaged walls and ceiling, hardened the surface of acoustical materials on the ceiling of the nave before painting, and cleaned and restored the artwork. The new upholstered pews were built by Carriker Church Furniture of Monroe, North Carolina. Twenty-three of the old pews were given to A Mighty Fortress Lutheran Church in Charlotte, North Carolina.

Carter Electric Company of Salisbury designed and installed a new dimming system and added new lights in the chancel and in the newly renovated music section. Sparks Wayside Furniture of Salisbury put down the carpet in the church nave and in the music section. Raymond Waller of Salisbury installed the tile in the church and refinished the floors in the chancel and the choir rehearsal rooms.

Luther Sowers, a gifted local artist, redesigned the old pulpit to fit its new location and supervised the reconstruction of the pulpit by Lonnie Goodman and his carpenters. Wagoner Construction Company of Salisbury raised the level of the baptistry, moved the organ console, and provided other carpentry work, including the refinishing of the pulpit.

In addition to services provided by commercial firms in the project, seven men of St. John's congregation gave generously of their time and their skills. Luther Sowers spent many hours developing designs that aided the coordinating committee in its work. Richard Nelson painted all the rooms and the halls. Bill Leonard, Homer Horah, Walter McDaniel, Raymond Ritchie, and Raymond Rufty constructed the new choir section. The bulletin used on December 14, 1975, paid tribute to these men in saying, "The labor of love given by these men has enabled St. John's to complete Phase I and Phase II. Truly the work of their hands has added great beauty and dignity to our Church."

The bulletin also carried a grateful reminder of other gifts that had made possible the restoration-renovation project:

Let the members of St. John's never forget that this work was made possible through three of her members who loved their church so much that upon their death gave of their estates to the ongoing work of St. John's. One



hundred and fifteen thousand dollars of our program came from bequests given by Mr. and Mrs. Douglas J. Mahaley and Mrs. Joe Lonergan.

Among gifts presented to the church at this time were a new sanctuary lamp to hang in the chancel, perpetually alight as a constant reminder of the presence of God. This lamp was given by Miss Betty Scott Lentz in memory of her mother, Mrs. Stella Blackwell Lentz. Two prayer desks to be used in the sacristy and chancel for services and weddings, as well as for private meditation, were given by Mr. and Mrs. Earl (Lois Brown) Haynes, Jr., in honor of Mr. and Mrs. Dodd (Johnnie Heilig) Brown.

All of the gifts and services so generously given by these members of St. John's—past and present—were presented to the glory of God and in the desire to worship Him with the best that could be offered.

Because services had not been held in the sanctuary during the period of renovation-restoration, a videotape of the "re-entry" services on December 14, 1975, was made by A. B. Martin and placed in the St. John's Archives for use as needed.

In December the Church Council thanked Francis Aull for the layout and design of a St. John's brochure for visitors and James Barringer, a *Salisbury Post* photographer, for the pictures used in the brochure. This brochure proved an effective means of introducing visitors to the church, its facilities, and the activities sponsored by St. John's congregation.

In the new year 1976 St. John's was to experience another peak in great musical activity. In January Director of Music Karl Kinard, Jr., organized the St. John's Concert Choir, composed of singers from St. John's congregation and from the community at large. This choir performed at St. John's four times during the year. In the first of these concerts, the choir presented "The Conversion of St. Paul" by Mendelssohn on Palm Sunday evening, April 11, 1976. The singers were accompanied by an orchestra, all under the direction of Karl Kinard. Later when funding was made available through the United Arts Council, the name was changed to Community Concert Choir and then to The Concert Choir. This choir successfully continues under the direction of Kinard and has as its practice and performance base St. John's facilities with the approval of St. John's Council and congregation. As director of music at St. John's, Kinard in 1976 worked with over two hundred participants in nine musical groups from St. John's congregation.

Among the varied actions taken by the Council in 1976 was the decision to purchase two fifteen-passenger vans at a cost of \$15,000 for use in the work of the Social Ministry, Christian Education, Youth

Ministry and Music and Worship Committees. Another decision was that the congregation accept \$60,852 as St. John's goal in a "Forward Together" fund-raising program for Lenior-Rhyne College. The Council also planned a retreat for spiritual enrichment to be held at the Betsy-Jeff Retreat Center near Reidsville. Another action of the Council was the appointment of two laymen to serve as lay assistants to the pastors in administering the elements of Holy Communion (Council 10: n. pag.). As *St. John's Journal* for January 1976 explained to the congregation,

This is nothing new. Many congregations in the LCA have used Lay Assistants since 1964. A statement on "Communion Practices" that year by the Commission on Worship reads, "A lay person may assist in the distribution of the elements by administering the cup, but this privilege must be carefully guarded. Whenever a lay person so assists, with the exception of a seminarian when approved by the church council, he must be a communicant member of the parish, be approved by the church council for this purpose, be instructed by the minister, and be commissioned for this ministry only in his own congregation, and his appointment must be renewed annually by the church council.

Dr. Roy Agner, Jr., and Dr. J. Daniel Brown were appointed lay assistants at this time. Because of the schedule of his medical practice, Dr. Agner declined to serve.

Preparatory to St. John's hosting a "Faith-Sharing Mission" in April, members of the Evangelism committee attended a Carolinas' Evangelism Conference at St. Mark's in Charlotte. Then on April 23-25 the Faith-Sharing Lay-Witness Mission was held at St. John's. Members of the congregation provided housing for the approximately 150 participants from all parts of the country.

The January 1976 *St. John's Journal* announced events planned for the American Bicentennial year of 1976. For example, the Archives and History Committee with Perry Hood as chairman began compiling material for "an accurate, up-to-date history of St. John's." The committee was also planning to set up an Archives and History room, "designed to function in the ongoing educational program of St. John's." The Committee also began plans for observing the last Sunday in June and the first Sunday in July, Independence Day, as "high points of celebration, education and thanksgiving" for the two hundred years as a free nation and for the 229 years of this church as a congregation.

The Senior High League planned the annual Youth Sunday Observance on January 25, 1976, as a celebration of the Bicentennial year,

using the theme "Tell It Like It Was . . . 200 Years in Rowan, in Salisbury, at St. John's." The young people led both morning services on that Sunday and used Lutheran liturgy adopted for use in America in the 1780's and used originally in the German Lutheran Court Chapel of St. James in London, England. The liturgy and the Marburg hymn-book, had been reprinted earlier in the eighteenth century for the use of Lutheran churches in the American colonies. The Leaguers planned to dress in costumes appropriate to that period. The evening program on January 25, planned by St. John's Youth, included a barbecued chicken supper, followed by presentation of highlights of events that had occurred in the past two hundred years in Rowan County, in Salisbury, and at St. John's.

Spurred by the North Carolina Synod's Bicentennial Task Force recommendations, St. John's congregation observed two other special Sundays in 1976 as a part of the national celebration of the Bicentennial year of the United States of America. On Sunday, June 24, the congregation celebrated by using an order of service dating back to the revolutionary period and came to the eleven o'clock service dressed in costumes appropriate to the period. Men were seated on one side of the church with women and children on the other just as the custom was two hundred years earlier. Two ushers with long poles were on duty to nudge anyone who appeared drowsy. After this worship service, the congregation enjoyed an old-fashioned picnic in the courtyard between the two buildings. When the meal was over, the congregation joined in a song-fest to conclude the day's celebration. The Worship and Music Committee in cooperation with the Archives and History Committee had planned and helped to carry out this special day's program.

Sunday, July 4, 1976, was observed by St. John's congregation as a day of thanksgiving to Almighty God for the two-hundred years as a free nation. The special Bicentennial Thanksgiving offering received on that day was to be used toward the preservation of St. John's history.

In social ministry, St. John's was quite active in 1976. The Social Ministry committee planned ways to help at the Salisbury unit of the North Carolina Lutheran Homes, which had opened on April 1, 1976. A program of transportation and other ministry was begun. Lenten and Easter offerings at St. John's went to the Nazareth Children's Home to help in areas of urgent need. The Social Ministry Committee helped to implement the "Meals on Wheels" program in Salisbury. The Luther Leagues assisted in social ministry by making cookies and candy for patients at hospitals and in the Lutheran Home. Other activities of the Leaguers included sponsoring the annual Easter Egg Hunt and the annual Halloween Carnival for the younger children.



During the spring holiday, the Senior High Choir and Handbell Ringers had gone on an eight-day tour of North Carolina, South Carolina, Georgia, and Florida. They had presented concerts in six churches en route. On their return their concert was recorded and albums were sold at cost.

St. John's continued to support Mr. and Mrs. Jerry Freeze, missionaries to Liberia. They returned to Salisbury on vacation during the summer of 1976 and visited St. John's in mid-June, then returned to Liberia in August.

Upon their return to Liberia, the Freezes wrote to "Pastor Long and friends at St. John's" on August 30, 1976, from Phebe Hospital where they were stationed. A portion of that letter is reproduced here:

We are back to work in Liberia now and beginning to recall some of the wonderful times we had in North Carolina. We want to thank you all for the many expressions of kindness you showed to us during our time there. It is always a joy to be back in Salisbury and with the friends who have come to mean so much to us. Just to worship in St. John's again was a real thrill. The church is so beautiful since the restoration is complete. We appreciate too the very nice send-off you gave us our last Sunday we were there. We are happily awaiting the letters, cards, and especially prayers. It is easy to get discouraged in a place where things just don't happen like you expect them to. We need your prayers that we will keep going even when things are discouraging and that we will be able to realize that God has his own time and reason for all things, and that doesn't necessarily correspond with ours. A saying popular here in Liberia that we as Missionaries will do well to remember is "God's time is best."

Another letter dated March 1977, from the Freezes, written seven months later, sheds further light on the strong faith and commitment of this family in spite of the discouraging circumstances they faced in Liberia:

We have just (last night) had our first rain in several months and it has cleared the air of the layer of dust which hung rather depressingly over Liberia. This morning we are more aware of the birds singing, the fresh green all around us and even a clearness of mind. Thank God for rain!

The rain has given us something like a feeling of a new beginning, and that calls for sharing some of the things that now seem so commonplace for us with our friends to whom they aren't commonplace. I'm sorry I don't write as often as I should, but after awhile it seems we are repeating the same

things we have told you before. The newest thing is fresh awareness of God's great love and His constant presence with us. It is so great a comfort to realize anew, although we knew it all along, that this is really where God wants us at this particular time. Sometimes we get discouraged with ourselves and our work and ask ourselves the question "Why are we here anyway?" No great and wonderful things seem to be accomplished just because we are here. Sometimes we even feel that we have talents that aren't being put to full use, but it is futile to argue with God. He knows better than us the things we are doing in His name. One thing that is very hard, especially for a missionary, I think, is to forget your ego. Somehow we feel we must justify our being here with reports of wonderful things happening. We feel that our families and friends will agree that it is worthwhile if we can send back glowing reports of good being done because we are here. It doesn't quite work that way. Very often we wonder what real difference our being here will make. Ten years, five years, or even one year after we are gone, what will be left of our work here? We can not answer that question, and I know now that we need not try. That is not the important thing. I am beginning to see something that you mentioned last summer, Ed, that I didn't understand at the time. Although God is interested in individuals, His plans are being carried out by a *collective* group of God's people. We can't all claim credit for changing the direction of a nation, a community, or maybe not even an individual, "Lest any man should boast." We as Christians, especially missionaries, long for good deeds to "boast" about. Somehow we feel it is expected of us. If that is what you, as our Church, Pastor, and friends expect of us, I'm afraid you will be disappointed. Jerry works hard long hours, but so do most of you there in Salisbury. His greatest witness might well be his honesty, fairness, and hard work. Most of you there are doing as much. We are not going out into the villages compelling people to accept Jesus Christ as their personal savior. It used to bother me that maybe we weren't doing as much as we should for our Lord. I kept asking myself "If I don't tell them about God, who will?" Praise the Lord, the fulfillment of God's kingdom is not dependent on me! My part is to obey Him in all things and the rest will be taken care of. A glass of cold water to a child with a thirty pound load on her head may well seem small, but if that is what God wants me to do that day, then that is up to Him. We ask your prayers continually

that we might be open to God's will for us.

On August 8, 1976, Mrs. J. A. (Margaret Barger) Kern, a member of St. John's for more than sixty-five years, celebrated her one hundredth birthday.

Also in August a new Bible study program, called the Bethel Series, was begun at St. John's. Sponsored by the Christian Education Committee, two groups met each week for study using the new literature. Those first groups were committed to the two-year teacher training phase of the program.

During June 20-July 2, in preparation for these Bible studies, Miss Eleanor Sifford and Pastor and Mrs. Long had attended a "Bethel Series" program in Madison, Wisconsin.

In September 1976 a new weekly newsletter for the congregation replaced the weekly *Tell It Like It Is*, which had been geared to the activities of the youth of the congregation. The new weekly publication, *St. John's Brief Leaf*, was broader in scope and provided information pertaining to programs and activities of interest to St. John's family members of all ages. It was mailed to every home every week "to keep all members informed and up to date."

On Sunday evening, October 17, 1976, another celebration took place at the church. On this occasion the congregation observed the fiftieth anniversary of scouting at St. John's. After a supper served by the Boy Scouts and the Troop Committee, the program included awards and advancements by the scouts, recognition of former scout leaders, and a brief history of scouting at St. John's written by Pastor Huddle. Plaques expressing appreciation were presented to those former scoutmasters attending the meeting: Clifford Peeler, Bill Bost, Oliver Rufty and Marcus Fisher. Gifts were presented to the present leaders: Scoutmaster Lamar Trexler, Assistant Scoutmaster Henry Trexler, and Cubmaster Douglas Frick.

In November Pastor Huddle, as chairman of the Camp Committee, represented the North Carolina Synod at the National LCA Camp Leaders' Conference at Camp Chrysallis in Kerrville, Texas. On November 21, Dr. Albert Anderson, new president of Lenoir-Rhyne College, was guest speaker at St. John's for both services.

In early December the committee in charge of Christmas decorations announced that poinsettia plants would be used as part of the seasonal decoration. The congregation was invited to contribute poinsettias "in memory or in honor of a loved one" as at Easter with lilies the same practice had been followed.

In the annual report for 1976 Pastor Long asserted that the team ministry was no longer just a concept but had become reality. He also pointed out, "St. John's is a city-wide Church with a world-wide ministry. Beyond our community involvement we minister city-wide



through our radio ministry and world-wide through Mr. and Mrs. Jerry Freeze, our missionaries in Liberia.”

St. John's congregation began 1977, the year of its fiftieth anniversary in the church built on West Innes Street, as a “test” congregation for a new liturgy then under consideration in eighty-five selected congregations of the Lutheran Church in America. The “common cup,” an optional method of offering wine in the sacrament of the Lord's Supper, would not be used at St. John's in this trial service. For eight weeks in January and February, the service would be tried at St. John's. One and a half years later the new Lutheran Book of Worship was published, having been revised to incorporate suggestions from the “test” congregations.

During 1976 the sacrament of Holy Communion had been offered each Sunday in the chapel after the eleven o'clock service in the church. In 1977 the Worship and Music Committee recommended a change that was adopted: that Holy Communion be offered in the church on the first Sunday of each month and on all festival occasions as well as on Maudy Thursday and at the early service on Easter Sunday. They recommended further that Dr. J. Daniel Brown be lay celebrant (communion assistant) for that year. They also recommended occasional use of lay readers. These recommendations were all accepted. Confirmation Sunday was changed from Palm Sunday to the Festival of Pentecost.

With March designated throughout the Lutheran Church as “Evangelism Month,” St. John's chose to have a “Saints Alive Celebration” beginning on Sunday, March 6, and concluding on Sunday, March 13, 1977. As keynote preacher, Dr. Frank Efird, pastor of Trinity Lutheran Church in Akron, Ohio, and former pastor of St. John's, spoke at the eleven o'clock morning service and at a fellowship dinner in the evening on March 6. St. John's Evangelism Committee arranged March 11-13 to be “a celebration weekend” with Dean Jones as guest speaker. Jones, an actor with Walt Disney productions, was publicized, according to *St. John's Journal* for February, as “a dedicated Christian layman who for the past several years has made himself available to witness to his Christian faith.” Jones and his wife were at St. John's for four services during that week-end—Friday and Saturday nights, Sunday morning at eleven o'clock, and Sunday evening. Both Mr. and Mrs. Jones were dramatic witnesses to their conversion experiences and to their faith. *St. John's Journal* for April 1977 reported that more than three thousand worshippers participated in the “Saints Alive” Celebration, March 6-13.

During a severe electrical storm on May 18, lightning struck the high bell tower on the main church facade. The insurance coverage was adequate to take care of the repairs made by Wagoner Construction

Company. The Church Street entrance to St. John's had to remain closed until the repairs were completed. In September when lightning rods were being installed on the bell tower, the workmen discovered that more lightning damage had occurred since the repair work in May. Wagoner Construction Company again made repairs.

A Breakfast Bible Study Group was started on May 18 for those who could not attend either of the evening sessions during the week. The breakfast meeting was sponsored by the Evangelism Committee. The food was prepared by John Sherrill and his son, Johnny, assisted by Ed Shuping and members of the committee. This group met every Wednesday morning from seven to eight o'clock in St. John's Center.

On June 7, the Evangelism Committee composed of Bob Melton, chairman; Ronnie Smith; Mrs. Archibald (Frances Fulk) Rufty; Mrs. Donald (Merrea Smith) Weinhold, Sr.; Francis Aull; and Donald Weinhold, Sr., initiated a "group encounter" experience, entitled "The Edge of Adventure." This experience, which included Bible study and prayer, was open to all members. The purpose of these group encounter sessions, which met in private homes of participating members, was to nurture "a God-related lifestyle."

The Triennial "Big Trip" for the Senior High Leaguers began on June 24, 1977, when the travelers boarded the bus for Lake Charles, Louisiana. From Lake Charles they went to Corpus Christi, Texas, and the Padre Island National Seashore Camp Ground, where they engaged in beachcombing, surf fishing, surfing, deep-sea fishing and nature study. As was the custom on all the "Big Trips," these young people participated in Bible study and held daily worship services. They spent one night in Laredo, Texas, and on July 3, crossed the border into Mexico and went to Monterrey, where they stayed until July 6, traveling in the area and enjoying a Mexican fiesta. On July 6, the group came back across the border to Houston, Texas, from whence they travelled on the next day to New Orleans, Louisiana. In New Orleans, they took a trip on the steamboat *Natchez*, visited the French Quarter, and went sight-seeing and shopping. On July 9 they returned to Salisbury. As in the past, the young people had worked and saved, both individually and collectively for this trip. They were accompanied by Pastor and Mrs. (Betty Roof) Huddle and Mrs. Peggy Coble.

The Church Council in July considered the need for waterproofing the front of the church. At their August meeting action was taken to provide for sandblasting, jointing and caulking, and then sealing the entire surface of the building with silicone. This entire procedure would not only preserve the building but also enhance the appearance of the church.

The renovation program begun in 1975 was to be completed in 1977 when the kitchen, the Archives and History Room, and the

entrance doors of the church had undergone the work scheduled.

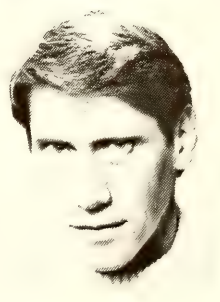
The need to replace the outer doors to the church had become apparent to the committee heading the renovation-restoration program in 1975. The doors to be replaced were the two single and the one double door on the front and the two double-door units on the sides of the church.

Because the front doors of St. John's open on the busiest thoroughfare in the heart of Salisbury, and because hundreds of people pass this landmark church daily, it seemed only appropriate that the new doors should have both aesthetic appeal and symbolic meaning pertinent to the message and the mission of the church. Further, the new doors should be unique, giving the facade of the church a distinctive character.

Those who passed by St. John's, as well as those who entered regularly, had noted through the years the changes made in the original oak doors by applications of varnish and paint. When the church was built in 1926, the front doors of oak were darkened with varnish according to the mode of the time. Some thirty years later, St. John's was among the first, if not the first, Lutheran church in North Carolina, to have "Reformation red" doors. Perhaps the later proliferation of red doors among Lutheran Churches occurred because of the example set by St. John's in its highly visible location on West Innes Street. When the new chapel and parish building became a part of the St. John's complex in 1967, the original oaken doors were painted again. The color of the doors this time was a muted celadon green, harmonious with that used throughout the complex. The celadon green doors had remained until they were removed in 1977, and new doors were installed.

The new doors were, indeed, distinctive and original works of art, having both the desired aesthetic appeal and symbolic meaning. They signified the entrance to a Lutheran church bearing the name of the beloved apostle, St. John, and expressed emblematically the theology of the incarnation set forth in the Gospel of John 1:1-14.

St. John's congregation was fortunate to have among its members a young artist, Luther Sowers, who had the vision, the talent, the skill, and the desire to create the work of art needed. Sowers' own roots were deep in the history of St. John's for his maternal grandfather, Dr. Martin L. Stirewalt, Sr., was a former pastor of the congregation. Initially, Sowers had been commissioned to create designs in bronze for the double-doors of the main entrance to St. John's. According



John Luther  
Sowers



to a proposal prepared for this project, these doors would be erected in memory and in honor of all former pastors. Then Sowers was also commissioned to create designs for the two remaining door panels on the front of St. John's. These two single-panel doors on each side of the central double-doors were given by Thomas Kern in memory of his parents, John Augustus Kern and Margaret Barger Kern.

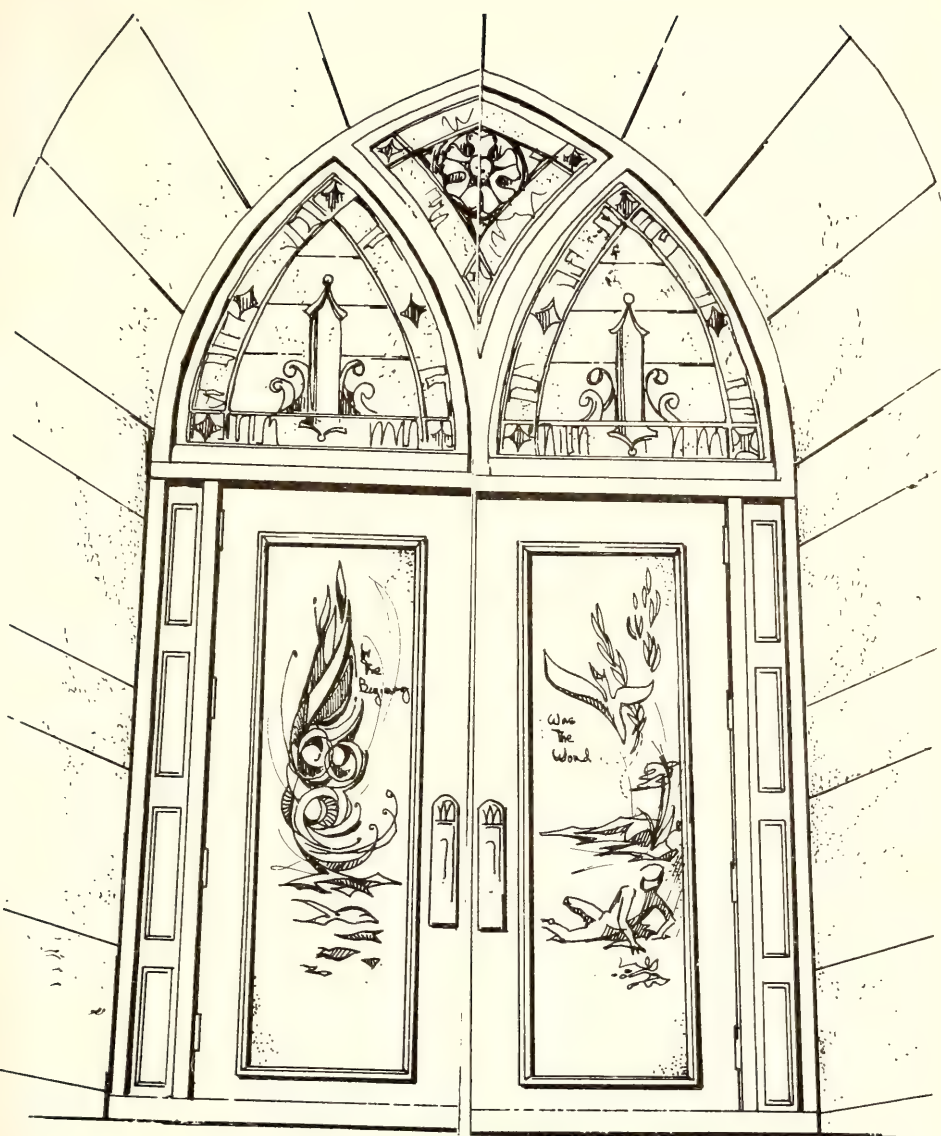
As early as September 29, 1976, the *Salisbury Post* had reported that the artist Luther Sowers was "in the process of building full-size wooden mock doors to be covered with clay for sculpting." As the *Post* described the process, Sowers would "then make molds of the impressions for two panels 24 inches wide and five feet tall." The central parts of these designs were to be cast in bronze. These "sculptured panels in high relief" were to be "mounted on a copper and/or brass background" upon which the artist would "hammer a design." Robert F. Stone, architect, and Ree Goodman were engaged to work with Sowers in executing his design and in engineering the project. Others involved in the implementation were the Renovation Coordinating Committee composed of Chairman Clifford Peeler, Thomas Kern, Glenn Ketner, Sr., Ervin Lampert, Sr., and Task Force Chairman Robert Carmichael.

On Sunday morning, September 25, 1977, at eleven o'clock, St. John's congregation gathered on the sidewalk and in West Innes Street in front of the church for the unveiling and the service of dedication conducted on the steps by the pastor. After the special order of dedication, the doors were opened and the congregation filed into the church as the choirs led the congregation in singing the processional hymn "Open Now Thy Gates of Beauty." The remainder of the service took place in the sanctuary. Pastor Long preached the sermon, "Through These Doors."

The dedication bulletin for that day carried the following explanation of the symbols used in Sowers' design:

"In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him was not anything made that was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it."

To enhance the interior beauty of St. John's, a "needle point" project was begun in 1977 when a design created by Mrs. Berta Allen Summerell was approved by the Worship and Music committee and a special committee on needle point decoration. The design created by Mrs. Summerell was to be used in a project to make needle point covers for kneeling cushions in the chapel, a cushion in the church baptistry, cushions for the prayer desks, seats and backs of the chancel chairs, and two needlepoint wall hangings in the chapel baptistry.



Bronze Double-doors at the Main Entrance to St. John's  
Evangelical Lutheran Church.

Mrs. Summerell's design used Christian symbols found in the St. John's complex of buildings. In August Mrs. Frances Lynne Tatum conducted workshops to coordinate the work and to train those of St. John's who were helping with the project. The cost of this project, which would take several years to complete, was to be approximately \$4,500. The project was funded through gifts and memorials. More than forty members of the congregation participated in the project. The work officially began on September 27 when Mrs. Summerell presented the printed canvases ready for the needle point work. According to *St. John's Journal* for September 1977, those serving on the committee to coordinate the work were the following:

Mrs. Chris Whitton, Mrs. Carolyn Hood, Mrs. Nancy Bowden, Mrs. Patti Heilig, Mrs. Katherine Goodman, Mrs. Evelyene Smith, Dr. and Mrs. George Busby, Mr. and Mrs. George Kluttz, and Mrs. Jewel Long, led by Mrs. Frances Lynne Tatum and Pastor Long.

A number of concerns beset the Council in 1977. Only half of the Lenoir-Rhyne College "Forward Together" goal had been pledged. St. John's campaign had yielded \$30,599 in pledges toward the goal of \$60,852 adopted by the congregation. At the August Council meeting, concern was expressed over the "drop in church attendance." Thomas Kern challenged the Council to originate some programs to make the church "a vibrant, active one." In October a long-range planning committee "to evaluate present situations and programs" was suggested by Pastor Long. At the November Council meeting, three persons from the Council and three from the congregation were appointed to form such a committee. Representing the Council were Glenn Ketner, Jr., Ron Christman, and Joe L. Sims, chairman. The three from the congregation were Marcus Smith, assistant chairman; Thomas Kern; and Mrs. Anne Loeblein. Others on the committee were the pastors and Betty Scott Lentz, who served as recording secretary.

Another Council action pertinent to concerns in October was the decision to study the term "team ministry" at the next two meetings. The first session was set to allow the Council to discuss the term, and the second to allow the pastors to discuss it. At the November meeting, Pastor Long explained that the team ministry theory as applied at St. John's originated in guidelines drawn up by the LCA Executive Committee in 1972. Then at the December meeting he addressed "the Team Ministry from a practical standpoint." The Council minutes for December 8 provide information on Pastor Long's comments and on the ensuing discussion at that meeting:

Pastor Long . . . explained that this ministry is still in the pilot stage as it is relatively new. It requires working together



closely and is a growing experience. Trust is necessary and this has grown. A Staff Meeting is held each Tuesday morning to plan so all programs can be co-ordinated. Differences are acknowledged and these are worked on. Responsibilities are divided. Pastor Huddle stated that one of his frustrations was the lack of time in the team concept to spend with Pastor Ed and time to spend with the congregation. A short discussion was held, with questions and suggestions made by council members.

The evangelism committee began a study and evaluation of the use of television as an active part of the ministry of the congregation. A task force of the Council would later investigate the concept and implementation of televising Sunday morning services at St. John's.

In 1977 the new Charles Heilig Multi-Media-Center in the North Carolina Synod House was put to use following the dedication service by Synod President George Whittecar. The Center was named in honor of Heilig, a member of St. John's, who had served the Synod as treasurer for forty-six years.

Also in this year Mr. and Mrs. Herman (Ermine Williams) Peeler gave to St. John's a duplex apartment house on Maupin Avenue valued at \$10,000. This generous gift of property was in memory of the Peelers' aunt, Miss Bessie Peeler. This property was sold and the money was managed by St. John's Benevolent Foundation.

In the Annual Report of 1977, Mrs. Pauline Tatum, chairman of the Archives and History Committee, outlined much activity and progress in arranging museum displays:

1. New electric wiring and lights installed.
2. A "Dossal Curtain" for the "Little Chapel" was hung, and the altar, pulpit, lectern, candelabra and pews from the Old Church were installed.
3. Draperies for the second room were purchased. The corner stone from the old church was rescued and restored by a member of the church, when the old church was demolished. This has been displayed in a prominent space in the room. Pictures of the past pastors have been enlarged, framed, and hung.
4. A lovely antique silver communion set thought to be the first used by St. John's was donated by the J. L. Fisher family. Several Bibles dated in the early eighteen hundreds and other old records have been displayed.
5. Pictures of the confirmation classes framed and hung dating from the class of 1952.
6. A beautiful antique table from the Chilson Estate repaired and used as a reading table.
7. The "Dossal Curtain" from the old primary department chapel has been displayed on one wall.
8. Histories of the "Ladies Aid Society," "Women's Missionary Society,"

"Women of the Church of St. John's" and the history of St. John's dating from the early eighteen hundreds to 1976 are included. Numerous scrapbooks and records are on display.

Over two hundred persons participated in ushering and serving as "greeters" at services during 1977. Oliver Rufty was chairman of the Ushers Committee, composed of fourteen ushering teams and fourteen "greeter" teams. The greeters were generally wives of the ushers on that day. In addition to the adults serving on the ushers committee, a Junior High Ushers League was begun that year. These young people were divided into eight teams of junior high age and four teams of Crusader Choir age.

The Youth Committee, headed by Mrs. Peggy Coble, continued its yeoman service with the Little League Baseball team, the Basketball Leagues, the Junior and Senior High Leagues, the Boy Scouts, the Girl Scouts, the Cub Scouts, the Brownies, and the Catawba Students group. Dr. J. Daniel Brown's College Sunday School Class grew and became so active that it was necessary to establish a subcommittee of the Youth Committee to work exclusively with this class.

The Youth Committee also established an after-school Community Service Project for children unable to belong to the local YMCA. Two of St. John's senior high school students assisted in this project on two afternoons during the week and on Saturday mornings.

The 1977 Annual Report cited many special events of that year as opportunities for fellowship and service. Among these were Youth Sunday, Day in the Park, and Labor Day Sunday, as well as special social occasions like the dinners given for St. John's High School graduates, Catawba College Lutheran students, and St. John's College students; monthly luncheons for the LCW; congregational dinners; and a Passover meal on Maundy Thursday. Teas and a reception were a part of the social and service activity at St. John's in 1977. The Golden Age Committee of LCW had a tea for the octogenarians of the congregation, and the LCW also had a tea to promote membership and succeeded in adding eighteen new and former members to that organization's roster.

Another occasion for fellowship was the first Hobby Night on November 6. Sixty-two members of St. John's exhibited their various crafts and skills to the more than four hundred persons attending during the four hours the exhibits were on display.

St. John's continued its rich tradition of inspirational services for Palm Sunday, Easter, Pentecost, Thanksgiving, and Christmas. A special decorations committee had the responsibility of decorating the church for the three great festival occasions of Easter, Thanksgiving, and Christmas. In the Christmas bulletin appreciation was expressed to "Mrs. Katherine Goodman and the many people who helped decorate

the church and chapel.”

At the beginning of 1978 St. John's staff, in addition to Pastors Long and Huddle, included the following: Karl Kinard, Jr., director of music; Miss Betty Scott Lentz, office administrator; Mrs. Stamie Koontz, secretary; Don Julian, new maintenance engineer; Mrs. Maude Stoner, hostess; Miss Julie Kern, new receptionist and coordinator of volunteers; Mrs. Moses (Dorothy Cauble) Nicholas and Mrs. Sarah Peeler, financial secretaries; Mrs. Peggy Coble and Mrs. Pat Epting, kindergarten teachers; Charles Sowers, treasurer; and Ernest Safrit, Sr., offset operator.

At the January Council meeting Pastor Long explained that members of St. John's who were theological students could receive aid through the St. John's Benevolent Fund. At the same meeting, the Evangelism Committee reported on gathering information “preparatory to a prospectus and recommendation relative to the utilization of television in the ministry and mission of the church.”

The Lenten season in 1978 was observed with services on Wednesday evenings at 5:30 followed by a supper served in the fellowship hall at six o'clock. After supper the congregation joined in a “Teaching Time” from 6:30 to 7:30. Mrs. Fran Tannehill coordinated the schedule, and a different adult Sunday School class prepared the meal each week. On Maundy Thursday a Passover meal was a part of the Lenten observance.

On March 27 St. John's Senior High Choir and Handbell Ringers traveled by bus to Florida for a week's tour. According to *St. John's Journal* for March 1978, in addition to visiting Winter Park and spending a day at Disney World in Orlando, the group gave concerts at King of Glory, New Port Richey; St. Paul's, Clearwater; and Holy Cross, Spring Hill. They returned by way of Charleston, South Carolina, where they performed at St. Matthew's. Music Director Karl Kinard and Mrs. (Sonja Olsen) Kinard and Mr. and Mrs. Larry (Jane Goodman) Britt accompanied the group.

A significant aesthetic achievement of the spring of 1978 was the completion of the four front doors at St. John's. Six months after the unveiling and dedication of the center doors, Luther Sowers, the designer and artist, set the last two panels in place during Holy Week. As conceived by Sowers, who designed and created all the panels, these doors are now “visible theological statements in sculptured bronze relief.” The April 1978 issue of *St. John's Journal* carried this explanation of the concept:

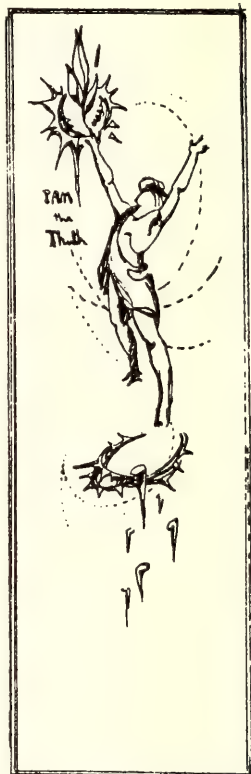
The theme for the center doors is God's Word and His power of creation and salvation as recorded in John 1: 1-3. The left door is based on the parable of the Sower





as recorded in Luke 8: 4-8. God sows His Word of Truth through His Church. St. John's is Evangelical and therefore it is our responsibility to broadcast His Word.

The right door states that this church belongs to Jesus Christ who suffered and died and now lives and reigns throughout eternity. The risen, victorious Lord is waiting in heaven (my Father's house) to live in eternity with us. Our Lord wants all men to share that joy with Him, who is "the way, the truth, and the life." Luke 14:1-7.



The symbolic designs enhanced the celebration of the Resurrection on Easter Sunday 1978. The eleven o'clock Holy Communion service began with a procession of choirs and banners into the sanctuary where 170 Easter lilies were used in decoration.

Another festival occasion at St. John's in April 1978 was the celebration of the 175th anniversary of the beginning of the North Carolina Synod. President of Synod George R. Whittecar appointed a St. John's member, Mrs. Martha Agner, chairman of the Synod Task Force in charge of arrangements during the anniversary week-end, April 15-16. The two-day observance featured on Saturday tours of historic Rowan churches; a concert by The Concert Choir, directed by Karl Kinard, Jr., at Organ Lutheran Church; and a square dance, called by Oliver Ruffy of St. John's at East Rowan High School.

On Sunday afternoon, April 16, St. John's was host to a synod-wide celebration of the 175th anniversary of the Synod's organization in its Salisbury birthplace. This festival service began at 4:00 p.m. with a procession of the Synod pastors and congregational delegates. Dr. H. G. Anderson, president of the Lutheran Theological Southern

Seminary, was speaker on this occasion. President Whittecar served as liturgist. Also participating in this service were former Synod presidents, Dr. F. L. Conrad, Sr., and Dr. Voigt Cromer.

A special presentation during the occasion was that of a brief history of the Synod written by Dr. Anderson. This booklet, entitled *The North Carolina Synod through 175 Years (1803-1978)*, is a paper-bound work consisting of four chapters in fifty-eight pages. Pictures are used throughout to accompany the text.

Following the anniversary service, the Central District and St. John's Lutheran Church Women hosted a reception in St. John's fellowship hall.

Another event of historic significance occurred at St. John's on June 18, 1978, when the congregation confirmed a resolution presented by the church council to convey ownership to the City of Salisbury of that portion of the Old Lutheran Cemetery property located on North Lee Street and owned by St. John's. That parcel of land was the lot John Lewis Beard had deeded to the Lutheran Congregation in the township of Salisbury in 1768. Three additional adjacent lots were deeded by the Beards to the City of Salisbury in 1825 for use as a cemetery. The assignment of the St. John's property to the City of Salisbury came as the result of a request from The Old Lutheran Cemetery Committee, an arm of Historic Salisbury Foundation, Inc., to arrange for perpetual care of the cemetery. When history of ownership, identity of those interred, and need for continuous supervision was made known, the Salisbury City Council agreed to accept ownership of the church's interest in the cemetery upon proper documentation. The church voted that the title to the Old Lutheran Cemetery property be deeded to the City of Salisbury with the stipulation that the nomenclature as Lutheran Cemetery be retained. The deed of transfer was recorded in Rowan County Deed Book 592, page 46, on April 18, 1980.

A description of the preceding transaction along with a history of the cemetery, a map, and list of those interred may be found in the book, *The Old Lutheran Cemetery, Salisbury, North Carolina, Since 1768*, published in 1980 by the Old Lutheran Cemetery Committee, Historic Salisbury Foundation, Inc.

Other matters of concern in June 1978 included development of long-range planning goals as expressed in a mission statement presented by the committee at the June 26 Council meeting:

The mission of St. John's Evangelical Lutheran Church is to foster an atmosphere of mutual support within the congregation and community, to share its confessional faith through worship, learning, witness, service and support as an expression of the meaning of the Gospel of Jesus

Christ, and to individually and collectively express that meaning whenever and wherever possible.

Just as spring 1978 had been a season of celebratory services at St. John's, fall of that year brought a series of special events also. On Sunday, September 3, St. John's honored retiring Synod President Dr. George R. Whittecar for his leadership in that office. Dr. Whittecar's expression of gratitude for the occasion was published in the September *St. John's Journal* as follows:

Ruth and I want to thank you, the members of the congregation, for all that was done for us on "Whittecar Day" September 3.

First of all, the whole idea of your giving recognition to my years of service as President of the Synod was big and gracious. Those have been good years for us, and the way in which St. John's members, both individually and as a congregation, have been full participants in the life of the synod have helped to provide a comfortable home base for us as we have been engaged in our ministry with all the congregations. It is good to be told by the congregation in Salisbury that they recognize and appreciate something of what the ministry of the President of the Synod means to the church.

And then the gift of the stoles (all planned and arranged in secret) was a beautiful gesture! Their designs and the exquisite needlework, done by most skillful hands, give them a special charm! And the gift of stoles, just at this stage of my life and ministry, subtly suggests that there must be more for me to do, and I might be able to use some new equipment. Thanks for this superb gift.

It was good to share the pulpit with you and the congregation. It was a special joy to share the Word with all of you that day.

We do not know at this juncture precisely what form our ministry and our congregational relationships will take. I have made myself available to the President of the Synod to be helpful to him whenever and wherever I might be of special service to the church. But you can be assured that we will doubtless be seen much more frequently at St. John's in the future than we have been in the last several years. We will be pleased to share with all of you in the life at St. John's church.

On September 10, the Sunday following "Whittecar Day" at St. John's, Dr. Ernest Misenheimer was installed as president of the North



Carolina Synod at 4:30 p.m. Dr. Misenheimer had specifically requested that St. John's be the site of this service. His first installation as a minister had been at St. John's in 1940 when Dr. J. L. Morgan, then president of the Synod, had conducted the service that instated Misenheimer as assistant pastor of St. John's to serve with Dr. P. D. Brown, senior pastor.

On this occasion in 1978 Dr. Misenheimer was installed as president of the North Carolina Synod by the newly elected president of the Lutheran Church in America, Dr. James Crumley. The service began with a formal procession of pastors and delegates representing the 209 congregations of the Synod, heads of institutions, and special guests. Special music was provided by St. John's choir under the direction of Karl Kinard, Jr. After the service, Dr. and Mrs. (Margaret Lentz) Misenheimer, Dr. and Mrs. (Annette Bodie) Crumley, and Dr. and Mrs. (Ruth Livers) Whittecar greeted the congregation at a reception in St. John's fellowship hall. More than 1200 people attended the event.

Another anniversary was observed in October 1978 when Betty Scott Lentz completed her twenty-fifth year of service at St. John's. The Social Ministry Committee sponsored a tea honoring Miss Lentz on Sunday, December 3, in the church library. To express gratitude for her faithful service, flowers in her honor were placed in the church on that Sunday, and she was given a diamond watch and six hundred dollars. At the reception she was presented a corsage and the guest register signed by those attending the tea.

Throughout the Lutheran Church an element of controversy in 1978 centered on the transition required in using the newly published *Lutheran Book of Worship* (the "Green Book") rather than the familiar *Service Book and Hymnal* (the "Red Book"), introduced in 1958. St. John's experienced the stirrings of this modest conflict. St. John's Council minutes of November 9 reveal a discussion of pros and cons pertinent to the "Green Book." In a changing world that created turbulence in the lives of many people the "Red Book" had become a tradition, a source of comfort and familiarity—an anchor to hold fast their faith in God as they worshipped in the Lutheran Church. On the other hand, there were those in the troubled waters of a changing world who visualized the "Green Book" as a fresh start toward new and meaningful experiences to strengthen their faith in God as they worshipped in the Lutheran Church. This issue came at a time when there were many changes, potential changes, and decisions in the worship life and in the governing body of the congregation.

At a meeting held December 17, 1978 immediately following the 11 o'clock service the congregation voted to accept the recommendation of the church council, "that the congregation purchase, prior to

December 31, sufficient copies of the new hymnal, *Lutheran Book of Worship*, to place in the pew racks along with the red hymnals in order that we may determine its use in our congregation." In a year or so, as the *Lutheran Book of Worship* became more familiar, it eventually took the place of the *Service Book and Hymnal*.

Many other changes were taking place at St. John's during 1978. Several matters concerned church property. Foremost at this time was the employment of Donald R. Julian as full-time maintenance superintendent. All cleaning and maintenance of St. John's property was to come under his purview. The pastor was thus no longer required to supervise the janitors.

Other concerns with property, in addition to that of deeding the Old Lutheran Cemetery property to the City of Salisbury, were the sale of the Melrose property and the gift of a lot owned by St. John's at Lutheridge to Lutheridge. In addition to these transactions, St. John's received a gift of twenty-five acres of land on High Rock Lake for a potential retreat center. This property given by Mr. and Mrs. Thomas (Sarah Lowry) Kern was valued at about \$50,000.

Because there was an operating fund balance of \$32,465 at the end of 1978, allocation was made of much of this balance for such needs as additional staff, the retention of part-time secretarial help, renovation of the church offices, furniture for the Archives and History Room, and a special research project on the history of St. John's since 1747. In 1979 the Finance Committee approved \$1,000 to be used on the history project.

Among the purchases made for the Archives and History Room were a large round inlaid table, measuring six feet in diameter; a steel-lock filing cabinet for the security of special and unusual documents and records; and a laminating machine for use in preserving old and fragile records. In addition to the acquisition of these items, Mrs. Ruth Uzzell, organizer and first teacher of St. John's Kindergarten, donated all of her records to the Archives; and Sister Catharine Stirewalt also donated the files of her father, Dr. Martin L. Stirewalt, Sr., a former pastor of St. John's. An oil painting of *Christ and the Children* was cleaned and partially restored by Mrs. Willie Grimes, a professional artist. Hugh Lyerly was chairman of the History and Archives Committee in charge of these acquisitions and improvements. For several weeks the quilt presented to Mrs. George Whittecar at the 1978 LCV convention was displayed in the Archives and History Room. The quilt was the work of women from all of the 210 congregations of the Synod. Each congregation was represented by a needlework symbol used in the quilt.

Among other activities and concerns at St. John's in 1978 were the reorganization of the Lutheran Men with Rick Hampton as chairman;

the formation of a new LCW group (Agape) for mothers of pre-school and young children; a Council Retreat in August at Camp Kinard in Leesville, South Carolina; enrollment of more than 100 members in the Bethel Series of Bible Study; and presentation and support of programs such as "Dial Help," "Marriage and Family Enrichment," and "St. John's Joggers." The Long Range Planning Committee explored the possibilities for a television ministry and a retreat ministry. Mr. and Mrs. Thomas Kern established the Kern Memorial Endowment Fund, providing income to be used for crisis ministry. According to Council Minutes for December 14, 1978, the principle was to be managed by the Benevolent Foundation and the earnings were to be used in a confidential manner by the pastor to meet "specific needs and crisis situations." The pastor was to report amounts expended to the Board of Trustees of the Benevolent Foundation.

By year's end St. John's was ready to pilot a new dimension in pastoral ministry as Pastor David Paul Nelson was to join the pastoral "team." His primary responsibilities were to be in counseling and in programs designed for personal enrichment. Pastor Nelson came to St. John's from St. James, Rockell, where he had served since 1974. He was a graduate of Upsala College and of the Lutheran Theological Seminary in Philadelphia. He had extensive post-graduate training in pastoral care and counseling at the Naval Chaplains School; at East Carolina College; at the Southern Seminary; at Atlanta Regional Hospital; and at the School of Pastoral Care, North Carolina Baptist Hospital, Winston-Salem. Pastor Nelson, under contractual agreement for one year with the Council, became counseling pastor of St. John's in March 1979. Under the terms of his contract, Pastor Nelson was to give two-thirds of his time to development of counseling and enrichment ministries at St. John's and one-third of his time to service as chaplain at the Salisbury Veterans Administration Medical Center.



David Paul Nelson

Under the leadership of Thomas Kern, president of the Council, 1979 was to be a year of great change. Implementation of the major structural change suggested by the long-range planning committee and outlined as "Design for Ministry" began in January. According to the design, the St. John's Council (which had originally been made

A new structural plan, "Design for Ministry," modeled after that used by Dr. Robert Sims at Ebenezer Lutheran Church, Columbia, South Carolina, was presented to the Council in June 1978 and was subsequently adopted by St. John's congregation in 1979.

Under the leadership of Thomas Kern, president of the Council, 1979 was to be a year of great change. Implementation of the major structural change suggested by the long-range planning committee and outlined as "Design for Ministry" began in January. According to the design, the St. John's Council (which had originally been made



up of deacons and elders, numbering thirty adult members) was now composed of eighteen adult and two youth members. The adults were to serve three-year terms and the youth members, one-year terms. These terms were staggered so that every year, as eight members retired, eight took office. The council was to "retain its primary purpose of having general oversight of all of the spiritual and temporal affairs of the Church." In the new design, the primary function of the Council was described as "'Envisioning' (in a wholistic sense) the entire life and ministry of God's people" at St. John's.

Charged with planning for and implementing goals established by the "envisioning" Council were the five boards: (1) Worship, Mrs. Fran Tannehill, chairman; (2) Education, Paul Smith, chairman; (3) Service and Fellowship, Mrs. Peggy Coble, chairman; (4) Resources, Ernest C. Safrit, Jr., chairman; and (5) Witness, Ken Fink, chairman. These five boards each had six members appointed by the Church Council. Thus thirty members of the congregation were actively involved in the work of the five boards. The five chairmen of the boards with the pastors were to constitute the "team for ministry," designed to "coordinate the planning, implementing, and evaluating of activities of the ministry boards to develop a wholistic view of the life of St. John's." To provide an additional level of planning, management, and evaluation, and "to be an enabling servant" of the Church Council was the Executive Committee. This committee was composed of the pastors, the president of the Council, the treasurer, and one to three members of the Council.

Introduction of this new design in 1979 was gradual and allowed the congregation to move to full implementation after sufficient assimilation time. In January the structure and constitution changes were introduced. February brought further changes and the election of the Executive Committee members from the Council. March saw the Council's approval of the constitution and the structural design and the nomination of chairpersons of the five boards. In April the Council approved the nominations of the thirty board members, the "Team for Ministry" began functioning, and the congregation adopted the constitution and the structure. The chairpersons of the five boards were installed in May, and June the new Council elected its representatives to the Ministry Boards.

Along with Pastors Long and Huddle, the Reverend William Marquardt, missionary to Liberia then visiting in Salisbury, was recognized in January as part of the pastoral staff of St. John's, "a City-wide Church with a World-wide Ministry." As pastor of Totota Parish in Liberia, Marquardt with his wife, Dian Joy Thompson, was supported in the work there by St. John's congregation through World Missions of the Lutheran Church in America.

A signal honor came to a staff member at St. John's in January when Karl Kinard, Jr., director of music, was commissioned to write a hymn (both text and tune) for the 150th anniversary of the Lutheran Theological Seminary in Columbia, South Carolina.

Recognition also came to two young members of the congregation who were chosen for study abroad. Dana Whitener went to Germany for a year, and Beverly Markey was to go to New Zealand in 1979.

When in 1978 a TV Broadcast Task Force had been approved by the Council, the members of this force began to explore the feasibility of a television ministry for St. John's. Members of the task force were John L. Heilig, Robert M. Melton, Robert T. Loeblein, Ronald L. Smith, Lewis C. Frank, Raymond C. Ritchie, Mrs. T. Franklin (Sarah Lentz) Peeler, Mrs. Paul (Lois Brown) Carter, Benjamin H. "Chip" Bridges, Donald R. Stiller, and Glenn E. Ketner, Jr. The committee subsequently met with the Rev. Roy Lloyd of the Commission on Press, Radio, and Television, who offered help in developing a television ministry for St. John's.

By December 1978 Heilig reported that equipment for television, valued at about \$35,000, was available to St. John's; however, in October 1979 Heilig had to report that the task force was having to wait on cable to realize the full potential for a television ministry. For this reason, the task force asked to be released from further responsibility and recommended that the television task force be dissolved. The Council acquiesced. In December 1979 Pastors Long and Huddle reported to the Council their findings after a trip to Mansfield, Ohio, to investigate the television and retreat ministries in operation there. Before its disbanding, the television task force had raised questions about needs, financing, use, and desirability of possible televising of the eleven o'clock Sunday service at St. John's. The issue of a television ministry was to remain alive in 1980 when the Witness Board members joined the Council in July in observing a special presentation on television ministry and Christian outreach; however, no action was taken at that time. At the October Council meeting in that year questions and concerns were expressed regarding the proposed television ministry. Even so, a date was to be set for a congregational vote on the matter. After discussion and planning, the Witness Board prepared a proposal outlining the production procedure. The proposal, entitled "Parish Outreach Production Company and St. John's Media Center," was approved by the Council with a vote of eleven to four. To present the television ministry issue to the congregation, two forums were held in September. Witness Board members, as well as others from St. John's congregation, visited the First Presbyterian Church in Charlotte to evaluate the television ministry in that church. Discussion continued, and the Witness Board hoped to see

the resolution of the television ministry issue at the annual meeting of the congregation in 1981.

While the television ministry was still in the planning phase in 1979, another task force, headed by Mrs. Norde (Kay Goodman) Wilson, was appointed to explore planning for a retreat center to be built on the land given by the Thomas Kern family. The retreat task force reported that Lexington architects Paul and Roger Briggs had suggested a three-phase approach to the generation of a development plan: Phase I, analysis of existing data; Phase II, overall site development plan; and Phase III, construction drawings and specifications. Accepting this three-phase plan, the retreat task force in December 1980 received from the Council the sum of \$1,500 with which to carry out the first two phases.

In February 1979 the Council voted to designate Lenten and Easter offerings as gifts for the building fund of Salem Lutheran Church, Rowan County. Salem, a sister congregation, had lost its sanctuary, education building, pastor's study, library, and church offices in a fire.

The Thanksgiving offering that year went to Rowan Cooperative Christian Ministry (RCCM), and the Christmas offering was sent to support a mission congregation at Burnsville, where the Reverend Paul Rimer was mission developer.

A major event on March 11, 1979, was the celebration of "Renewal Sunday," an evangelism event, when former Pastor Douglas Fritz returned to preach the sermon on that day. Another special Sunday was that of June 10 when the Worship and Music Committee conducted the eleven o'clock service while the pastors were attending the Synod meeting.

On May 6, 1979, Lenoir-Rhyne College bestowed on Pastor Long an honorary doctor of divinity degree. This award was made during the commencement exercises.

In September Pastor and Mrs. Long led a group of twenty-one persons on a pilgrimage to the Holy Land where they visited Jerusalem, the Sea of Galilee, the Dead Sea, Jericho, Petra, Jordan, and Amman. Again in September 1981 the Longs led a group of fourteen on a similar journey.

The music of St. John's continued to be a source of inspiration and a means of worshipful service in 1979. Under the direction of Karl Kinard the Chancel choir presented a Good Friday Cantata, the Crusader choir performed at the convention of the North Carolina Lutheran Church Women at Lenoir-Rhyne, and the handbell ringers participated in a national festival in Orlando, Florida.

Both Karl and Sonja Kinard, members of the synodical Worship and Music Committee, took important roles in educating North Carolina Lutherans in the use of the new *Lutheran Book of Worship*. A



number of workshops were held throughout the Synod. St. John's Chancel Choir was the "demonstration" choir used in introducing the new service at a workshop in Winston-Salem. The new service book—the "Green Book"—was placed in the pew racks at St. John's on September 2, 1979. To prepare the congregation in the use of the "Green Book," Mr. Kinard and the pastors conducted ten-minute instructional sessions prior to all services during a period of twelve weeks. Commenting on the transition from the use of the old *Service Book and Hymnal* to the introduction and use of the new *Lutheran Book of Worship*, the pastors' annual report for 1979 said:

Many new and different kinds of things have been experienced in the "worship-life" of all of us as we learn to worship with the new hymnal, the *Lutheran Book of Worship*. The new, the different, the unfamiliar has been struggled with, and slowly, but surely, we are beginning to feel a bit more comfortable with new worship ideas and concepts. Worship renewal has been our theme and we have been challenged to look much more closely at the way in which we worship and find meaning in this integral part of our lives.

The Sunday School curriculum in the fall of 1979 focused on the worship experience. In October Pastors David Martin and Robert Shoffner conducted training classes to prepare Sunday School teachers for this new curriculum, entitled "Lutherans at Worship," which would subsequently be used as instructional material in seven adult classes at St. John's.

Another concern of the congregation in the fall of 1979 was the problem of hunger in the world. As an element of social ministry, members of St. John's participated in the CROP (Christian Rural Overseas Program) Walk for World Hunger. This method of raising money to help alleviate the problem of starving people is still current in 1983. The Golden Opportunity Club at St. John's in 1979 also participated in the movement. During the summer months, the members sponsored a World Hunger Market and contributed produce from their gardens to be sold so that the proceeds might go to World Hunger Relief.

At year's end, assessment of the pilot program that had provided a counseling pastor at St. John's revealed that the counseling ministry conducted by Pastor David Nelson had surpassed expectations in meeting the needs within St. John's congregation and extending into the community. In December 1979, Pastor Nelson presented a report of the first nine months of his specialized counseling ministry and enrichment program. He reported that he had worked with eighty-

three persons in a counseling relationship for a total of more than 500 hours. He also noted that he had taught for six weeks a twelve-hour course entitled "Adult Growth and Parental Effectiveness," with an enrollment of twenty-eight persons. Pastor Nelson's contract was renewed for another year.

At the end of 1979 concerns were expressed in the November Council minutes about "weakness in the present church structure." This weakness seemed to be inadequate communication. The Council emphasized in discussion the responsibility of Board chairmen to keep the Council fully informed and the need for liaison persons to understand their responsibility. A prime concern was that the Council have opportunity to give prior approval before implementation of programs which were not of normal routine or nature.

Yet another concern was expressed in the 1979 annual reports: the decline in church attendance since 1950. In spite of a statistical increase in membership in 1979 "for the first time in a number of years," St. John's pastors' reported, ". . . our joy and exuberance must be tempered by the fact that while our membership is growing, our attendance at worship on Sunday morning continues to slowly decline." The pastors' report ended with a challenge to "each and every member of the family of St. John's" to give "total support to Christ's work."

In his report as president of the Council and congregation at the end of 1979, Thomas Kern pointed out that the Council, in adopting the new guidelines and the definition of pastoral staff ministry, had also adopted a resolution that "as of January 1, 1981, for a three-month period the congregation would have an opportunity to decide the type of pastorate they felt would be on a continued basis the best for St. John's and the work of God." He noted that a task force had been given responsibility to study the matter and report to the council no later than November 1, 1980. After discussion and debate, the Council was then to report to the congregation by the first Sunday in January 1981.

Thus at the beginning of 1980, St. John's entered the new year and the new decade with a commitment to study the design for ministry then in place and with a willingness to change if a need for further change was indicated.

In the January 1980 *St. John's Journal* an article by Wilson Smith called attention to an important service for deaf children provided at St. John's. Entitled "Let Your Fingers Do the Talking," the article explained:

Every day, Monday through Friday, from 8 a.m. to 2 p.m. there is an exciting, educational, and loving experience that

goes on at St. John's Lutheran Church few know about. It is the Salisbury Satellite Class of the North Carolina School for the Deaf that is conducted for pre-school development for young hearing impaired children in this area. Although this school is not a part of St. John's, it is housed in one of the basement wings of the chapel area through a lease agreement between the church and the North Carolina School for the Deaf. . . . The children continue in these pre-school classes until they are ready to enter the first grade in Morganton, N. C., where they can stay through high school. Then on to Gallaudet College at Washington, D. C.

In the same issue of the *Journal* St. John's members found a report on a possible merger of three Lutheran bodies: the Lutheran Church in America (LCA), the American Lutheran Church (ALC), and the Association of Evangelical Lutheran Churches (AELC)—the latter body made up of congregations that had left the Missouri Synod after doctrinal disagreements. The article suggested that these three Lutheran bodies might hold their national conventions simultaneously in 1982 and vote on merger at that time.

The spirit of ecclesiastical cooperation was certainly alive in 1980 as the churches of Rowan County joined in a service celebrating Christian Unity on Sunday afternoon, February 10. The service, held at St. John's, began with a procession of choirs and clergy from churches throughout the county, all robed in their traditional vestments. A choir made up of members from the various church choirs provided special music, and the entire assembly also sang hymns familiar to all Christians. The Reverend Marian Jones, president of the Rowan Ministerial Alliance, preached the sermon. The offering at the service went toward support of the Rowan Cooperative Christian Ministry.

In announcing plans for Lent and Easter in the February 1980 issue, the *St. John's Journal* reported:

Lent is a period of renewal in faith and life based in no small part on the discipline of penitence. The imposition of ashes on Ash Wednesday signals the beginning of the discipline.

This year for the first time at St. John's the congregation will receive ashes, placed on each person's forehead in the sign of the cross. This will be done at the altar in the same manner as communion. To each person the minister will say: "Remember that you are dust, and to dust you shall return."

The congregation would have opportunity to partake of the sacrament of Holy Communion at services on Ash Wednesday, Maundy Thursday,



and Easter Sunday in 1980.

Another special service of this season in 1980 was the annual Good Friday Union Service sponsored by the downtown churches of Salisbury and held at St. John's. According to the March 1980 *St. John's Journal*,

This service was held on April 4 from 12 noon to 1 p.m. in the main sanctuary. Pastors of the downtown churches delivered brief meditations on the Seven Words from the Cross. Participating in the service were Pastor Long, St. John's Lutheran; the Rev. Robert Lewis, First Presbyterian; Dr. Herman Nicholson, First Methodist; Father Anthony Kovacic, Sacred Heart Catholic; the Rev. Fenton Moorhead, First Baptist; Dr. Lonnie Carpenter, First United Church of Christ; the Rev. Samuel Johnson, Mt. Zion Baptist; and Pastor David Nelson, St. John's Lutheran. Karl Kinard and St. John's Choir provided the music.

Prior to their confirmation on Pentecost Sunday in May 1980, St. John's Senior Confirmation Class visited the Lutheran Theological Southern Seminary. Following an annual custom, St. John's pastors took the ninth grade class on a field trip to the seminary where most of the Lutheran pastors serving churches in the Southeast trained for the parish ministry. As *St. John's Journal* reported the March field trip:

While at the seminary the confirmands attended chapel, after which Dr. Richard Hoefler explained the symbolism in the new chapel. After lunch in the dining room they attended a class in New Testament theology conducted by Dr. Benjamin Bedenbaugh.

Steven Misenheimer, son of Dr. and Mrs. Ernest Misenheimer and former member of St. John's, took the students on a tour of the campus. Following the campus tour the students visited the Fortress Press Book Store before returning to Salisbury.

St. John's music in 1980, as in the past, made significant contributions to worship in the home congregation and elsewhere. For example, the Chancel Choir participated in the Carolinas Evangelism Conference Rally in Charlotte in January and served as the choir for the Sunday morning service at the annual meeting of the North Carolina Synod in Hickory in May.

St. John's music department had new percussion instruments that had arrived in late December 1979 and were used for the first time on Christmas Eve in a service that had received special commendation from the Council. These new Orff instruments were to enhance the music and worship program at St. John's.

To insure that St. John's set of handbells would be in first class shape for many years, the bells had been sent to Pennsylvania for replacement of the clapper assemblies, the first step in a renovation process. The bells were returned to St. John's early in 1980. Meanwhile, plans had been underway since 1979 for the Casavant Organ in the sanctuary to undergo needed renovation. The rebuilding of the reeds for \$8,000, major renovation of the flutes for \$9,500, and a new set of pipes (trumpet) for \$10,000 became the focus of this work. After 1980 Easter services the reed pipes, about 450 in number, were returned to the manufacturer in Quebec, Canada, for complete renovation. When these pipes were returned in mid-summer, the entire organ, including over 3000 pipes, was revoiced and regulated under the supervision of the area Casavant Organ Company representative.

St. John's received commendation from the Lenoir-Rhyne College Development Office in February 1980 for ranking "first among all congregations in the Synod for total gifts to the Forward Together Campaign—\$105,710." Furthermore, St. John's was "first among all congregations in 'congregational gifts,' that is, gifts generated within the congregation itself and exclusive of major-special gifts." St. John's total of "congregational gifts" amounted to \$29,583.09.

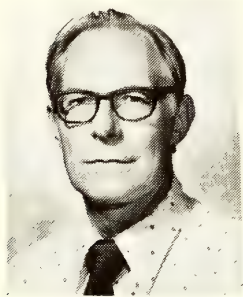
For two weeks in early 1980, according to the March *St. John's Journal*, St. John's was host to the Reverend John Kellemu, a Liberian pastor. In the United States to attend the Lutheran World Federation Seminar on Stewardship in Jacksonville, Florida, Pastor Kellemu had then come to St. John's for a visit arranged by the Board of World Missions and Ecumenism so that he might learn about congregational life in American churches. The Board had arranged for Kellemu to visit Ascension Lutheran Church in Savannah, Georgia, as well as St. John's. These scheduled visits were an outgrowth of the seminar on stewardship in "a search for ways to enable churches in the third world to become self-supporting." *St. John's Journal* recorded that, while in Salisbury, Pastor Kellemu "participated in board and committee meetings, visited with pastors, attended staff meetings," conducted devotions for the Wednesday Bible Breakfast group, and engaged in many other activities. The *Journal* also noted that Pastor Kellemu was in Salisbury during "one of the biggest snow storms in recent years" and experienced "a real treat since he had never seen snow."

The 1980 annual convention of the North Carolina Synod of the Lutheran Church in America was held at Lenoir-Rhyne College, Hickory, N. C., May 15 through 18. Officially St. John's was represented by Pastors Long, Huddle, and Nelson and four lay delegates—Mr. and Mrs. Julian (Mary Rogers) Smith, Mr. Guy T. Beaver, and Jim Loeblein. Mr. Karl Kinard, Jr., also attended as a certified Lay Professional. Others attending from St. John's were Dr. J. Daniel Brown, a member

of the executive board; Mr. James A. Chesky, assistant to the president and synod treasurer; the Rev. David L. Martin, assistant to the president and secretary to the synod; the Rev. Robert Q. Beard, Executive Director of N. C. Lutheran Homes; Dr. George R. Whittecar, former Synod president; and the Rev. K. Y. Huddle, Dr. J. White Iddings, the Rev. Olin W. Sink, retired pastors who are members of St. John's.

During 1980 St. John's received a generous bequest of \$8,000 from the estate of C. O. P. Trexler. This gift was placed in the Benevolent Fund.

In the same period, the family of Dr. P. D. Brown presented copies of Dr. Brown's sermons and outstanding speeches to the Lutheran Theological Southern Seminary. While pastor of Ebenezer Lutheran Church, Columbia, South Carolina, prior to his call to St. John's, Dr. Brown had served as chairman of the board of trustees of the seminary. Dr. George Frederick Schott accepted Dr. Brown's papers on behalf of the seminary.



Roy A. Agner, Jr.

In July 1980, Dr. Roy A. Agner, Jr., succeeded Thomas Kern as president of St. John's Council and congregation. At the July meeting the Worship Board recommended to the Council that St. John's adopt the practice of using Lay Assisting Ministers in administering the sacrament of Holy Communion. The Worship Board explained the use of Lay Assisting Ministers as "a widely accepted practice" among LCA churches and recommended that "Council members serving their third year of a current term be approved and asked to serve as Lay Assisting Ministers."

The Council approved the recommendation.

At the same meeting the Council considered the issue of energy conservation. After discussion, the Council authorized an expenditure of \$500 for this cause.

July 1980 was the appointed time for the Senior Hi Leaguers' "Big Trip." This triennial event was an adventure for which the young people planned carefully, worked diligently, and anticipated joyfully. The August *St. John's Journal* carried a first hand report of the experience:

On July 21, some 25 of our Senior Hi Leaguers accompanied by Larry and Jane Britt and Pastor and Betty Huddle rolled away on the "Big Trip." The trip was both worthwhile, exciting, informative, and a real joy.

No serious problems were encountered although we had enough things to go amiss to keep things interesting: Most of the group caught COLDS; we lost the bus; we stayed in



a wilderness on Cape Cod; we found ourselves in a dormitory of the 1920 vintage with no air conditioning and no screens to keep the bugs out.

The first day was spent in Washington, D. C., where we visited the Jefferson Memorial, Lincoln Memorial, Washington Monument, Smithsonian Institute, Capitol Building (and had the opportunity to see the Senate in session). On to Philadelphia for a day of sightseeing at Independence Hall, the Liberty Bell, and dinner at Bookbinders.

Three days were spent in New York City. We stayed at Wagner College and had to commute some twenty miles to the downtown city, using the public transportation system. We had the opportunity to use the shuttle bus, the transit bus, the subway, the Staten Island Ferry, and the wild, famous New York CABS.

While in New York, we enjoyed a game at Yankee Stadium, a Broadway play, the United Nations (where we sat in on a meeting of the General Assembly), the Empire State Building, lots of shopping, lots of sightseeing, the Statue of Liberty, dinner at several exclusive restaurants and loads of fun.

On to Cape Cod for the weekend, where it took us some two hours to travel eight miles as everyone was heading for the Cape. We stayed in an old, old, old camp with no plumbing in our cabins. Deep-sea fishing, sightseeing, shopping, and some fine seafood was enjoyed.

Boston provided us with interesting sights and the opportunity to visit the old market place for some unique adventures in shopping and eating.

Our last two days were spent in Amish Country in the Lancaster, Pennsylvania, area. Lots of good food, shopping, and unique sights were ours to enjoy. We arrived in Salisbury after 11 exciting, exhausting days. We saw a lot, experienced a lot—but everyone was in agreement that it sure was good to get back to Salisbury.

The congregation can be most proud of its youth. Everywhere we went we were complimented on the manners and behaviour of our teenagers. While we had lots of fun—and were loud and noisy at times, our youth never forgot that they were representing St. John's. Thanks to all of the youth who made it a great trip—with special thanks to Larry and Jane Britt and Betty Huddle for their excellent leadership and help.

The August *St. John's Journal* also reported the resignation of Mrs.

Peggy Coble, who had taught in St. John's kindergarten for the past thirteen years. Mrs. Coble was leaving the work at St. John's to accept a full-time position with the city schools. The *Journal* praised Mrs. Coble's service: "Peggy has made a tremendous contribution at St. John's and is dearly loved by nearly 500 students who have been taught by her through the years."



Barbara Jo Sims

Miss Barbara Jo Sims, a member of St. John's and an Appalachian State University graduate, was hired to replace Mrs. Coble. Miss Sims joined Mrs. Pat Epting, a teacher in St. John's kindergarten since 1964. Thirty-six kindergarten pupils were registered to begin the 1980 fall term on August 28. The team of Epting and Sims continues at St. John's in 1983.

In September, St. John's Council approved the Worship Board's recommendation that their first communion be offered to sixth and seventh graders and in the next year (1981) to fifth and sixth graders.

Also in September, Mrs. George (Alice Heilig) Wain, the oldest member of St. John's congregation celebrated her one hundredth birthday. Her family and many friends attended a reception held in her honor in the church library.

Another anniversary was also celebrated in September by the congregation. On September 28, St. John's observed the two-hundredth year of the founding of the international Sunday School, which began in England. The observance began with a continental breakfast at 9:00 a.m. The Rev. James R. Stephenson, pastor of Holy Trinity, Hickory, was guest preacher at the eleven o'clock service and was speaker at the annual Officers and Teachers Banquet that evening. At this time Pastor Stephenson, who had begun his ministry at St. John's as assistant pastor, was celebrating his twenty-fifth anniversary in the ministry and his twenty-fifth wedding anniversary as well. *St. John's Journal* for September commented on the felicity of the Stephensons' visit to St. John's in 1980 that the congregation might also "celebrate these two great anniversaries in their lives."

Fall of 1980 at St. John's was designated as a time to focus on family. A festival event, coinciding with World Wide Communion Sunday on October 5, began with a family worship service at eleven o'clock. So that all worshippers could sit together with immediate families, extended families, or friends, there were no choirs performing that day. The early morning service was omitted in order that the entire St. John's congregational family might worship at one service.

As *St. John's Journal* put it: "The sacrament of Holy Communion brings to a culmination our being together as God's family." Pastor Nelson preached on the sermon topic "Opening Up."

Family focus was the emphasis at the evening program on that day beginning with a covered-dish fellowship meal of "family favorites." After the supper the program was elective in nature with something for everyone—from "nursery through retirement years." The following list represents the program options, the topical concerns, and the various program presenters: "Kids' Stuff" (grades 2-6) by Dr. Elaine Stiller, Rowan County educator and administrator; "Future Leaders" (Junior and Senior High) by the Rev. Ralph Underwood, writer, lecturer, and family therapist; "Marriage Enrichment" (couples of all ages) by Dr. Maynard Rich, professor of psychology and counseling supervisor; "Effective Parenting" (parents of young and adolescent children) by Mrs. Ralph (Dora) Underwood, educator, writer, and speaker; "Parents without Partners" (single parents) led by Chaplain David Franzen, Duke Medical Center clinical educator and pastor; "Prime Timers" (over 55, "empty nesters," and prime-of-lifers) by Pastor David Nelson, St. John's counseling pastor; and "The Reflective Years" (mature adults—married, widowed, retired, or semi-retired) by Pastor J. White Iddings, retired Duke chaplain and pioneer in pastoral care. A nursery was provided for youngsters below second grade in school.

Two additional presentations on Monday and Tuesday nights, October 6 and 7, offered St. John's married couples the opportunity to explore the theme "What Wives Wish Their Husbands Knew about Women." Two films by Dr. James C. Dobson, entitled "Lonely Housewife" and "Money, Sex, and Children," provided participants material for discussion pertinent to what *St. John's Journal* called "the 'nitty gritty' of everyday family living."

In November a series of films as part of the 1980 Focus on the Family festival for St. John's offered the congregation further opportunity to examine timely topics relative to various phases of family life. These films were offered on the Sunday evenings in November as follows: November 2, "Preparing for Adolescence: The Origins of Self-Doubt"; November 9, "Preparing for Adolescence: Peer Pressure and Sexuality"; November 16, "Christian Fathering"; November 23, "The Strong-Willed Child"; and November 30, "Shaping the Will Without Breaking the Spirit."

As 1980 was the 450th Anniversary year of the Augsburg Confession, the Worship Board planned special services of celebration on Reformation Sunday, October 26. The Reverend Marshall Mauney, pastor of First Lutheran Church, Norfolk, Virginia, was guest preacher for the day. At St. John's eleven o'clock morning service, Pastor



Mauney preached on the topic "Free to Speak." Special celebratory features of this morning service, in addition to Pastor Mauney's sermon, were the processional of choirs and banners and special music which included the handbell ringers and the Gospel processional; a cantata, "Lord, Keep Us Steadfast," by the Chancel Choir; and "This Is a Holy Day" by the Junior High Choir.

In the afternoon at St. John's, the Central District of the Synod held the annual Reformation Rally. A composite choir from various Lutheran Churches, accompanied by brass and tympani, led the traditional "Clerical Processional" of pastors from the Central District and provided special music for the service. Pastor Mauney's sermon for the rally was entitled "Confessing Christ Today."

During the five-month period prior to October 1980, St. John's congregation had had ample opportunity to be fully introduced to the new *Lutheran Book of Worship*. This "green book" offered changes in the service, not provided in the "red book," the *Service Book and Hymnal* in use for twenty-five years; therefore, the entire church family—pastors, choirs, and congregational members—had worked hard during the introductory period to become familiar with the new service. In October the congregation voted approval of the new *Lutheran Book of Worship* as the primary resource for worship at St. John's.

Statewide recognition came to two St. John's members in the late fall of 1980. In October Lane Harvey, a Salisbury High School Senior, represented the North Carolina Synod at the United Nations/Washington, D. C., Seminar on "World Hunger" and "The New International Economic Order" (NIEO). The program sponsored by the Division for Parish Services of the Lutheran Church in America, was arranged so that delegates such as Miss Harvey spent three and a half days in New York City and four and a half days in Washington. The delegation met with key church and national representatives among whom were LCA Bishop James Crumley, Dr. Edward C. May from Lutheran World Ministries, and senators and congressmen from each delegate's area.

Another St. John's member who earned singular distinction in 1980 was Paul Sanders Smith, former scoutmaster at St. John's. In November Smith was elected to the North Carolina State Senate.

In addition to serving the congregation during the year, the three pastors had also served the Synod and the community in various ways. Pastor Long was a delegate to the LCA Convention in Seattle, Washington; and served as a member of the Board of Directors of North Carolina Lutheran Homes and as a member of the Board of Directors of Tri-County Mental Health. Pastor Huddle was a member of the North Carolina Synod Executive Board and was chairman of the North Carolina Synod Camp Committee. Pastor Nelson was a member

of the North Carolina Synod Social Ministry Committee and was deeply involved in establishing the Hospice program in Rowan County.

Activities sponsored by the St. John's Lutheran Church Women in 1980 included a Grandmother/Mother/Daughter Banquet; a mission study on Japan by Missionary Elizabeth Huddle; entertaining international guests of the Atlanta Triennial Convention who visited in Salisbury; sending a monetary gift to one of these international guests, Sister Hildegard Hertel, to aid her in her work in Brazil; and sewing quilts for Lutheran World Relief. Other tasks of the LCW were those of contributing to a shoe fund and sewing for the indigent, visiting the sick and bereaved, providing food for bereaved families in the congregation, taking the altar flowers to the hospital and the Lutheran Home after church services, assisting the college students, working at the RCCM, and providing services for the Lutheran Home.

The Lutheran Men in 1980 offered varied programs on the mission of the church, the Christian in public service, the Augsburg Confession, the Seattle LCA convention, and church architecture. Their service activities included building an enclosure for yard tools and supplies at the church and assuming responsibility for care of lawns and shrubbery around the church. They also participated in a fishing trip to Kure Beach Retreat Center.

Members from the Lutheran Church Women and from the Lutheran Men organizations, as well as members of the congregation at large, helped the Service and Fellowship Board in 1980 with the various programs of social ministry in which St. John's took part. Among these programs were those of Meals on Wheels, the North Carolina Lutheran Home, the Prison Ministry, Rowan Cooperative Christian Ministry, and other community service projects.

A project begun three years earlier was completed in November 1980. This was the "Needlework Project," which Mrs. Berta Allen Summerell had designed especially for St. John's in 1977. More than twenty-seven women of the congregation gave their time and their skill in needlepoint to create fifteen kneeler cushions for the chapel, seats and backs for two pastor chairs, a cushion for the baptistry, and a wedding kneeler for use in the main sanctuary. Dr. George Busby and Robert Loeblein also helped significantly with this project, which was financed through special donations. The needlecraft pieces were dedicated to the glory of God during the eleven o'clock worship service on November 30.

"A new Christmas tradition" was begun in 1980, according to *St. John's Journal*, when the kindergarten-through-sixth-grade children decorated what they called "a Luther Tree" with Christian symbols they had made. An "old Christmas tradition" that continued was the Christmas Eve worship service of music, scripture readings, a sermon,

a special candle-lighting service. The prelude to the service featured Junior and Senior High Handbell Ringers and the music of harp, harpsichord, organ, recorder, and violin. The service itself began with a full procession of choirs, pastors, banners, crucifer, and torches. Musical instruments used in the service were the organ, the brass, and the tympani. Each of the five choirs (Carol, Crusader, Junior High, Senior High, and Chancel) participated. Special selections from carols of many nations were sung by the individual choirs. The offertory was "Christmas Cantata" by M. A. Charpentier.

In January 1981 *St. John's Journal* carried the report that the Christmas offering, amounting to \$1,278.81, would be given to help inaugurate a new North Carolina Synod agency, called "Lutheran Family Services in North Carolina." This family services agency was begun on January 1, 1981, when the North Carolina Synod officially withdrew from ownership and support of the Lutheran Children's Home of the South in Salem, Virginia, and began operating its own child care program.

At a meeting at St. John's on January 21, another matter of Synod concern was discussed with the Lutheran pastors of Central District. Dr. George Anderson, president of the Lutheran Theological Southern Seminary, led the discussion on "Lutheran Unity" options. As an LCA representative to the Committee on Lutheran Unity, Dr. Anderson addressed the question of future relationships or possible merger of the American Lutheran Church, the Association of Evangelical Lutheran Churches, and the Lutheran Church in America.

In January Elmer Lee "Sonny" Allen, a member of St. John's, joined the Board of Trustees of the Michael Peeler Fund, a synodical trust fund made possible by the bequest of a life-long member of St. John's. As the January 1981 *St. John's Journal* described it, the Michael Peeler Fund had been "a tremendous aid to the ministry of the North Carolina Synod." Upon the retirement of Dr. Harry Isenhour of Haven Lutheran Church, who had been a member of the board for twenty-four years, Mr. Allen was elected as Dr. Isenhour's replacement. On the Michael Peeler Fund Board of Trustees, Mr. Allen joined Dr. Glenn Ketner, Sr., who had been a member of the board since 1964, and Dr. John Cobb.

A change in Sunday School classes came in January 1981 when the Cox Class merged with the Fisher Class. To accomodate the newly formed Agape Class, the Cox-Fisher class would move into the Fisher classroom so that the Agape Class could use the former Cox classroom.

On February 1 the annual celebration of Youth Sunday occurred. Youth Sunday 1981 was different from that of the previous year in that the youth resumed some of the practices followed in earlier years and introduced some new features. The day began with a 9:00 a.m.



breakfast, prepared and served by the Senior Hi League. The proceeds from the breakfast were placed in the "Big Trip" fund in preparation for that event in 1983.

After conducting the Sunday School activities at ten o'clock, the young people led in the Holy Communion Service at eleven. The bread used in this service had been baked by League members. Jim Loeblein, president of the League, preached the sermon; and Kathryn Carter, vice-president, presented the children's sermon.

The Church Council met twice in February 1981. At the regular monthly meeting on February 12 the Synodical Outdoor Ministry cause was presented to the Council. (As a result of Council leadership and the ensuing drive, by 1983 St. John's congregation contributed \$55,174.19 toward camping and conference ministries.) Another matter of business at this February meeting was the presentation by the Personnel Committee of job description for the director of music, the assistant organist, the church office administrator, the church secretary, the financial secretary, the maintenance superintendent, and the housekeeper (part-time janitorial help). The Council accepted the job descriptions and personnel policies submitted by the committee. Copies of these documents were attached to the minutes. The Council also accepted a schedule proposed for Lent and Easter and approved complete use of the *Lutheran Book of Worship* during the Easter season. The schedule of service adopted for 1981 indicates the rich spiritual experiences available to St. John's members through participation in the services: (1) Ash Wednesday - Service with Imposition of Ashes and Holy Communion, (2) Following Wednesdays - Supper at 6, Worship at 6:30, followed by special interest groups at 7:15, (3) Holy Week - Passover Supper on Thursday, (4) Good Friday - Special music by the Chancel Choir (Bach Cantata), (5) Saturday - Easter Vigil - 11 p.m., and (6) Festival of Easter celebrated on Sunday.

A special called meeting of the Council on February 23, 1981, enabled the governing body, led by Dr. Roy Agner, Jr., to receive, consider, and take action on the report of the committee named in December to suggest options for change in the style of ministry for St. John's. At the November 6, 1980, Council meeting, a report had been given by the task force charged in 1979 with studying the needs and wishes of the congregation in regard to the structure of the pastorate or the pastoral arrangement. The task force recommended "a return to the arrangement in which there is a Senior Pastor and an Associate" so that the congregation might have "an ultimate decision maker, a final authority." The recommendation was submitted to the Council for further study. At the December Council meeting alternative possibilities were requested. A committee was appointed to come up with options for change in ministry style at St. John's. Out

of the four options presented by the committee, the Council elected to continue the team ministry. The option chosen included five parts:

1. The Church Council of St. John's Lutheran Church hereby reaffirms the documents Definition of Pastoral Staff Ministry and Revised Definition of Pastoral Staff Ministry dated 11 October 1979.
2. Pastor Long is the Senior Pastor of St. John's with Full Authority and Final Decision Making Authority. All members of the Pastoral Team and all Church Employees are subject to his authority with appeal only to the Church Council.
3. Pastor David Huddle is to be, as his call states, a Full Pastor of St. John's Lutheran Church.
4. The Church Council requests that both Pastors continue developing a closer personal working relationship with daily conferences whenever possible. Closer working relationships with the Church Council, staff, and all boards and committees are to be established.
5. Members of the Church Council pledge wholehearted support and cooperation to the members of our Pastoral Team in working toward our mutual aspirations for St. John's Church.

The vote in favor of continuing the team ministry was not a unanimous one. A strong, honest difference of opinion led to at least one resignation from the Council in March.

A report, written by Dr. Agner, chairman of the Council, and published in the March 1981 *St. John's Journal*, gave a brief history of the completion of the team-ministry study as follows:

The Long Range Planning Committee of 1977-79 recommended that the Team Ministry concept be reconsidered. The Definition of Pastoral Staff Ministry, a document which specifies the divisions of duties between the pastors, was revised by adding a "sunset clause." Unless the Team Ministry was reaffirmed by the Council and Congregation within 90 days After January 1, 1981, the "sunset clause" provided that the Team Ministry be terminated. The Council approved the "sunset clause" October 11, 1979.

A Task Force for Studying the Type of Ministry Which St. John's Wants After 1980 was appointed with Council approval on February 14, 1980. The Task Force report was reviewed by the Council at a special meeting November 6, 1980. The Task Force recommended that we "return to the arrangement in which there is a Senior Pastor and Associate Pastor."

On November 13, 1980, the Council voted to rescind the time-frame in the "sunset clause." A series of special Council meetings was held to consider whether the Task Force's recommendation should be adopted, and if so, how it should be done. A committee was appointed to formulate workable alternatives to the present pastoral arrangement for the Council to consider. The committee met many times in January and February 1981 with Bishop Misenheimer as consultant.

On February 23, 1981, the Council met especially to hear and act upon the report of the committee mentioned in the previous paragraph. Finally, after a full year of deliberations by the Task Force and the Church Council, the matter was settled by a Council decision on February 23, 1981, by a vote of 14 to 6 to continue the present Team Ministry.

The Council has the duty to perform long range planning for the Congregation. The in-depth study of the pastoral arrangements outlined above is one phase of long range planning. Now that this important work is completed, the Council will be able to move to other aspects of planning.

In March St. John's received a bequest of \$10,000 from the estate of Charles Wallace. This generous gift was placed in Designated Funds so that Mrs. (Nancy Thompson) Wallace and the Resources Board might later decide upon the use to which the gift would be put.

During March 26-29 the Rev. Ron Lavin of Phoenix, Arizona, visited St. John's to present a program entitled "A Leadership Experience." The Worship Board sponsored this program designed especially for the members of Council and the Boards and for officers and teachers of the Sunday School so that these church leaders might explore the possibilities of growth and renewal at St. John's. The March *St. John's Journal* explained Pastor Lavin's credentials: "Church growth and renewal are Pastor Lavin's specialty. His first and second pastorates more than doubled, and his third congregation grew from 2800 to 4800 from 1967 to 1978."

World Hunger was a continuing concern at St. John's in 1981. As in 1980, a special Lenten offering was taken to help relieve this overwhelming problem. In 1980 money had been collected by the congregation in family "Love Loaf" banks, small coin containers shaped like miniature loaves of bread. In the 1981 Lenten season, families in the congregation were asked to make a daily gift by placing that offering in a small denim bag to be turned in at a special service on World Hunger Sunday, April 6.

The annual congregational meeting was held on April 26, 1981, with Dr. Roy Agner, Jr., president of the Council and congregation,



presiding. In addition to electing council members and a member of the Board of Directors of St. John's Benevolent Foundation, the congregation voted on three proposals. The proposal to extend a three-year-term call to the Rev. David P. Nelson as counseling pastor was approved. After prolonged discussion, extending the meeting to 1:10 p.m., the proposal to establish a television ministry was defeated by a vote of 90 to 169. The negative votes were from members concerned with feasibility and practicality of such a project supported by a single congregation. Also there was fear of invasion of privacy in their personal worship experience. The proposal to accept \$49,950 as St. John's monetary goal to be met over a thirty month period was approved for the Outdoor Conference and Camping Funds Drive.

Many inspirational services during the St. John's Lenten-Easter schedule were traditional with the congregation. Perhaps this history should comment on one of these events in the 1981 season that was particularly meaningful and about which little has been previously mentioned. On Maundy Thursday evening the congregation celebrated a Jewish Passover meal followed by Holy Communion in the fellowship hall. The Passover meal, first introduced at St. John's in 1978, was a unique way of marking Maundy Thursday and making it one of the highlights in Easter preparation. This experience for the entire family aided greatly in understanding the setting and heritage out of which the Holy Communion service grew.



T. Burton Harris

In June T. Burton Harris succeeded Dr. Agner as president of the Council and congregation. Mrs. Kay Wilson, as vice-president, was the first woman to hold this office on the St. John's Council. At the May Council meeting Harris had noted need for further change in St. John's Design for Ministry so that the Boards would not have to begin anew each year. In his report as out-going president, Dr. Agner also suggested alteration in the design. He observed that "the chairmen of the boards need to represent those boards at Council meetings, rather than liaison council-

men." Although variations in implementation have been initiated, the overall Design for Ministry remains intact in 1983.

Along with concern for smooth operation in the design for ministry, the Council was confronted in August with escalating utility bills, causing an unusual drain upon the budget. The Resources Board was directed to review costs of utilities and to look for ways to save. In general, from a financial standpoint, as Chairman Robert T. Loeblein pointed out in the annual Resources Board report, 1981 was "a difficult

year, in that our pledges were not sufficient to meet the budget as approved by the congregation.”

In spite of financial difficulties in a period of inflation and a sagging economy, the careful deliberations of the Council, the conscientious and cooperative work of the staff and the boards and the conservative stewardship of the congregation, St. John's finished the year with a small balance.

At the August 20, 1981, Council meeting, a letter to St. John's Council and congregation was read announcing Pastor Long's resignation effective September 20 at the conclusion of that Sunday morning service. Pastor Long had accepted a call to become pastor of another St. John's Lutheran Church, this time in Hollywood, Florida.

Pastor Long's letter of resignation was eloquent testimony to the love and tension a pastor and congregation can share when honest differences of opinion create friction. Some of that friction had occurred with attempts to establish the team ministry, to provide a television ministry, and to introduce liturgical services from the new *Lutheran Book of Worship* to a partially receptive congregation. At such a time of tension in the life of most congregations, a pastor will unselfishly give up a cherished pastorate to aid in the resolution of conflict and to promote unity within the congregation. In his letter to the Council and congregation, Pastor Long expressed his love, his gratitude, and his frustration:

I thank God for the eight plus years He has given me to serve as pastor of St. John's Evangelical Lutheran Church. There is a great love in my heart for St. John's and Salisbury. It has been the only home Jewel and I have experienced in the United States for more than 17 years. We will always hold the members of this congregation in our hearts and treasure your love and friendship.

My ministry has been filled with great joy, and yet the past several years have been marked with frustration. After a great deal of soul searching and much prayer I have decided that it is time for me to step aside and let the congregation determine what kind of leadership it wants.

He pointed out that his resignation would end St. John's "Attempt to establish the 'Team Ministry' concept." He added, "I have no regrets in trying and I am satisfied that I have given it my best." Indicative of Pastor Long's good will and concern for the congregation in this stressful time was the final paragraph: "Jewel and I want you to know that this has been a very difficult decision to make. We will always love you and hope you will continue to support us with your love and prayers."

In reporting Pastor Long's resignation, the August 1981 *St. John's*

*Journal* recognized the achievements during his years at St. John's:

Pastor Long's ministry at St. John's has seen a number of positive changes implemented. Under his leadership a major renovation project of the main sanctuary was accomplished. The renovation was completed in December of 1975 at a cost of about \$160,000. An innovative approach to "Ministry," involving a broader segment of the lay-leadership of the congregation, was implemented in June of 1979. The five areas of ministry are guided and directed by five "Ministry Boards" who implement the goals and objectives of the Church Council. On November 30, 1980, a three-year "needlepoint" project was dedicated, enhancing the two areas of worship.

Pastor Long has also been active in a number of social concerns in the broader community of Salisbury and Rowan County. He received the 1977 Brotherhood Award from the Salisbury Chapter of National Conference of Christians and Jews. He, also, was active in the formation of the Inter-Agency Council and served as its Chairman in its formative period. In addition he was active in the Rowan Lutheran Ministerial Association, the Salisbury Ministerial Association, and the Rowan Ministerial Association. In 1979 he received the honorary degree of Doctor of Divinity from his Alma-Mater, Lenoir-Rhyne College.

On Sunday, September 20, both the early service and Sunday School were cancelled so that the congregation might honor Pastor and Mrs. Long with a special breakfast in the fellowship hall. The 9:00 a.m. breakfast was followed by the eleven o'clock service at which Pastor Long preached the final sermon of his ministry at St. John's. Nearly four hundred persons attended the breakfast. Among those expressing appreciation to the Longs was Bishop Ernest Misenheimer, who thanked Pastor Long for his "dedicated work and leadership in various areas of the life of the Synod." As an expression of esteem and gratitude congregational gifts to the Longs included a large wooden, brass-bound treasure chest on a stand with an appropriately engraved plaque and a monetary gift.

A letter from Bishop Misenheimer, whose title had been changed from president to bishop at the 1981 meeting of Synod, helped to clarify the status of the remaining pastors at St. John's. In his letter of September 16, Bishop Misenheimer explained:

1. The resignation of Pastor Long does not affect the call of Pastor Huddle called to be a pastor of St. John's.
2. A vice-pastor appointment is not needed in this case since you



have two pastors [Huddle and Nelson] on the staff at St. John's. 3. In other situations in our synod where the senior pastor in the team ministry has resigned the following procedure has proven helpful:

- a. The church council appoints a task force to study and recommend to the council (1) pastoral and staff needs, (2) persons to serve on a Call Committee, and (3) what the remaining pastor's role would be in these plans.
- b. The council hears report and takes action on the recommendations of the task force.
- c. If deemed advisable, the council gets congregational approval on the recommendation regarding pastoral and staff needs.
- d. The call committee appointed by the council meets with the Bishop and begins its search.
- e. The Call Committee upon the selection of a candidate recommends him to the church council. On a favorable two-thirds vote the council recommends candidate to the congregation.
- f. On a two-thirds vote of those present and voting the congregation extends the call.

All festival occasions at St. John's in 1981 were celebrated in traditional fashion. A special focus of the annual Reformation Day Service was the observance of the 450th Anniversary of the publication of Martin Luther's greatest hymn, "A Mighty Fortress Is Our God." Luther wrote both the text and the tune of this hymn.

For the second year November was the month of "Focus on the Family" with a full-day of family activities including afternoon presentations on "Family Enrichment" by Dr. Maynard Rich and "Children in Family Life" by Mrs. Joel (Ellen Pemberton) Goodwin. A "family favorites" covered-dish luncheon was served following the eleven o'clock sermon by the Rev. Richard Little, who had as his topic "All in the Family."

In addition to the traditional Christmas Eve Candlelight Service, St. John's congregation enjoyed a musical play "Silent Night: The Birth of a Carol" by Hal Hopson, presented on Sunday evening, December 20, in the chapel. Karl and Sonja Kinard directed the musical using the combined Carol and Crusader Choirs, representing fifty-five voices, in dramatizing the story of the beloved Austrian carol "Silent Night." Mrs. John (Rita Snipes) Southern served as musical accompanist, and Montye Furr coordinated the costumes and properties. Characters were portrayed by Bradley Furr, Darryl Grissom, Alice Carlton, Shane Lippard, Meg Kluttz, Shelly Echerd, and Elizabeth Agner.

The music of St. John's was further enhanced by the gift of a fourth octave of handbells, presented in memory of Mr. and Mrs. J. L. Fisher by their family. Mrs. Fisher had given the first set of handbells to St. John's in memory of her husband in 1962. In addition to the two handbell ringing groups and the five choirs, the Christmas music of 1981 included that of brass, harp, recorder, flute, harpsichord, timpani, Orff instruments and organ.

The year 1981 brought a number of significant decisions by the Council. Among the actions of this body was the acceptance of a \$1,100 gift to start a scholarship fund in memory of Miss Emily May Brown, a former member of St. John's Worship Board and life-long member of St. John's congregation. Mr. and Mrs. Larry (Nancy Eagle) Parrish and Home Federal Savings and Loan established the fund with the initial gift. According to *St. John's Journal* for October 1981, the Emily May Brown Memorial Scholarship Fund would be managed by the Benevolent Foundation, and the award from available funds would be made by the Service and Fellowship Board to a college student residing in Rowan County.

Among the major projects approved by the Council in 1981 was the restoration of the stained glass windows in the main church building. This project included removing old paint, repainting, replacing some mill work, and covering the windows with protective translucent lexan. Shenandoah Studios of Front Royal, Virginia completed the work before Christmas.

Another project was the publication of St. John's *Handbook*, providing pertinent information about baptisms, confirmations, weddings, and funerals—explaining customs and practices at St. John's. The *Handbook* was compiled by Mrs. Norman (Ruth Diehl) Riddle, Mrs. Ruth Uzzell, Mrs. Lewis C. (Ann Holden) Frank, Miss Katie Misenheimer, Mrs. Martha Agner, and Pastor David Huddle. Editors were Agner and Huddle and copy editor was Dr. Martha Hines Morehead.

Several other steps were taken to improve communication and to keep the congregation well-informed during 1981. The Council authorized that reports of Council action be published monthly in *St. John's Journal*. Furthermore, the Council voted that reports of weekly attendance and offering receipts be printed in *Brief Leaf* and the Sunday bulletin. A comparative report from the previous year's statistics was to be shown as well so that growth or decline could be determined.

The Council led the congregation in consideration and approval of constitutional changes and amendment to the by-laws in accord with "the approved Constitution for Congregations" as ratified by the 1978 LCA Convention.

The Council received a letter from LCA Director Paul Baranek, expressing "the appreciation of the whole church" for St. John's

contribution to the support of missionaries Laura Betts, DWME; and Mr. and Mrs. Bill Marquardt in Liberia.

Several matters pertinent to the children of the church evolved in 1981. As encouragement for children to feel they were part of the congregation, Pastor Huddle introduced the Children's Bulletin to be presented to each child entering the chapel or sanctuary for a worship service.

Parents and fifth and sixth grade students participated in a First Communion Workshop with Pastors Huddle and Nelson. The workshop was held to prepare these young people prior to their first communion.

Another action relative to the youth of the congregation was the Education Board's decision to require memory work for Sunday School classes (Kindergarten through Grade 6) to help prepare for Confirmation as well as to contribute to spiritual growth. According to *St. John's Journal* for October 1981, the required selections were as follows: Kindergarten—John 3:16, the Lord's Prayer, the names of the Twelve Apostles; First Grade—the Christmas Story (Luke 2:1-20), the Easter Story (Mark 16:1-7); Second Grade—the Twenty-third Psalm, the One Hundredth Psalm; Third Grade—The Beatitudes (Matthew 5:1-11); Fourth Grade—the names of the Books of the Bible; the Ten Commandments; Fifth and Sixth Grades—the Creeds (Apostles and Nicene).

An appropriate conclusion to the history of the year 1981 is consideration of a four-fold goal set by St. John's Mission Statement Committee, appointed by the Council in November "to draw up a mission statement, evaluate our ministry together, and set some goals, and to recommend alternatives for structuring the staff in the future." In a December letter to the Executive Committee from the Mission Statement Committee, the expressed aims for 1982 were as follows:

- (1) By love and example, enlarge the membership of Christ's church and propagate the gospel according to regular Lutheran theology, both at home and abroad.
- (2) Restore the confidence and dedication of our present membership.
- (3) Re-evaluate our present pastoral ministry situation in terms of providing unity at St. John's.
- (4) Re-unite our temporarily dissident members.

Thus with high purpose and strong motivation, the goals for a new year were set forth to calm the churning waters of constant choice and change within the congregation.

To begin the new year, *St. John's Journal* for January 1982 reported that the year 1981 had ended with a balance of \$2,779 in the treasury and that pledges for \$299,000 had been received toward the 1982



budget, showing "an increase of some \$34,000" more than in the previous year. The increase in pledges was attributed to committee effort and congregational cooperation and was interpreted as evidence of "some real growth."

Among the actions taken by the Council at the January 1982 meeting were (1) approval of the use of lay assisting ministers in worship and in the administration of the sacraments; (2) approval of payment of 1981 Christmas staff-bonuses, which had been frozen until the year's financial record was complete; (3) approval of the installation of ten inches of insulation over the sanctuary, an energy conserving measure; and (4) approval of a unique telephone ministry called LIFE-LINES. This ministry offered a twenty-four-hour-a-day telephone service presenting a recorded devotional message and prayer with new recordings by the pastors, made regularly on a daily or semi-daily basis. LIFE-LINES grew out of a concern shared by the pastors, the Witness Board, and the Service and Fellowship Board. The object was "to meet a need of members, friends, and the community by providing spiritual enrichment, Christian comfort, and evangelical outreach."

At the March Council meeting, Pastor Nelson reported between forty and fifty calls received each day on LIFE-LINES. He also reported that he counseled eighteen to twenty persons per week. Of these counselees 38% were St. John's members; 25%, other Lutherans; and 37%, others.

To aid in evangelical outreach, Pastor Huddle began in January another class for new and prospective members to study what Lutherans believe and why. Though it was open to all members of the congregation, this class was especially designed for those who were new in the congregation or those who were considering future membership.

An event on January 29 that reflected the church's emphasis on musical excellence in worship was the concert given at St. John's by the Christ Chapel Choir of the Southern Seminary. The concert, directed by Dr. L. David Miller, presented a broad program of musical selections, ranging from Bach and Haydn to Randall Thompson and other contemporary composers.

With renewed enthusiasm the various Boards contributed to evangelistic efforts by several means. The 1982 Annual Report stated that Wade Rouzer of the Witness Board worked with the Worship Board in revitalizing the Sunday "Greeters Program" and effected "significant gains in the number of people participating" in this congregational hospitality. The Witness Board also used advertising in the local paper as a means of extending St. John's witness. Weekly advertisements as well as special notices during the major seasons of the church year constituted this project. Too, in 1982 St. John's radio broadcast of the eleven o'clock Sunday morning service was expanded to the second,

third, fourth and fifth Sundays in the month.

In an effort to deepen and strengthen the spiritual bonds of the church with the young participants, Pastors Huddle and Nelson conducted the first Confirmation Retreat for the 1982 confirmands at Camp Agape in March.

Contributing to the inspiration and effectiveness of the worship setting at St. John's was the work of the Altar Guild, connected with the Worship Board. The Board itself continued to plan the services for each Sunday as well as festival occasions: Christ the King, Reformation, All Saints' Day, Advent, Christmas, Ash Wednesday, Lent, Maundy Thursday, Palm Sunday, Good Friday, Easter, Pentecost (Confirmation Day), and Thanksgiving. On several of these festival days great masses of a symbolic flower or plant were used as decoration in the sanctuary. For example, traditionally at St. John's the white or red poinsettia was the symbolic plant used at Christmas; the white lily, at Easter; and palms, on Palm Sunday. In 1982, the red geranium was the symbolic flower used in decoration for Pentecost. The May 1982 *St. John's Journal* explained the celebration of Pentecost and the use of red geraniums:

The day of Pentecost is the culmination of the Easter celebration. Christ is alive and now He sends the promised gift of the Holy Spirit to His Church. With the outpouring of the Holy Spirit, the Church receives the power, presence, and gifts necessary to carry out the great commission to "Go into all the world and proclaim the Gospel."

The Festival of Pentecost is celebrated in several ways. The color for the day is red, symbolic of the fire of the Holy Spirit. The chancel will be decorated with over 140 fiery-red geraniums. Holy Communion will be celebrated, also, on this major festival of the church year. Finally, the rite of Confirmation will be observed as thirteen of our youth will be confirming their Baptism.

Confirmation is the process of saying "YES" to one's Baptism; it is not a graduation from Catechetical Class. It is also the time when we pray for each confirmand that the Father will "stir up in them the gift of Your Holy Spirit." Yes, it is a high festival and a high point in the life of our confirmands.

During the Advent season 1982, new blue paraments, symbol of Hope, were used at St. John's for the first time. This change in color from violet to blue was in conformity with the international calendar and with recommendation of the Lutheran Church in America.

As in the past, individual members of St. John's made outstanding

financial contributions to the church or to other Lutheran agencies in 1982. For example, at the March Council meeting, Dr. George Busby praised Miss Elizabeth Miller's gift of \$200,000 to the North Carolina Lutheran Homes. In October the Council approved the installation of a new sound system in the main sanctuary, initiated by a gift of \$5,000 designated for that purpose by Dr. and Mrs. Grant (Lydia Perry) Donnelly. Because Miss Sadie Rex had generously left a house in a bequest to St. John's, the Council was able in December to use the \$12,500 acquired through the settlement of Miss Rex's estate toward purchase of the Isenhour property on West Council Street, across the street from St. John's property.

The year 1982 saw further consideration by Council and congregation of the form of ministry structure at St. John's. At a called meeting on May 5 the Council voted to accept the Structure Committee's recommendation, a "plan for filling the ministerial needs of St. John's."



Patricia Shoaf Nelson

On August 19, under the leadership of Mrs. Richard (Patricia Shoaf) Nelson, the first woman elected as president of the Council and congregation, plans pertinent to a cooperative ministry were made "to add enough detail to the four recommendations of the structure committee that there will be a structural basis for calling another pastor and for defining the working relationship between the present pastor and the additional pastor." Thus on August 26, the Council unanimously endorsed and recommended to the congregation "a ministry form which includes a chief or senior

pastor and such additional associate, assistant, or other special pastors and other professional staff members as may be recommended by the Church Council and approved by the congregation."

These recommendations came to the congregation at a called meeting on September 19, 1982. With Mrs. Nelson presiding, two resolutions of the council were adopted by the congregation: (1) "That a ministry form be adopted which includes a chief or senior pastor and such additional associate, assistant, or other special pastors, and other professional staff members as may be recommended by the Church Council and approved by the congregation." (2) "That the Reverend David Huddle function as the Senior (Chief) Pastor."

While the position of associate pastor was yet unfilled, the Council asked Dr. J. White Iddings in September to consider the position of part-time interim pastor. Dr. Iddings, a retired pastor and member of St. John's congregation, accepted the invitation and began his duties on October 18, 1982. He was a graduate of Lenoir-Rhyne



College and Southern Seminary with post-graduate study at Yale, Duke, and University of North Carolina. Having formerly served as a parish pastor and as chaplain at Duke University Medical Center, Dr. Iddings brought great professional skill and experience to St. John's ministry. His specific responsibilities were chiefly in the areas of hospital visitation and ministry to shut-ins. He was to visit, provide pastoral care and counseling, and administer the sacrament of Holy Communion to all shut-ins of the congregation, whether home-bound or residents of various retirement homes, nursing facilities, or other institutions. In addition, he preached at St. John's on occasion and helped with the administration of the sacrament on Communion Sundays.



J. White Iddings

When Dr. Iddings joined Pastor Huddle in the pastoral ministry, Pastor Nelson was preparing to relinquish his position as counseling minister. In October he submitted his resignation to the Council with the understanding that he would continue his duties at St. John's until December 31, 1982, when he would then assume the position of chaplain of the North Carolina Lutheran Homes.

The congregation in Salisbury was concerned with ministry nationally as well as locally. For example, at the national biennial convention of the Lutheran Church in America meeting in Louisville, Kentucky, September 3-10, three of the twenty-four official delegates from the North Carolina Synod were members of St. John's congregation. These delegates were Pastor Huddle, James Chesky, and Mrs. Sonja Kinard. Karl Kinard, Jr., also attended the Louisville meeting and served as one of the leaders for the second national convention of LCA Lay-Professional Leaders.

LCA Bishop James Crumley came to St. John's on October 3, 1982, for the installation of the Rev. Dr. Michael C. D. McDaniel as bishop of the North Carolina Synod. The service of installation and of Holy Communion was celebrated at four o'clock in the afternoon in the sanctuary of St. John's. Following this festival service, a reception honoring the new bishop was held in St. John's Fellowship Hall. Pastors and visitors from congregations throughout the Synod attended and participated in the ceremonies and the reception.

St. John's was host to another important gathering on October 29-30, when the Worship and Music Committees of the Lutheran Synods of North and South Carolina sponsored a two-day convocation focusing upon worship, music, and the arts. The committee responsible for planning and arranging the program was headed by Mrs. Fran Tannehill

of St. John's. Other members of this committee of North Carolinians were the Rev. Robert F. Allen, Fayetteville; Miss Edie Hockspeier, Albemarle; Dr. Harold Terry, Rural Hall; and Karl W. Kinard, Jr., of St. John's. Among the program leaders were Dr. Eugene Brand, Secretary for Worship in the Department of Studies at the Lutheran World Federation in Geneva, Switzerland; the Rev. S. Anita Stauffer, editor for Worship Resources, the Division of Parish Services, LCA, Philadelphia, Pennsylvania; Dr. Alice Parker, composer, conductor, and teacher at Westminster Choir College, Princeton, New Jersey; and W. Thomas Smith, Executive Director of the Hymn Society of America, Springfield, Ohio. Others conducting the twenty-one workshops in addition to these program leaders and Mr. Kinard and Dr. Terry were Irvin Dohner, Dr. L. David Miller, Gordon Beaver, Marlene Rogers, Jerry Johnson, Dr. Marion H. Love, Daniel Hanneman, Chuck Schwartz, Shirlee Teuber-Goins, Dr. Larry Yoder, Mary Clark Anderson, Professor Ray Mills, Montye Furr and Pastor David Huddle. According to the 1982 Annual Report, two exhibits set up for the convocation were opened to viewing by the congregation. One exhibit was entitled "Artistry within the Congregation." The other exhibit was a display of the artwork of Robert Doares entitled "The Life of Christ, A Historic View."

So that all members could participate in activities such as this convocation, among other considerations at St. John's during 1982 was that of the kind and location of the chair-lift or elevator planned for use in moving handicapped persons into the sanctuary and the fellowship hall. Architect Paul Briggs, who was working with the Retreat Property Development Committee, was also employed on a consulting basis to recommend the type of conveyance and a suitable location for it. He was also asked to study the proper location for a sign in front of the church. In December the Council approved Mr. Briggs' recommendation that an elevator was the most suitable facility to help the handicapped at St. John's and authorized plans for its location, design, financing, and installation.

To help meet the needs of Salisbury's "street people"—the homeless and transient folks in need of food and shelter—St. John's assisted First Presbyterian Church in the operation of a soup kitchen by donations of food and money. The Council approved plans for St. John's to provide emergency winter shelter during February 14-March 15, 1983, in cooperation with other downtown churches. Arrangements were made for Sunday School classes to provide breakfasts for shelter persons at St. John's. With St. John's offering its facilities and members of the congregation performing many hours of volunteer service in the program, this congregation demonstrated leadership in Christian service and touched the lives of many people who needed help and

understanding.

To help with other needs in the community, St. John's gave its 1982 Thanksgiving Service offering to Rowan Cooperative Christian Ministry and its 1982 Christmas Service offering to Hospice to aid in the care of the terminally ill.

St. John's Lutheran Church Women were a major force in these eleemosynary projects and others. For example, the LCW was able to send 126 quilts to Lutheran World Relief through the efforts of Mrs. Annie Julian and her committee, who made these blankets. Other activities of the LCW in 1982 included serving twenty-five meals to bereaved families, providing devotional programs and birthday parties for residents of the North Carolina Lutheran Homes, observing LCW Sunday on May 2, sponsoring the annual Grandmother/Mother/Daughter Banquet on May 6 and the annual Octogenarian Tea on October 10.

The traditional Thanksgiving Day Service at St. John's in 1982 had a special dimension with one of St. John's own sons helping with the service. Seminarian Tim Smith led in the Service of the Word, and Pastor Huddle preached the Thanksgiving sermon, "A Special Day, A Special People." All of St. John's choirs joined their voices in leading the worship.

Christmas festivities on December 19 offered two regular worship services in the sanctuary and, in the chapel, two performances of a musical play "A Night for Dancing" by Hal Hopson. This play was a presentation by the Carol and the Crusader Choirs under the direction of Karl and Sonja Kinard. Mrs. Willie (Emily Beaver) Stirewalt and Mrs. Montye Furr assisted in the staging, and Miss Janie Roberts was accompanist. With choir members acting as various animals, special characters were portrayed by Lois Stirewalt, Lynn Lippard, Daryl Grissom, and Nathan Agner.

On Christmas Eve the congregation took advantage of two worship opportunities: a special service of Holy Communion at 7:00 p.m. and the traditional Candlelight Service at 9:00 p.m. with a prelude of Christmas music beginning at 8:30 p.m. Pastor Nelson preached the communion sermon, and Pastor Huddle assisted. At the later service Pastor Huddle preached a sermon, entitled "Coming, Ready or Not." A dramatic choral reading group under the direction of Tom Ringenberg presented selections from the Old Testament lessons and from the Gospel of Luke. Special readers were Dr. Robert Knott, Mrs. Wade (Peggy Parker) Rouzer, James Chesky, and Mrs. A. W. (Julie Singley) Pinkston, Jr. All of St. John's Choirs and Handbell Ringers, assisted by brass, harp, recorder, timpani, flute, and organ, presented anthems and carols. The performances included the Chancel Choir's rendition of a brief cantata, "O Beloved Shepherds" by Andreas Hammerschmidt.



In the Annual Report at the end of 1982 Pastor Huddle's synodical and LCA activities, in addition to his pastoral duties at St. John's, were listed as "LCA Convention delegate, chairman of Synodical Nominating Committee, chairman of Outdoor Ministries Board of Trustees, and LCA Coordinator for Outdoor Ministries."

In his message to the congregation in the Annual Report, Pastor Huddle cited 1982 as "a year of real growth." He pointed with pleasure to the attainment of three goals set a year before: (1) development of a "mission statement," (2) congregational survey to determine strengths and weaknesses of St. John's ministry, and (3) establishment of a structure of pastoral ministry that was acceptable "for the foreseeable future."

In enumerating the congregation's achievements throughout the year, Pastor Huddle paid tribute to all who had contributed to the success St. John's had experienced: Pastor Nelson and Pastor Iddings; Burt Harris and Mrs. Pat Nelson, who had served as presidents of the congregation; and the five "lay-ministers" who chaired the "Ministry Boards": Mrs. E. L. (Janie Bonds) Allen, Worship; Donald L. Weinhold, Sr., Education; Larry M. Parrish, Witness; Mrs. Frances Lynne Tatum, Service and Fellowship; and Robert T. Loeblein, Resources.

Pastor Huddle continued words of appreciation by noting contributions of the staff and others:

Both in our community . . . and across the Synod . . . it is a well-known fact that St. John's has one of the finest staffs in existence. Truly we are blessed to have a group of professionals who are simply "the best." Each in his/her own right is truly a "pro" and the cooperation and cohesiveness of our staff enables us to effectively carry on the work that must be accomplished. Without them, we would fall far, far short of accomplishing our goals and objectives.

Betty Scott Lentz is our Office Administrator and oversees our office work, coordinates our administrative tasks, and cares for the payment of bills. Stamie Koontz is our Secretary and uses her superb secretarial skills in a thousand and one ways, from counting money, to answering the telephone, to typing hundreds and hundreds of documents. Both of these ladies probably do fifty or sixty different jobs and we are truly blessed to have two "Girl Fridays" who can do whatever needs to be done to accomplish the work. Karl Kinard is our Director of Music and provides us an "outstanding music program." From his work with kindergarten children to the Chancel Choir, each person is helped to develop his/her talent and share it with us. Our lives are enriched and enhanced both in worship and in special programs by



Staff picture—Spring 1983

Front: Pastor David Huddle, Karl Kinard, Jr. Standing: Pauline Corry, Don Julian, Mrs. Sarah Peeler, Betty Scott Lentz, Charles Sowers, Mrs. Stamie Koontz, and Pastor White Iddings.

his music. Don Julian continues to provide us with excellent leadership in his position as Maintenance Superintendent. Conservation of energy and care of our buildings and property are his constant concerns and he continues to remind us of our need to be good stewards of “bricks and mortar.” Pauline Corry is our Hostess and maintenance helper and does a great job of taking care of our needs, not only on a day-to-day basis, but also on all those special meals and receptions and meetings which are constantly happening.

St. John’s has the “outstanding kindergarten” in our community due to the superb and capable leadership of Pat Epting and Barbara Jo Sims. The waiting list for the coming year is always two or three times as long as the spaces available and we even have folks wanting to register their children for the Fall of 1986. That tells us something, doesn’t it?

Sarah Peeler, our Financial Secretary, and Charles Sowers, our Treasurer, keep things properly tabulated and up-to-date in the area of finance.

There are literally hundreds of volunteers who give us a hand with our work here at St. John's. However, there are two special folks who are with us week after week doing jobs over and over again and thus saving us from hiring additional personnel. Helen Lentz helps with bulletins and mailings every week and Ernest Safrit, Sr., does the majority of our printing each week. A special word of thanks to these Super Volunteers.

With the newly adopted "Statement of Mission" published in the January 1983 *St. John's Journal* a new year began. As the *Journal* pointed out, this statement would be subject to revision from time to time "to reflect change in the direction of our ministry here at St. John's as we seek to be responsive to our Lord's call to us." The statement, as approved by the Council, was indicative of affirmation, purpose, and commitment in the congregation in the year 1983:

St. John's Evangelical Lutheran Church is a corporate fellowship which acknowledges Jesus Christ as Lord of the Church. We further acknowledge the work of the Holy Spirit in creating and sustaining the Christian faith through the proclamation of the Gospel and the Administration of the Sacraments.

As Lord and Savior, He has called us to proclaim the Gospel of Love and Freedom, to live in community and fellowship, expressing His love, with our life-style and ministry to each other and the world, and to witness boldly and proclaim our faith as we build up His body, the Church.

As the body of Christ, we pledge ourselves and commit our resources to the Glory of God and the fulfillment of His call.

Evidence of practical application of the words of this statement appears in a number of the activities promoted by the congregation in the ensuing year. For example, St. John's joined First Baptist Church and First Methodist Church in cooperatively providing emergency shelter for the homeless during the winter. This new program at St. John's was in operation during the month of February 14-March 13 under the direction of St. John's Service and Fellowship Board. Each night of this period different trained volunteers from the congregation were on duty and provided for the needs of those who came to find shelter for the night. St. John's also participated in RCCM and in a Soup Kitchen project operated by First Presbyterian Church and thus



not only gave clothing and shelter but also food to those in need. Another program, one designed to bring comfort to those suffering significant personal loss, was organized under the guidance of Pastor Iddings. This Grief Recovery Group effectively enabled sufferers to experience comfort and healing "in a small sharing and caring group." Other acts of benevolent service in 1983 were those of St. John's Council in participating in hospital visitation while the pastors were on vacation and in providing a Sunday School teacher at the Yadkin House one Sunday each month. Also the congregation continued its support of Pastor and Mrs. Bill Marquardt, missionaries to Liberia, and contributed as well to the financial support of Shepherd of the Hills Lutheran Church in Sylva, North Carolina.

The congregation of St. John's continued to engage in other charitable activities in 1983. Among these were the Meals-on-Wheels project, the telephone ministry, the Lutheran World Relief Clothing Drive, graduation luncheon for prisoners in work-release programs, and the CROP Walk for Hunger.

The report of St. John's Benevolent Foundation, established in 1974, showed that by 1983 \$334,300 had been contributed; \$156,569 was earned in dividends and interest; and \$9,533 was gained on the sale of securities. The balance at the end of 1983 was \$320,857. In the nine years since the fund was established, the projects supported by the fund were varied. Among these were the North Carolina Lutheran Homes, St. John's renovation program and major church repairs, aid to ministerial students, and provision for the counseling ministry of Pastor Nelson.

To give further support to practical application of Christian principles and to nourish Christian witness, the Parish Services division of the LCA developed the Word and Witness program in 1983 to be inaugurated in 1984. At St. John's, this program, consisting of fifty-four two-and-a-half-hour sessions of scriptural study and practice in witnessing, was under the leadership of Pastor Huddle, Dr. George R. Whittecar, and the Rev. Richard Campbell.

Many opportunities for Christian fellowship and community interaction were afforded St. John's members during 1983. For example, a number of "retreats" were scheduled. During March 11-13 forty catechetical students participated in a retreat at Agape Camp and Conference Center with Pastor Huddle, Donald Weinhold, Sr., David Roof, and Mrs. Stamie Koontz as teachers and chaperons. Another experience for the youth was the annual "Beach Retreat" held May 13-15, when fifty-six Junior Hi leaguers and nine adult advisors enjoyed a weekend at Ocean Drive Beach, South Carolina. Adult members of the congregation participated in special group retreats also. For example, in June the newly elected Service and Fellowship Board

began its work with a retreat at the lake home of Mrs. Thomas K. (Marion Krider) Carlton, Jr., to get acquainted and plan for the year's work. In August the Council held a mini-retreat at the lake home of Dr. Bruce A. Ketner, and in October the Lutheran Men held their annual "Fishing Retreat Weekend" at the new Kure Beach Retreat Center. In this latter retreat, the men, who were fathers of sons eight years of age or older were invited to make the occasion a father-son outing. In November the Education Board held a retreat at the home of Richard L. Nelson in order to plan "a unified, wholistic approach to Youth Ministry and Education." While many retreats occurred throughout the year, the St. John's Retreat Committee, under the chairmanship of Raymond Ritchie, worked diligently preparing the Kern Retreat Center property on High Rock Lake for a shelter and a bath house to be erected in 1984.

Among the special Sunday services during the early spring of 1983 were those of Youth Sunday, February 6, with League President Jeffrey L. Bowden as preacher; Sunday Morning in the Park on May 1 with a service and brunch at Dan Nicholas Park; and LCW Sunday on May 8 with St. John's women serving as worship leaders. These services, as well as St. John's traditional Easter, Pentecost, Thanksgiving and Christmas festivals and weekly Sunday worship services, were all enhanced by the music of St. John's choirs and instrumentalists under the direction of Karl Kinard, Jr. For example, as part of the regular Sunday evening Lenten service on March 20, the Chancel Choir sang a portion of Part II of Handel's oratorio—*Messiah*. The choruses, recitatives, and arias presented opportunity for reflection upon the Passion of the Lord. Organ, harpsichord, and string ensemble provided instrumental accompaniment. Soloists were Mrs. Fran Tannehill, Dr. Bob Tannehill, Jeff Ketner, Matt Trexler, and Mrs. Sonja Kinard. Miss Janie Roberts was accompanist. During Advent on December 4 The Concert Choir presented Handel's *Messiah*, Part I, at the evening service. Soloists included Mrs. Fran Tannehill, Ron Turbyfill, Mrs. Gail Brock, Miss Becky Lippard, Miss Lugene Cox, Gus Cothem, Matt Trexler, Jeff Ketner, Johnny Goforth, Miss Edie Hockspeier, John Diehl, Dr. Mal Parada, Mrs. Martha Chapman-Cowan, and Mrs. Cindy Pribble.

Another special musical event for St. John's Congregation was the visit of the United States Naval Academy Glee Club from Annapolis, Maryland, on March 7, 1983. Among the members of the Annapolis Glee Club were twin sons of St. John's Congregation—Jim and Tom Loeblein—who had been well prepared musically when they sang in the League Choir under the direction of Mr. Kinard. At the March Council meeting Robert Loeblein, father of Tom and Jim, expressed gratitude to the congregation for the hospitality and support to the

Annapolis Glee Club during the Salisbury visit.

The year 1983 was a particularly busy one for St. John's youth. In addition to the annual Easter Egg Hunt, high school graduation banquet, Halloween Carnival, and other annual seasonal activities, St. John's sponsored basketball teams for men, Junior and Senior High age groups; a Little League Baseball team; and a men and women's volleyball team. The scouting program at St. John's included a Brownie troop, two Cub packs, a Webelos troop, and a Boy Scout troop. Musical experiences were available to young people through the Senior High Choir, Luther (formerly Junior High) Choir, the Crusader Choir, the Carol Choir and the three handbell groups. Weekday Church School offered many experiences. In June St. Luke's Episcopal Church joined with St. John's in offering a Vacation Bible School under the direction of Mrs. John Robert (Anne Way) Crawford III, of St. John's.

A greatly anticipated youth event in 1983 was the triennial "Big Trip," June 26-July 3, when twenty-six Senior High Leaguers and five adults flew from Charlotte, North Carolina to Colorado Springs, Colorado, for back-packing, white-water rafting, and sightseeing. Pastor and Mrs. Huddle, Mr. and Mrs. Walter Tatum, and Miss Eleanor Sifford accompanied the Leaguers. *St. John's Journal* in August carried an enthusiastic report of this adventure:

On June 26 the group boarded a United Airlines plane in Charlotte bound for Colorado Springs, Colorado, by way of Chicago and Denver. We had the normal delays and bad connections with our flight and some lost luggage, but arrived at Camp Rainbow Trail late in the evening.

Monday, Tuesday, Wednesday, and Thursday were spent backpacking and hiking in the High Rockies. We hiked in waist-deep snow, got our drinking water right from the streams (it was cold, too, about 34-36 degrees), and ate lots of dried and dehydrated food. Several members of the group climbed to over the 14,000 foot height, where one must stop and catch your breath after 8 or 10 steps.

We returned to Rainbow Trail on Thursday evening and on Friday morning we went white-water rafting on the Arkansas River. The river was at flood-stage, and so we covered the 22 miles in about two hours (usually it takes 3½), and everyone had a wet, cold, fabulous time.

Friday afternoon we said good-bye to the Camp and returned 95 miles to Colorado Springs where we spent the night in a local Lutheran church. Saturday we toured the Air Force Academy, the Olympic-trials, and went sight-seeing. Saturday night we had a fabulous dinner, provided by a family of St. John's, before returning to our motel.



Sunday morning we worshipped in the local congregation before catching our flight home. Once again we had flight delays, lost luggage, and lots of fun running through the Denver airport to catch our Chicago flight. Arriving in Charlotte we were met by family and friends, and it was great to be home, exhausted, exuberant, and with a thousand tales to tell.

A blend of spiritual, educational, and social experiences was provided for every family member at St. John's by the Sunday School. Over a hundred dedicated teachers and officers participated in this program, serving an average of 247 people each Sunday. The curriculum made use of Bible-based graded literature. Church School Leaders Appreciation Day was observed on September 11. All Sunday School leaders were recognized at the morning service and treated to a banquet that evening. Indicative of the enduring benefit of the Sunday School in the lives of individual members was the sixty-one-year perfect attendance record of Emmette G. Thompson, Jr., and John H. Wagner, celebrated in 1983.

Senior citizens of the congregation found fellowship for themselves and opportunities for contributing to the lives of others in St. John's Golden Opportunity Club, composed of more than a hundred members from the church and the community. Inspirational and informational programs and covered-dish lunches were augmented in 1983 by trips to Discovery Place in Charlotte, Chinqua-Penn Plantation in Reidsville, Winterfest at Carowinds, and to the mountain home of Mr. and Mrs. Burt (Araminta Epting) Harris in Boone for a picnic.

St. John's Lutheran Church Women also sponsored an event for senior citizens. The annual Octogenarian Tea with Holy Communion was held in the church library on Sunday afternoon, October 9. Among the twenty honorees sharing this fellowship in 1983 were Mrs. James (Elizabeth Morgan) Brown, H. C. Petrea, Mrs. C. Earl (Geneva Zimmerman) Miller, Mrs. F. I. (Ethel Peeler) Melchor, Mrs. Edwin A. (Minnie Rhodes) Powell, Mrs. J. A. (Mary Lyerly) Horton, Dr. and Mrs. Grant Donnelly, T. C. Adams, Bill Plyler, Eugene Smith, Mrs. W. L. (Ina Mingias) Ross, Mrs. David L. (Frances Julian) Lefever, Mrs. Maude Stoner, Mrs. Carl E. (Edna Cauble) Leazer, Mr. and Mrs. Burt (Virginia Shuping) Beaver, Mrs. Lewis (Rosa Blackwell) Sloop, Mrs. David A. Rendleman, Mrs. Baxter (Ruth Beaver) Wyatt, Mrs. Gertrude Resche, Mrs. Carl (Mabel Cristy) Karriker, Mr. and Mrs. T. R. (Lottie Mahaley) Plyler, and Mrs. T. M. (Grace Rowe) Shoaf.

Among the many worthy projects of St. John's LCW was that of the 131 blankets, five more than the previous year, made by a faithful group of seamstresses, who gave uncounted hours to the task for Lutheran World Relief. According to *St. John's Journal* for

December 1983, the group of quilters included Mrs. Annie Julian, Mrs. C. T. (Agnes Reed) Miller, Mrs. Ralph (Anzonetta Fisher) Edwards, and Mrs. J. H. (Eula Cauble) Kirk. These ladies kept their machines running and the quilts coming by using scrap fabrics donated by Norman's Drapery Company.

The Lutheran Men organization of St. John's also engaged in projects of service to the church and in promotion of Christian fellowship in 1983. The St. John's unit received a charter designating their group as a member of the North Carolina Lutheran Men organization. Among the projects of the newly chartered group were a \$1,000 contribution to the Word Processor Fund for the North Carolina Synod House, participation in the Yokefellow Ministry at the Salisbury Minimum Security Prison, a ladies-night banquet, a father/son/grandson lake outing, and the annual father/son fishing trip to Kure Beach.

While the various organizations of St. John's presented service and fellowship opportunities to the members of all ages in 1983, the governing body of the congregation, the Council, concerned itself not only with the spiritual needs but also the physical needs of the church. The elevator project was a need addressed by the Council. After four years of study and re-study, in May 1983 the congregation unanimously approved launching a campaign to fund the cost of an elevator in accordance with the plan submitted by architect Paul Briggs. An early estimated cost was \$70,000. In March an anonymous donor gave \$5,000 toward the elevator as a gift honoring Mr. and Mrs. Glenn Ketner, Sr., and Mr. and Mrs. Wilson (Evelyeen Wyatt) Smith. When it became apparent that the original cost estimate was not high enough, the goal was set at \$100,000. By August, under the direction of Burt Harris and Wilson Smith, the campaign to raise that amount was "90% completed," according to the August *St. John's Journal*. The full amount was raised by September 1; however, the Council learned when bids were opened that the project was to be more costly than anticipated, not \$100,000 but about \$120,000. The Council chose to renew the appeal for funds for the elevator. The congregation responded, and a contract was signed with Cabarrus Construction Company for \$117,300. The project was expected to be completed in the spring of 1984.

Another major project in 1983 was the replacement of one of the original boilers, installed when the church was built in 1926. In April 1983 the boiler, which had heated the church and the fellowship hall for fifty-seven years, broke down. Because of good planning and foresight on the part of the Resources Board and Property Committee, a "Major Repairs" item in reserve allowed the payment of the \$22,000 for the new boiler without straining the budget.\*

\* See Appendix M for information on budgets of St. John's, 1874-1983.

Beginning more than five years earlier, the Council had taken measures to reduce increasing utility bills and to conserve energy by adding insulation, storm windows, and time-clock systems for turning off lights and heat when not needed. In 1983 storm windows were added in the office and kindergarten areas of the education building.

Arrangements were made in 1983 to employ a mature nursery attendant so that young parents might leave their infant children in the attendant's care during Sunday School and church services. To make the nursery especially attractive to the children, artist Peggy Crockett painted a mural on the nursery wall. The mural depicted the ark, many familiar animals, the rainbow, and the dove.

In 1983 several other members of St. John's performed unique services for the congregation. Wilson Smith and Julian Smith coordinated the efforts made to photograph members of the congregation so that the pictures could be published in the updated St. John's 1983 *Pictorial Directory*. Mrs. Anne Crawford was responsible for the planning and publication of *Manual for the Altar Guild*. Mrs. Fran Tannehill and Mrs. Janie Allen cleaned and catalogued all costumes belonging to St. John's for use in dramatic presentations. In charge of decorating the church on all festive occasions in 1983 were John and "Dot" (Doris Sink) Miller, Mrs. Don (Edith Folger) Julian, and their assistants. The History and Archives Committee made much progress in 1983 in organizing St. John's archives. Mrs. Robert E. (Brenda Harris) Knott and Don Weinhold, Sr., with much effort, consolidated and cataloged all known archival materials and began to stabilize them chemically for preservation and future use. In addition, Mrs. Martha Agner organized a number of church members to gather material for writing this history of St. John's.

During the year 1983 other publications, besides the pictorial directory and the altar guild manual were important at St. John's. *St. John's Journal*, the source of much information in this history, was in its thirtieth year of monthly publication, and *Brief Leaf* continued as a bi-monthly calendar-newsletter. The Witness Board developed and published an attractive brochure entitled "Welcome . . . This is St. John's Evangelical Lutheran Church." This brochure was designed to introduce to visitors the nature and services of the church. In addition to a calendar of "weekly opportunities" the brochure carried a list of the pastoral staff, a statement of the mission of St. John's, and an invitation to join in the outlined activities at St. John's relative to worship, study, service, witness and support. The brochure was decorated with artist Betty Masingo Sedberry's ink sketch of the facade of St. John's on West Innes, a sketch of the central doors, and a map showing the centrality of St. John's location in downtown Salisbury.



St. John's was further publicized in 1983 through efforts of the Witness Board, using newspaper advertising, billboards, radio spots, and neighborhood surveys to reach the unchurched. As with most campaigns of this kind, results were difficult to measure precisely; however, the church did experience a growth in membership at this time. Generally, the overall effect of this "media-blitz" was a positive one.

*The Salisbury Post* on May 9, 1983, reported appreciative recognition of one of St. John's members by Catawba College. At the annual commencement ceremonies, the college honored Thomas W. Kern with a doctor of humanitarian service degree. Kern, a leader in the industrial development of Salisbury and Rowan County, served on the Board of Trustees of Catawba College and engaged in a variety of other philanthropic enterprises.

Leadership and service were also accentuated within the congregation when St. John's experienced several officer and staff changes in 1983. In June Pastor Huddle was named president of the Council and the congregation by acclamation of the Council, and Miss Eleanor Sifford was chosen vice-president. Selected to serve as "Lay Assisting Ministers" were Ernest C. Safrit, Jr., David C. Roof, and Mrs. Fran Tannehill. During March and April, Miss Denna Hester, a Pfeiffer College senior music major served as a church music intern at St. John's under the guidance of Karl Kinard, Jr., Director of Music. Miss Hester not only observed the entire music program at St. John's as it functioned in planning sessions, rehearsals, performances, and services but also gained experience in directing and performing.

On March 6, at the invitation of St. John's Pastoral Call Committee, the Rev. Frederick G. Gotwald came from Syracuse, New York to St. John's to preach at both the 8:30 a.m. and the 11:00 a.m. services. On June 5, the congregation voted approval of the Council's recommendation that he be called to become the associate pastor at St. John's. Pastor Gotwald accepted the call and preached his first sermon as associate pastor on Sunday, August 28. A graduate of Gettysburg College and Gettysburg Seminary, he was ordained in 1947 at St. Peter's Lutheran Church, New York City, by Dr. Frederick R. Knubel, President of the United Lutheran Synod of New York, ULCA. Before coming to St. John's, Pastor Gotwald had served for thirteen years as assistant to the bishop of Upper New York Synod, LCA. According to *St. John's Journal* for August 1983, his major responsibilities at St. John's were the education



Frederick G.  
Gotwald

program and the various schools of the church as well as the areas of stewardship, social concerns, and publicity.

When in October 1982 Pastor Iddings assumed the temporary position of interim-pastor, it was with the understanding that he serve until an associate pastor was called. Planning to terminate this interim-ministry on August 31, 1983, Pastor Iddings presented a report of his pastoral activities during his eleven-month tenure: 495 hospital visits, 140 home and nursing home visits; 107 private communion services for shut-in members; and fifty-two counseling sessions for patients and family members of patients and shut-ins. He preached twenty-seven sermons, four of which were preached at the Salisbury Unit of the N. C. Lutheran Homes. He conducted and assisted in three funeral services. He also gave assistance in all regular communion services. In addition to these activities, Pastor Iddings participated in the Golden Opportunity Club and in the Shelter Ministry. He prepared several articles for both *Brief Leaf* and *St. John's Journal*. Furthermore, on a synodical level, he served on the committees of Camping Ministries and of Professional Preparation. He also interviewed fifty applicants for counseling positions at Lutheridge. In appreciation and gratitude for Pastor Iddings' ministry, St. John's congregation gave unanimous approval on October 30, 1983, to the Council's recommendation that Pastor Iddings be honored with the title of pastor emeritus. His services had proved so helpful during the eleven-month interim that in December 1983 the Council sought his assistance again to help in the visitation of the home-bound on a part-time basis to supplement the calling being done by Pastors Huddle and Gotwald. He agreed to a twenty-hour-work week as a pastors' assistant. His part-time salary would be subsidized by earnings from the Benevolent Foundation.

In addition to Pastor Iddings' services as pastoral assistant, the Council in December also approved acceptance of Seminarian Laura Hunter Heavner at St. John's to work ten hours per week in field education for six months, beginning January 9, 1984. Mrs. Heavner's field experience was to be supervised by Pastor Gotwald.

A season of jubilant celebration began at St. John's on October 30, 1983, the first of "three special Sundays" as the November *St. John's Journal* proclaimed.

The first of these special Sundays was Reformation Sunday, October 30. The day began with a Stewardship Kick-Off Breakfast at 9:00 a.m. According to the December *St. John's Journal*, a skit "Rainbow Gifts" depicted "the giving and receiving that occurs in St. John's for each generation." Twenty-seven of St. John's family played roles in the presentation. More than 360 members attended the breakfast. A congregational meeting at 10:50 a.m. quickly and unanimously gave pastor emeritus status to Pastor Iddings. The festive Reformation

service at 11:00 a.m. included the choral rendition of Bach's "Cantata 80" and Pastor Huddle's sermon "Free to Be."

On the following Sunday, November 6, the cause for celebration was the installation of Pastor Gotwald. Bishop Michael McDaniel preached at the eleven o'clock service and presided at the Order for Installation of a Pastor. In the afternoon the congregation honored Pastor and Mrs. (Leigh Miller) Gotwald at a tea in the church library.

The third special Sunday was that of November 13, the culmination of a Martin Luther Festival Weekend. The festival weekend had been arranged by a Martin Luther Celebration Committee created in early February by the Worship Board with approval of the Church Council. As 1983 marked the 500th anniversary of the birth of Dr. Martin Luther, the committee began in May to plan and develop what would be acclaimed "one of the most highly organized Luther festivals in the country." The program was widely publicized in *The Lutheran*, *The North Carolina Lutheran*, and the *Salisbury Post*, due largely to the highly creative efforts of the committee headed by Karl Kinard, Jr., chairman. Those working with Kinard were Dr. Christopher Agner, Mrs. Janie Allen, Mrs. Pat Epting, Pastor Huddle, Mrs. Sonja Kinard, Mrs. Pat Nelson, Dr. Mal Parada, and Mrs. Fran Tannehill.

The three-day quincentenary celebration of Luther's birth began on Friday evening, November 11, with joyous paeans by combined handbell choirs as preludes to "An Hour with Martin Luther." Participating handbell choirs included groups from Union Lutheran Church with Mrs. Franklin (Dawn Frick) Merrell as director and from St. John's with Karl Kinard and Mrs. Fran Tannehill as directors.

After the preludes, Bishop Michael McDaniel, garbed in medieval dress as Dr. Martin Luther, presented a dramatic monologue in five scenes, "faithfully representing the appearance, manner, and personality of the Reformer, and incorporating his own words from his writings and the reports of his contemporaries." The first scene portrayed "Luther's Return," set in 1983. Scenes II and III, "Luther at Home in Wittenberg, Germany" and "Luther Preaching in the Parish Church" were both set in 1527. The next scene depicted "Luther at Coburg Castle" in 1530. The final scene, "Luther Today," returned to the present, 1983. Bishop McDaniel not only played Luther but also created this dramatic monologue. At a reception in the fellowship hall after this presentation St. John's Lutheran Church Women served German apple strudel and hot cider.

On Saturday afternoon, November 12, St. John's congregation held open-house from 2:00-5:00 p.m. Many activities were offered during this period, including a "historic tour" of St. John's, German games for the children, a lecture on "Luther: The Man, Husband, and Father" by Dr. Larry Yoder of Lenoir-Rhyne College and a film



"Where Luther Walked." Among the displays prepared for the afternoon were Dr. Paul Maus' "Luther Stamp Collection," "Luther and Music," a "Christmas Tree," and a slide/sound presentation on "German Pipe Organs." There was even an opportunity for guests to learn to dance the Polka as taught by Mrs. Donald (Patricia Heffner) Weinhold, Jr. Still other displays were a collection of German pottery, a sculptured head of Martin Luther by Elizabeth H. Watson, and a show-case arranged by Miss Louise Aderholdt, illustrating the many talents of Martin Luther. Refreshments were served in the fellowship hall.

In the Salisbury Civic Center on Saturday evening, members of St. John's and their invited guests joined in a gala "Novemberfest" to celebrate Luther's birthday "German style." The evening featured a buffet dinner with a German menu: apple juice; German pot roast with carrots, turnips and onions; knockwurst and sauerkraut; German potato salad; hot large soft pretzels; German brown bread and butter; iced tea, coffee, and hot cider.

Pastor Huddle was "Der Meister" of the occasion for the 326 persons attending the "Novemberfest." After supper, the assembly enjoyed singing German ballads and dancing to the music of the "Gootman Sauerkraut Band." The birthday of Luther was celebrated with singing and the cutting and serving of a huge cake baked and decorated by Mrs. Floyd (Juanita Safrit) Williams.

A drama, "Martin Luther: Scenes from a Life" by Dr. R. Christopher Agner, was the opening event of Sunday, November 13, at 9:40 a.m. in the fellowship hall. Among the cast in this play for all ages were Pastor Nelson as Luther, James F. Roos in dual roles as a tavern keeper and as a bishop, W. Lindsey Stafford, Jr., as a German prince, G. Mitchell Hayes as the Emperor Charles, Mrs. Jim (Patricia Walters) Roos as hostess to Wittenberg townspeople, played by Harold E. "Butch" Barnes, Jr., and Curtis W. Stavely. At the eleven o'clock morning service, Pastor Huddle delivered Martin Luther's sermon on the First Commandment. The morning worship included a festival of Luther's hymns with congregational singing and performances by the choirs and an instrumental ensemble under the direction of Karl Kinard.

As sponsoring agency of the Martin Luther Celebration Committee, the Worship Board could take well-deserved credit for an exceptional event in the life of St. John's. After the Luther festival, the Worship Board entered the first St. John's float in the annual Salisbury Holiday Caravan Parade on November 23. The theme of the float's decoration was Luther's contribution to Christian culture in America. Under the leadership of Mrs. Janie Allen and Mrs. William E. (Mary Ann Grissom) Hoover, the float was designed, the money to pay for it was raised, the Miller Sunday School Class was enlisted to help construct it, and

a trailer to carry it was borrowed from Carter Chair Company. The float carried St. John's Crusader Choir, singing and playing handbells in tuneful accompaniment to the scene on the float depicting Martin Luther as "Father of the Christmas Tree." Another feature of the design was the beautiful banner with Luther's seal, created by Mrs. Hal (Montye Harris) Furr. Although the float won second place in the non-commercial, non-professional category for judging, the primary achievement was the "visible witness for St. John's."

Even in the midst of celebration, we are sometimes reminded of human mortality and must take hold of our Christian faith in eternal life. Such a time was November 19, 1983, when St. John's congregation joined the entire Synod in mourning the death of Charles S. Heilig, lifelong member of St. John's, who had served for many years as a member of the Church Council and for forty-six years as treasurer of the North Carolina Synod. He was the third of his immediate family to hold that office, preceded in it by his father and grandfather. In his honor, the Synod had named the Charles S. Heilig Multi-Media Center at its dedication on December 16, 1976.

Just at the time the congregation grieved the loss of this member from one of St. John's oldest families, a child from another of the congregation's oldest families had been born and would be baptised in the Christian faith and into the family of St. John's Lutheran Church Thanksgiving day, November 24, 1983. This child was Michael Scott Haynes, the infant son of Mr. and Mrs. Steven Earl (Rindi Frank) Haynes. Michael is the great, great, great, great, great, great grandson of Michael Braun (Brown), the first named trustee of the German Lutheran congregation in the township of Salisbury as recorded in the deed of 1768. Michael Scott Haynes' lineage can be traced in direct descent from Michael Braun as follows:

Michael Braun (Brown)

James Brown, son of Michael Braun

Alexander Brown, son of James Brown

Henry Miller Brown, son of Alexander Brown

William Addison Brown, son of Henry Miller Brown

Dodd Addison Brown, son of William Addison Brown

Lois Brown Haynes, daughter of Dodd Addison Brown

Steven Earl Haynes, son of Lois Brown Haynes

Michael Scott Haynes, son of Steven Earl Haynes (Fisher 150)

How symbolically appropriate it is that this work on the heritage and history of St. John's Lutheran Church should conclude with this special service on Thanksgiving Day in the season and year when the quincentenary of the birth of Martin Luther was celebrated. Several factors make the occasion the embodiment of much that represents the heritage of this congregation.

First of all, St. John's annual 10:00 a.m. service on Thanksgiving Day had by 1983 become a popular local event, thus allowing St. John's to share its Christian witness and fellowship with the community and to participate in the Amercian tradition of giving thanks to God on this unique national holiday. The beauty of St. John's sanctuary, decorated appropriately for the season, and the pageantry and color of the festival procession combined with the magnificent music of the choirs, the organ, and the brass ensemble created an atmosphere of worship distinctly Lutheran. Luther, himself, a talented musician and composer, believed music to be "one of the noblest and most delightful gifts of God" (Painter 169-209). Certainly, an important part of the heritage of St. John's is not only the emphasis upon witness, but also the significance of great music and beautiful surroundings in worship.

Central to the teachings and life of Luther, and assuredly vital to the legacy that St. John's hands down to each succeeding generation, is the nurturing of the family. Luther and his wife, Katherine, devoted themselves to their own family. Besides their own six children, they took in eleven orphans. "Married people," Luther said, "should know they can perform no better and no more useful work for God, Christianity, the world, themselves, and their children, than by bringing up their children well. . . . On the other hand, hell cannot be more easily deserved . . . than by neglecting children" (Simon *et al.* 179). The influence of Luther's emphasis upon the rearing and education of children is reflected in the successive generations of the Michael Braun family brought up in the church and represented symbolically in 1983 by Michael Scott Haynes as a typical child of his immediate family and of St. John's congregational family. Children nurtured in families like those of the Heiligs and the Browns more often than not become exemplars of Christian service and pass that heritage on to future generations. Thus the service with baptismal rites on Thanksgiving Day 1983 seems singularly expressive of the heritage of St. John's Lutherans.

This particular Thanksgiving service had yet another significance in light of the congregation's heritage. Earlier in the year when a cry for help had come from a small struggling sister congregation, the Shepherd of the Hills at Sylva, St. John's Council had sent a generous gift to that congregation with the faith that the annual Thanksgiving offering would make up the deficit in the budget incurred by the gift. Thus the Thanksgiving offering in 1983 represented the benevolent spirit, the will to render Christian love and service wherever the need, and the faith that St. John's Church family would respond generously on the day of Thanksgiving.

As the year 1983 had begun with St. John's new statement of mission, so the year would end with services—like that on Thanksgiving



Day—which both visibly embodied the patrimony handed down during the 236 years of the church's history and which incarnated the mission expressed as recently as a year before. All the elements of the service on Thanksgiving Day thus, in a sense, encapsulate this congregation's heritage, comprise this church family's history, establish its Lutheran identity, and affirm its Christian mission.

This history has now come full circle—from the story of Martin Luther in chapter one to the celebration of the 500th Anniversary of his birth and the culminating worship experience on Thanksgiving Day 1983 in this final chapter.

We are reminded of T. S. Eliot's words in "Little Gidding" from *Four Quartets*:

What we call the beginning is often the end  
And to make an end is to make a beginning.  
The end is where we start from.

. . . . .

We shall not cease from exploration  
And the end of all exploring  
Will be to arrive where we started  
And know the place for the first time.

This history ends with the year 1983, and this end signals the beginning of a greater future for St. John's as the congregation faces new challenges with old, steadfast faith, courage, and compassion.

Among the greatest assets of any congregation are its heritage and its history. From such resources future generations draw wisdom, strength, encouragement, and inspiration. As Eliot speculates in "Burnt Norton,"

Time present and time past  
Are both perhaps present in time future,  
And time future contained in time past.

So it is, has been, and will be for the "town church" established 236 years ago in Salisbury (or Salzburg) by Lutheran men and women of great courage and faith when "the country people brought the church to town." That "town church," now known as St. John's Evangelical Lutheran Church, can grow stronger through cherished traditions created in the past, can remain a ministry of believers dedicated to Christian service in the present, and can continue to explore and gratefully share St. John's legacy in the future.

## APPENDIX A

## PIONEER FAMILIES AND ASSOCIATES

by Martha Withers Agner

In the following list are the names of families mentioned in the 1768 deed to the Lutheran Congregation in Salisbury and their associates who may have been original members of St. John's congregation. This alphabetical list also includes the names and sketches of three additional pioneer families who espoused the Lutheran cause: Fulenwider, Rendleman, and Lysterly.

JOHN LEWIS BEARD/Johann Ludwig Barth (circa 1715-December 1788), arrived in America at the port of Philadelphia and signed allegiance to the king of England on 19 September 1749. He was aboard the ship *Patience*, carrying 270 people from the "Palatinate and Duchy of Wirtemberg" (Strassburger 1: 409). He probably came directly to Rowan County, then part of Anson County, North Carolina. Beard is first entered in the legal records of Rowan County when he witnessed a deed in May 1755 to Theodorus Feltmatt for lot #2 in the south square of Salisbury (Linn, *Deed* 1: 43). The other witness was Paul Barringer, of Cabarrus County fame. In July 1755 Beard became a naturalized subject of Great Britain when he "came into open court, took the oaths and subscribed the test [proving that he had taken communion in the Protestant faith] appointed by law in order for the naturalization" (Linn, *Minutes* 1: 40). At the same term of court he appeared as a witness in the case of John Dunn vs Peter Strowser (1: 43). In May 1756 he purchased four lots "where Jacob Frank now lives in the East Square" of the newly laid out town of Salisbury (Linn, *Deed* 1: 14). A year later, on 20 July 1756, the court granted him a "License to keep Tavern at his Now Dwelling House in the Township of Salisbury." "Suretys" were Edward Hughes, Esq., and John Dunn (Linn, *Minutes* 1: 59). Beard is listed on the 1759 tax list for Rowan County and on the 1761 tax list he is shown to be in Michael Brown's district. Some of Beard's business associates were Daniel Little and Conrad Michel/Michael in the purchase of land (29 December 1761), which was sold in 1764 (Linn, *Deed* 1: 78).

John Lewis Beard, a butcher by trade (2: 16), was active in the affairs of his fellow citizens, serving as witness to many legal transactions. Some of the deed transfers were: Jacob Brown and wife Elizabeth to John Getsche [Ketchie] in January 1762 (1: 78); George Smith to John Adams 19 January 1762 (1: 79); Peter Earry and wife

Mary Catharine to Phillip Verball 23 April 1762 (1: 79); Earry to Michael Smith 23 April 1762 (1: 80); Earry to Frederick Fisher (1: 80); Henry McCulloh to Lawrence Snapp 28 December 1761 (1: 88); and Henry Grubb and wife Eve to Henry Freiley [Frohlich, Fraley] 10 June 1763 (1: 32). In 1764 Beard was a witness to the legal instrument devising power of attorney from Conrad Michel, when he returned to Germany, to Michel's nephew, Conrad Kern (Linn, *Minutes* 2: 43).

Interpersonal relationships of the German residents of Rowan County and German residents in Salisbury can be demonstrated in the following transactions: In April 1764 John Lewis Beard was granted a license to keep a tavern at his own dwelling house in Salisbury which he had done since 1756. Security was provided by Daniel Little and Jacob Fullwider (2: 24). Jacob Fullwider received a license at the same time to keep tavern at his "Own Dwelling House on Second Creek." His security was Daniel Little and John Lewis Beard. Jacob Aaron received a "Lycens to Tavern at his Own Dwelling House" in July 1764 with Daniel Little and John Lewis Beard as securities (2: 29). In 1765 John Lewis Beard and Daniel Little served as security for Frederick Fisher to have a "Lycens" to keep public house at his own dwelling (2: 45). Beard had sold lot #82 in the East Square of Salisbury to Michael Morr in 1765 (2: 41). Morr was to be one of the trustees for the congregation in Salisbury. On 16 December 1766 John Lewis Beard deeded to Peter Reap lots #65 and 66 in the East Square of Salisbury (2: 85). Less than two years later lot #67 would be deeded by Beard to the Lutheran congregation and Reeb would be one of the trustees. In 1768 Beard made the deed to the German Lutheran congregation in and about the township of Salisbury upon which to build a church, or Meeting House (original deed in St. John's archives).

John Lewis Beard, in December 1758, was allowed a claim of two pounds four shillings plus another claim for three pounds three shillings three pence for provisions for the Indians as by Account Rendered (NCCR 5: 981).

The wife of John Lewis Beard was Christina Snapp/Schnepf, the daughter of Johannes Schnepf and his wife, Barbara. Christina was born 17 May 1737 and was baptized by Lutheran Pastor John Casper Stoever, Jr., at the Opequon settlement, Frederick County, Virginia. Lawrence Snapp/Schnepf, son of Johannes and Barbara, and brother to Christina, was located on McCulloh property, tract #9, in the bend of the Yadkin River prior to 1750. It is conceivable that John Lewis Beard and wife, Christina, lived with her brother, Lawrence, or on adjacent McCulloh property for which no deed was then available, until Beard was naturalized in Rowan County in July of 1755.

The father of Christina and Lawrence Schnepf was naturalized 5 November 1746 by the Frederick County Court, Virginia, conferring



British citizenship on him and his family. A certificate of Johannes Schnepf's having received communion—one of the naturalization requirements—was provided by the Rev. George Samuel Klug, pastor of Hebron Lutheran Church, Madison County, Virginia (Eisenberg 25).

The last will and testament of John Lewis Beard was written 13 December 1788 with a codicil 15 December 1788 designating thirty pounds to the German [Lutheran] Church in Salisbury (Linn, *Will* 1: 42). According to Pastor Storch's diary Beard was buried 31 December 1788. He was very likely interred in the Old Lutheran Cemetery on North Lee Street although there is no marker for his grave. Named in his will are his wife Christina; sons Valentine, Lewis, Michael, and John; daughters Christina, Catharine, and Salina; sons-in-law Jacob Utzman and George Hoover; and executors, sons Valentine and Lewis along with George H. Berger and John Rentleman [a lawyer]. One of the witnesses was Andrew Betz, the same person who witnessed the 1768 deed from Beard to the Lutheran congregation (1: 42). From Pastor Adam Nicholas Marcard's records at St. John's, Cabarrus County: "Christina Schnepf, b. 1735, wife of John Louis Barth was buried 29 November 1799 in Salzburg." No marker has been found for her grave in the Old Lutheran Cemetery though "in Salzburg" implies the Lutheran Cemetery in the town.

Beard family records show Lewis Beard, son of John Lewis and Christina (Snapp) Beard, was born at Salisbury, North Carolina, on 13 August 1755, and died 11 September 1820. Lewis Beard was married on 27 January 1785 to Susanna Dunn, who was born 19 January 1760 and died 3 August 1840, daughter of John and Mary Dunn of Rowan County. Both Lewis and Susanna are buried in the Old Lutheran Cemetery, site of the first Lutheran Church in Salisbury. Of importance in the future life of the Lutheran Church in Salisbury is their daughter, Christina, and her husband, the Honorable Charles Fisher.

Relatives of John Lewis Beard through his wife Christina are her brother, Lawrence Snapp and his children: Lawrence and his wife [name not known]; Elizabeth, who never married; Christina, who married Michael Holtshouser; Catharine, who married George Riehl; Anna Margaret, who married John Rintleman [brother to Christopher]; and Barbara Snapp, who married Matthias Barringer. Executors of the 1771 will of Lawrence Snapp were friends George Bruner, Michal Murr and John Dunn. Witnesses were John Lewis Beard, Barbara Bruner and James Bradley. William Mohr and Anna Maria Barthen [feminine spelling of Barth/Beard] were also named in his will (1: 11). Elizabeth, the daughter of Lawrence Snapp, died and left a will in 1774, three years after her father's death (1: 14). Witnesses to her will were John Arends, the German teacher who became a Lutheran pastor, Christopher

Rintleman, one of the deputies sent to Germany for a preacher and teacher, and Martin Miller.

ANDREAS BETZ/Betts/Pitts (1727-1795), a gunsmith by trade, resided in Salem before leaving the Moravian congregation in 1767 to marry a daughter of George Brunner in the Salisbury area (Fries 1: 357). When on "Nov. 26, 1754 cornerstone was laid for new Single Brethren house—among those named who built it were . . . Andreas Betz, born Jan. 4, 1727, in the Palatinae" (1: 130-31). When Betz resigned from the Unitas Fratrum he brought with him tools to set up his gunsmith business in Salisbury (1: 357). Besides being a witness to the 1768 deed to the congregation in Salisbury he was a witness to the will of John Lewis Beard in 1788. When Andreas Betz died in 1795 the funeral service was preached by Lutheran Pastor C. A. G. Storch as shown on page thirty-eight of Storch's diary: "begraben Andr. Betz Offb. 14, 13 sehe."

MICHAEL BROWN/Braun (1721-1807), a wheelwright, tanner, farmer, stonecutter, and eventually a publisher, was listed first of the four trustees of the German Lutheran congregation in and around Salisbury in the 1768 deed. Ten years later he was, also, recorded in Rowan County legal records as a trustee for Dutch Pine Meeting House, now Union Lutheran Church. At the outbreak of the American Revolution the land belonging to Henry Eustace McCulloh (through his father, Henry) and upon which the Pine Meeting House sat, was confiscated by the state of North Carolina and eventually sold. An application to receive such land from the state of North Carolina is found in the history of Union Lutheran Church as follows: "Once more we can quote from Mr. Kizziah's sketch: 'Entry No. 783, dated May 7, 1778. 'Michael Brown [who built the Old Stone House] and Frederick Fisher enter 200 acres of land adjoining Conrad Brem and Frederick Fisher, including the Pine Meeting House and Spring''" (Lippard 6). Because of law suits resulting from confiscation, it was not until November 1793 that the land was free to be granted by the state.

According to family records Michael Brown was the Michel Braun who arrived in America in 1737 aboard the ship *St. Andrew Galley* (Strassburger 1: 179), and remained in Pennsylvania for twenty years before coming to Rowan County. His name is first recorded in the legal records of Rowan County in 1758 when he served on jury in the Court of Pleas and Quarter Sessions (Linn, *Minutes* 1: 91). Other entries show that he "bought 274 acres of land on the south side of the middle fork of Crane Creek in July 1760" (1: 114); was appointed constable "in the Room of" John Smith (1: 130); as constable was responsible for the 1761 tax list for his district; was naturalized on 22 September 1763 with others including Jacob Fullwider" (Linn,

*Register* 1: 51); and was appointed constable "in the room of Jacob Fullwider" (Linn, *Minutes* 2: 20). His stone house, now preserved as the Old Stone House in the town of Granite Quarry, North Carolina, was completed in 1766. In 1768 he was a trustee of the German Lutheran congregation in and about the township of Salisbury. In 1771 he was "oversear [sic] of the road already laid out from Salisbury to the duch [sic] Meeting" (2: 171). In 1778, as indicated previously, he was a trustee for the Dutch Pine Meeting House (Union Evangelical Lutheran Church) when he and Frederick Fisher entered the claim for 200 acres of land adjoining Conrad Brem and Frederick Fisher. Active in the religious, business, and political life of the community, Michael Brown acquired a plantation of 3000 acres in east Rowan plus property in Salisbury (Fisher 13). Some of his associates, in addition to Beard, More, Reeb, Gunther, Betz, and Mauny listed in the 1768 deed, were John Dunn, Daniel Little, Montford Stokes and many others.

Family records show Jacob Braun and Abraham Braun as brothers of Michael (Fisher *et al.* xxxiii).

Michael Brown and his first wife, Margareta (family name not known) (1734-1771), built the stone house in what is now Granite Quarry. She died five years later, the mother of six sons and three daughters as recorded on her tombstone in the Brown cemetery. His second wife, Rosanna Fisher(?), bore a son named Moses on 24 February 1773. After Rosanna died, Brown's third marriage was to Mrs. Eleanor Wakefield Reeves of Maryland, the mother of Sally and Nancy Reeves. The marriage was performed by the Rev. C. A. G. Storch. The daughter of Eleanor and Michael Brown, Susan Clementine, was born on 11 November 1807 two weeks before Brown's death (Fisher 195).

In 1794 Michael Brown purchased a printing press from Benjamin Shue of Shenandoah. Some of the most important items produced with the press were Lutheran texts, and Festival Odes for the Moravians printed in German; plus religious tracts of the Presbyterian minister, Samuel E. McCorkle (Fisher 67).

The history of the family of Michael Brown is recorded in three books: 1. *A History of the Michael Brown Family of Rowan County* by the Rev. Richard L. Brown, first published in 1921. 2. *Michael Braun (Brown) of the Old Stone House, His Influence and Descendants* compiled and edited by Roscoe Brown Fisher, first published in 1975. 3. *The Ancestors and Descendants of Abraham (Braun) Brown, the Miller. The Ancestors and Descendants of Jacob (Braun) Brown, the Wagonmaker* compiled and edited by John Burgess Fisher, Dorothy Brown Koller, and Margaret Brown Henderson in 1983.

The Lutheran Church in North Carolina has flourished through the dedicated service of the many descendants of Michael Brown—those who entered the ministry and those who served as laymen helped



to spread the good news of Jesus Christ.

JACOB FULENWIDER/Volenweider/Folenweider/Fulwider/Fulwinder ( -1771), arrived at the port of Philadelphia aboard the ship *Priscilla* on 11 September 1749 (Strassburger 1: 398), only eight days before John Lewis Beard arrived on the ship *Patience*. The Fulenwider name is first entered in Rowan County Court Records for 1754 when he (name spelled Fulwinder), Samuel Shinn and Ann Snider appear as executors of the will of George Snider (Linn, *Minutes* 1: 17). In 1761 he was appointed constable for the ensuing year (1: 121). He received deed to 449 acres of land from Granville on both sides of Second Creek 26 August 1762 at the time of settlement of the Granville/McCulloh land controversy (Linn, *Deed* 2: 5). He was naturalized, along with Michael Brown and others, 22 September 1763 (Linn, *Register* 1: 51). Jacob Fulwider's name is on the 1759 tax list for Rowan County and in 1761 is listed in Michael Brown's district. In addition to the home place on Second Creek and other properties a Jacob Fulinwider purchased land in town from James Craige in 1772: lots #6, 8, 14, 15, 16, and 17 in the east square of Salisbury (Linn, *Deed* 2: 142). Fulenwider is said to have had the Hickory Church situated upon his land on Second Creek, built and used by members of the Lutheran and German Reformed congregations. Neither the congregations nor Fulenwider possessed title to the property at that time as it was part of the McCulloh/Granville land question. After Lutheran Pastor Adolph Nussmann and teacher John Gottfried Arends arrived in 1773 the Lutheran congregation built its church farther up Second Creek. The Reformed congregation also moved away from the Fulenwider land. Half a century later the Lutheran congregation in the Hickory Church area was re-vitalized as St. Peter's Lutheran Church, and a structure was built close to the site of the old Hickory Meeting House (Bernheim 244-45).

Henry and James Fulwider were administrators of the estate of Jacob Fulwider deceased. John Lewis Beard, Harmon Butner and Jacob Brown were securities for 1000 pounds bond on 8 May 1771 (Linn, *Minutes* 2: 122).

CASPER GUNTHER/Guenther/Kinder/Cinder/Keener ( -1785), hatter, of Salisbury, was one of the trustees in 1768 of the German Lutheran congregation in and about the township of Salisbury. A Caspar Gunther (Kinder) arrived in Philadelphia aboard the ship *Thistle* 19 September 1738 along with George and Peter Gunther (Strassburger 1: 222-25). Gasper Keener (Casper Gunther) was naturalized in Rowan County 11 October 1754 with Alexander Clingerman, Steffel Goodheart and Mathias Beever (Linn, *Minutes* 1: 32).

Casper Kinder purchased three quarters of lot #1 in the west square

of Salisbury in 1771 (Linn, *Deed* 2: 129), three years after he was designated a trustee of the Lutheran congregation of 1768.

The will of Casper Kinder was written 11 October 1785 and probated the same year. He named a wife Anna Susannah; youngest sons John, Jacob, George (to be apprenticed to Christian Shroat, hatter); and daughter Betsy. Lewis Beard and Thomas Frohock were to be executors. Witnesses were Conrad Brim, Jacob Mourman, Peter Faust, and Jacob Uzman (Linn, *Will* 1: 45).

JOHANN CHRISTOPH LAYRLE/Leyrle/Lyerly (1710-1786), pioneer, born near Lake Constance, Germany, in the southern part of the Duchy of Wurttemberg, landed in Philadelphia 30 September 1754 (the same year as Christoph Rendleman and Peter Barringer) as a passenger on the ship *Richard and Mary* (Strassburger 1: 605). Passenger list 218 C. contains his name. He was in Culpepper County, Virginia, 1755-1763 (Lyerly *et al.* 2); and in 1772 he, with Christopher Rendleman, both from Rowan County, North Carolina, went to Germany to procure a pastor and a teacher for the sixty Lutheran families on Second Creek in Rowan County.

The will of Johann Christoph Layrle/John Christopher Lyerly is listed on page 129, Will Book E for Rowan County. Dated 12 October 1784, he names a wife Maria Catharina; sons Zacharias, Peter, Christoph, Jacob (who inherited the plantation, farmhouse, and whatever belongs with it . . . take possession in 1787 . . . to take care of his stepmother); daughters Margaretha, Barbara, and Catarina (Linn, *Will* 1: 84).

VALLENTINE MAUNY/Mauney/Mouney (1737-1805) was a witness to the 1768 deed from John Lewis Beard to the German Lutheran Congregation in and about the township of Salisbury. In the 1759 list of taxables for Rowan County may be found the names of John Mouney, Senr., and John Mouney, Jun., perhaps the father and brother, or brother and nephew, of Vallentine Mauney. Vallentine Mauney made his will 27 May 1804. It was probated in 1805 in Lincoln County, North Carolina. Mauney had served as a signer of the Tryon Declaration of Independance [produced shortly after the Meckenburg Declaration in 1775] and was a member of North Carolina House of Commons in 1789 (McCubbins Collection). It is thought that the wife of Vallentine Mauney was Katharina, daughter of the pioneer Laurence Kiser/Lorentz Keyser who had entered the port of Philadelphia in 1731 on the ship *St. Andrews Galley*. On board the same ship as Kiser was a person by the name of Michael Brown.

MICHAEL MORE/Murr/Mohr/Morr/Marr ( -1784) was one of the trustees in 1768 of the German Lutheran congregation in and about the township of Salisbury. A John Michael Mohr arrived in Philadelphia

16 September 1751 aboard the ship *Brothers* (Strassburger 1: 464). An entry for 15 September 1762 in the Moravian Records states: "Michel Marr, a journeyman potter, born in Coburg, came here to work" (Fries 1: 250). He was naturalized in Rowan County 23 March 1765 (Linn, *Minutes* 1: 40). John Lewis Beard and wife, Christian [sic], deeded to Michael Morr, potter, for six pounds proclamation, four lots (the spring lots) in E. Square of Salisbury, granted to Beard in December 1761 and conveyed to Morr 11 April 1765. Witnesses were Conrad Kern and Jacob Brown (Linn, *Deed* 2: 61). In addition to 320 acres on the Yadkin River purchased in 1765 from George Laengan/Lanegan and Jacob Eller (2: 88), Morr purchased an additional 170 acres in Rowan County from John Mitchell (2: 98), the same year he was a trustee for the Lutherans in Salisbury. In 1772 he and John Dunn were legatees of Lawrence Snapp, deceased (2: 141). The will of Michail Moore was written 17 August 1784. It names his wife Susanna, a son George Michale [sic], and "other children" not named in the will. His executors were to be his wife and Casper Cinder [Gunter], a fellow trustee of the 1768 Lutheran congregation. Witnesses were John Lewis Beard, Paul Rad [Rode] Smith [Roadsmith], and Michal Troy (Linn, *Will* 1: 31).

PETER REEB/Rebe/Reep/Reap/Rape ( -1788/89), was the fourth named trustee of the German Lutheran congregation in and about Salisbury in 1768. He had purchased lots #65 and 66 in the East Square of Salisbury on 15 December 1766 from John Lewis Beard and wife Christian (Linn, *Deed* 2: 102), properties located next to Lot #67 deeded in 1768 by John Lewis Beard to the German Lutheran congregation. In 1771 Peter Rebe qualified as commissioner along with Beard, Daniel Little, and others (Linn, *Minutes* 2: 125). According to Mrs. Nell T. Norvell, in her book *The Rape Family Tree*, "sometime between May 1771 and October 1774 Peter Rape left Salisbury and went to Mecklenburg County" (3), to the part which became Cabarrus County. Lots #65 and 66 in the East Square of Salisbury were sold in January 1775 by Peter Rape and wife to Andrew Betz, proved by Michael Morr (Linn, *Minutes* 3: 4). A Peter Reeb had arrived in Philadelphia 22 September 1752 aboard the ship *Halifax* (Strassburger 1: 482).

CHRISTOPH RINDELMAN/Rintelman/Randleman/Rendelman/Rendleman/Rengleman/Ringleman (1718-1777/78), at age 36 arrived in Philadelphia 12 December 1754 (2½ months after the arrival of Christopher Lyerly) aboard the ship *Neptune* with people from Hamburg, Hanover, and Saxony (Strassburger 1: 671). He was naturalized in Rowan County 22 September 1767 (Linn, *Register* 1: 51).

Family tradition relates "Johannes Rintleman (oldest brother



of Martin Christopher Randleman) was about 13 years old when his father, Christoph, packed up the family in Germany to come to America. The family lived near Hanover in the area around Rinteln which is on the Weser River just up from Hameln, the town where fable says the Pied Piper led rats out and drowned them." Family members who arrived in America together were the father, Christoph; the mother, Ann Dorthea; the sons, Johannes and Stivan; and the daughter, Sophia (Webb viii). Though he was not one of the first German settlers in Rowan County, Rintelman's influence was indelibly inscribed in the Lutheran Church in North Carolina when he, along with Christopher Lyerly, procured a resident pastor and a teacher for their congregation from Germany. In 1772 Christopher Rintelman was one of the two deputies, representing sixty Lutheran families on Second Creek, who went to Germany to bring back a pastor and a teacher. Rintelman must have been well received in his home territory of Hanover for the journey proved to be a great success. Donations in Holland, in Germany, and in England were sufficient to send a missionary preacher, Adolph Nussmann, and a teacher, Johann Gottfried Arends, to Rowan County, North Carolina, in 1773.

Rendelman's daughter, Elizabeth, was married on 8 August 1774 to Adolph Nussmann, the missionary pastor. Bondsman for the marriage license was Christopher Rendleman (Holcomb 300).

Granville deeded to Christopher Ringleman 657 acres of land on both sides of Second Creek adjacent Samuel Shinn and Henry Roan (Linn, *Deed* 1: 86). This is recorded in Rowan County Deed Book 4 for 21 December 1761 and is part of the Granville/McCulloh settlement of land ownership.

John, the son [or brother] of Christopher Rintleman, married Margaret, a daughter of Lawrence Snapp (Linn, *Will* 2: 11). Margaret was the niece of John Lewis Beard through his wife Christina Snapp Beard.

## APPENDIX B

## DUTCH PINE MEETING HOUSE

The first legal reference to a church, or meeting house, serving the German people of Rowan County outside of Salisbury is found in the original Rowan County Court Minutes, volume 3, page 267, for 8 May 1771 when "Joseph Hartmon, Melkor Eller, Anthony Salt, John Bullin, Daniel Little, John Gatchey, Phillip Verble, Michael Morr, Peter Reep, John Lewis Beard, Paul Beffell, and Michael Smith [were directed] to lay out a road the nearest and best way from Salisbury to duch [Deutsch: German word for German] Meeting House to Henry Brooner's Ford and make due [report] to our next court according to law."

The second reference comes from the 8 August 1771 court records when Michael Brown was "Oversear of the Road already laid out from Salisbury to the duch Meeting" (Linn, *Minutes* 2: 125).

Michael Brown was a trustee of the Lutheran Congregation in and about the township of Salisbury as shown in the deed of 1768. Brown, with Frederick Fisher, was also a trustee of Pine Meeting House in 1778 when a request was entered for a grant of land from the state of North Carolina to include "the Pine Meeting House and Spring." The property was granted in 1783 to Brown and Fisher as "Trustees for the Dutch Pine Meeting House" (Lippard 6).

In the 1810 Minutes of Synod "Union" appeared for the first time when the Rev. C. A. G. Storch listed among his congregations "Pine, now Union" (7).

## APPENDIX C

## NATURALIZATIONS IN ROWAN COUNTY 1753-1770

Aliens, who attested to their Christian [Protestant] faith by producing a certificate of having received the sacrament of the Lord's Supper within three months as they were naturalized as British subjects in Rowan County, are recorded here with the date of naturalization:

- 19 September 1753—Henry Witner and Michael Miller; Jacob Igenor and Daniel Little.
- 11 October 1754—Gasper Keener, Alexander Clingerman, Steffel Goodheart, and Matthias Beaver.
- 15 July 1755—John Lewis Beard.
- 16 July 1755—Boston Cline.
- 13 July 1763—John Barnet Stagner and Paul Beffell.
- 23 March 1763—John Graves, Peter Noe, Anthony Cobble, George Fogleman, Lodowick Clap, Pieter Poor, Lodowick Swing, Lodowick Albright, Daniel May, Isaac Creson, George Ingle, Jacob Feazer, Volentine Lenard/Lentz?, Jacob Brown, George Bruner, and Henry Bruner.
- 22 September 1763—Paul Harrison, Nicholas Coone, Michael King, George Cobell, Jacob Cobell, Adam Cobell, Andrew Rudolph, Jacob Hambell, Joseph Stailey, John Nutt, Phillip Kine, Frederick Brower, Adam Smith, Peter Kevett, Gasper Booe, Adam Moser, Christian Morriss, George Valentine Clapp, Conrod Lowe, Jacob Booe, Malachi Isseley, Malachi Fogleman, Michael Charles, David Speike, Gasper Smith, David Smith, Henry Gardiner, Leonard Kearns, Frederick Smith, William Frank, John Leoperd, Frederick Fisher, Conrod Bullon, Barnett Michel, Conrod Michael, Michael Brown, Lawrence Lingle, Jacob Fullwider, John Bussard, Henry Farrow, George Real, Michal Coon, Phillip Wiser, Leonard Miller, Peter Tinker, Michael Younger, and Hannis Lopp.
- 22 March 1764—Charles Bassinger, Phillip Sower, Jacob Sink, Jacob Hamon, Peter Raim/Rezim?, Peter Cain, Thomas Rich, and Conrod Carn.
- 22 September 1764—Martin Loye, Conrod Stoner, George Sharpe, Henry Sharpe, Conrod Lalor, Henry Kermra, Jacob Housman, Henry Drolinger, Loadowick Issler, Barney Dropler, Jacob Summers, and Adam Smith.



- 23 March 1765—Michael Morr, Phillip Aaron Hart [Earnhardt], Killian Aaron Hart, George Linker, Jacob Eller, and Joseph Lovewater.
- 24 September 1766—Frederick Frailey, George Lagille, George Admire, and Chrsr Blass.
- 26 March 1767—Simon Jonas and Abraham Keaner.
- 26 September 1767—Christopher Rengleman, Stoffel Boo, John Rengleman, and John Haneline.
- September 1767—Peter Beam and Michael Beam.
- 13 September 1770—Henry Roan, Senr., John Jacob Crooner, George Chris. Natzer, and John Ashlir. (Linn, *Register* 1: 50-52)

## APPENDIX D

## EXTRACTS FROM MORAVIAN DIARIES

- 1764 In Mecklenberg County there were attacks on John Frohock and other officials, the controversy being over the ownership of lands formerly granted to McCulloh (Fries 1: 279).
- 1766 Jan. 29 Paul Behringer, who lives on the Buffalo beyond Salisbury, came with Fullweiler's son to get his windmill from Jacob van der Merk (1: 303).
- 1767 April 17, Good Friday. At the close of this most blessed day Br. Lorenz held a singestunde, and among others present were Andreas Betz and his young wife, who had come on a visit (1: 357).
- 1767 March 30th. While in Salisbury Br. Loesch made an opportunity to speak to a lawyer about the Saviour, and the man was much moved. Br. Loesch also set before the dying Tavernkeeper, John Howard, the offering which Jesus had made for him and for the whole world; Howard was touched to the heart, and wept bitterly. Bro Loesch has probably seen him for the last time (1: 358).
- 1769 Jan. 6. Capt. Little, of Salisbury, brought a load of cow hides to the tan yard (1: 387).
- 1770 March 2. The little Schober played the cabinet organ for the first time, for the singing of the liturgy "O Head so full of bruises" (1: 411).
- March 12. The boy, Gottlieb Schober, moved today from here [Bethabara] to Salem. Br. Praezel will teach him to weave linen (1: 411). [This young man grew up to be an industrious, intelligent, talented leader and businessman in Salem. When in his fifties he studied theology under Lutheran pastor Storch, became an ordained Lutheran clergyman in 1810, was pastor to several Lutheran congregations; served the Lutheran Church in North Carolina as its Synod president for nine years, secretary for eight years, and treasurer for nineteen years. As Synod president he stimulated the revitalization of the Lutheran Church in Salisbury.]
- 1770 May 12. The wife of our friend and host from beyond Salisbury, Major Pfeiffer, came today, and will await the arrival of her husband. He arrived on the 15th and at once went with his

wife and Br. Bonn to Bethania to visit his fellow countrymen, especially Strub. They returned to Bethabara that evening, and left next morning by way of Salem. She was much pleased with her visit, and all that she had seen (1: 412).

1770? The Regulators continue restless, and our quiet [Moravian] life is a thorn in the eye to them but we have received no serious oppression from them (2: 615).

1771 The fire broke out at another point. On the 6th of March General Court was to be held in Salisbury and they determined to do there what they had previously done in Hillsboro, and 100 men went as far as the Adkin [Yadkin]. Therefore no Court was held, but a promise was given them that in May there should be a special session for the hearing of their complaints (2: 617-618).

1771 Each day the troops drew a little nearer Salisbury, and therefore nearer us, and they were only thirty miles away when they were joined by the troops under Gen. Waddell and Col. Fanning, and so the whole army was together (2: 620).

1772/73 Pastor Wartmann is mentioned as living in the Dutchman's Creek neighborhood, having been born in Hanover, and being an educated, ordained minister. Van Cleft, a Dutchman, sixty years old, was a leader in the group that gathered at the Dutchman's Creek meeting house (2: 793).

1773 A great many counterfeit English half pence, and good and bad Irish half pence, are now in circulation, which people wish to have accepted as one penny of our money, but take it at a less value; consequently all the bad money has drifted to our neighborhood . . . (2: 773).

1775 In Salisbury recently they arrested two lawyers, who had written letters to England expressing their desire to be on the side of the King; the letters had been intercepted by the other party, and the lawyers were sent as prisoners to Charlestown (2: 879).

1775 Oct. 4. . . . The troops are on their way to Salisbury, where Capt. Armstrong and his company will join them, and they will receive further orders whither they are to march (2: 885-886).

1778 April 29. [during the Revolution] Br. Fritz [Rev. Johann Christian Fritz] returned from a preaching tour to our English School-House, Timber Ridge Meeting-House, Deep Creek and Salisbury (3: 1229).

1780 Dec. 29. [during the Revolution] A large package of letters, and our diary for August, September, October and November, was



given to Mr. Beard, of Salisbury, who will take it with him to Pennsylvania (4: 1580).

- 1781 [during the Revolution] Mr. Beard and two women from Salisbury were shown around the town, together with Dr. Reed, who was on his way to the army with several of Washington's cavalymen. Mr. Beard was going to Pennsylvania, and took a letter from Br. Graff to Br. Matthaeus [Heyl] in Lititz, telling of our present circumstances (4: 1693).
- 1786 April 10. Br. Ernst had a visit from a minister [named Francis - vol. 5, p 2151], who last August suffered shipwreck, and who was now seeking his half-brother, the Pastor Arndt on the Catawba. In the shipwreck his wife and two children and some sixty-nine other persons were drowned (5: 2124).
- 1806 The Brn Beichel & Benzien had a visit from a Lutheran preacher, named Bernhard, born in Wurttemberg, now from near Columbia, S. C., who has charge of six Lutheran congregations (6: 2845).
- 1808 [Referring to the German/Reformed congregation in Lexington area—18 miles from here (Salem)] This is a fertile and fairly level district and the German residents, some of whom settled here before Wachovia was begun, are for the most part in comfortable circumstances. God willing, we will try to send two Brethren from Salem each quarter-year to proclaim the Gospel here (6: 2922).
- 1834 Nov. 12. We drove to Jacob Rothrock, who had asked us to visit his son Samuel, a Lutheran minister in Salisbury and its vicinity, who lies sick with fever. This active fellow-worker in the vineyard of the Lord formerly belonged to the Friedberg congregation. After a very interesting conversation we returned home toward evening (8: 4161).
- 1836 Oct. 16. The preacher Samuel Rothrock, recently returned to North Carolina from Pennsylvania, was with us today and was invited to preach the English sermon, which he did from II Cor. 6:18, in a thorough, fluent, and evangelical manner. Mr. Rothrock will again serve several churches in the neighborhood of Salisbury (8: 4247-48).

## APPENDIX E(1)

## COVER STATEMENT ACCOMPANYING PETITION TO ENGLAND

Whereas in the counties of Rowan, Orange, Mecklenburg and Tryon, situated in the province of North Carolina in America, are already settled near three thousand German protestant families, and being very fruitful in that healthy climate, are beside, vastly increasing by numbers of German protestants almost weekly arriving from Pennsylvania and other provinces of America; and having been hitherto without the means of grace, and being unable to maintain a learned and orthodox minister of their language and persuasion, whereby a great ignorance in the word of God and a melancholy dissoluteness of living has already prevailed, & will doubtless still more prevail.

In order that such an evil, which must provoke the Almighty God to anger and vengeance, may be effectually removed, near sixty German Lutheran protestant families have united themselves humbly to implore His Excellency TRYON, then Governor of the said province graciously to countenance, under the great seal of the province, that two of their members namely Christopher Layrle and Christopher Rintelmann are deputed by them humbly to beg of the protestant brethren and other friends to the Kingdom of Christ in England Holland Germany their benevolence and charity to enable them in supporting a learned and orthodox protestant minister, in order that the means of grace may be duly administered and the Kingdom of our blessed Lord Jesus Christ be likewise established and propagated among them.

His Excellency Governor Tryon has according to his known humanity countenanced their petition under the great seal of the province and referred the case to the Honorable Society for the propagation of the gospel in foreign parts, established in London; which society has likewise piously countenanced under their seal this undertaking as appears by the following copies. (NCCR 8: 630)

## APPENDIX E(2)

A COPY OF HIS EXCELLENCY'S [GOV. TRYON'S]  
RECOMMENDATION

## NORTH CAROLINA

By His Excellency William Tryon Esquire his Majesty's  
Captian General and Governor in Chief in and over  
the said province.

To all persons whom it may concern.

Whereas sixty German families of the Lutheran Church forming a settlement on the second bank [creek] in Rowan County in this Province request of me to countenance their procuring a Minister and Schoolmaster in their own language in the manner expressed in their memorial annexed, and such their intention and proposal being verified as laudable by the Revd Mr. Drage Rector of St. Luke's Parish in the said County, as well as in Consideration of the loyal and prudent behavior of the Inhabitants of the said settlement, I do by these Presents refer to the Bishop of London and to the Society for the propagation of the Gospel in foreign Parts the Consideration of the annexed Memorial, and recommend such charitable support as by them shall be thought necessary for carrying the said laudable purposes into Execution.

Given under my hand and the great seal of the said Province at Newbern the first day of February in the year of our Lord one thousand seven hundred and seventy one, and in the eleventh Year of his Majesty's reign.

Wm. TRYON [Seal]

By His Excellency's Command

I. Edwards Priv. Sec.

(NCCR 8: 630-31)



## APPENDIX E(3)

**APPROVAL BY THE SOCIETY FOR THE PROPAGATION OF  
THE GOSPEL**

Copy of the pious contenance of the Honorable Society for the propagation of the gospel in foreign parts.

At a General Meeting of the Society for Propagation of the Gospel in Foreign Parts held in Dean's Yard Westminster on Friday July 19th 1771, A Petition with a testimonial thereunto annexed by his Excellency Governor Tryon From the German Settlers on Second Creek in Rowan County North Carolina having been laid before the Board

The Society did approve the pious & useful design therein contained, and declared that in case the proposed Subscription shall meet with success and such a sum shall be raised as shall afford a reasonable prospect of establishing a fund adequate to the permanent support of a Minister and Schoolmaster in the said settlement, They will contribute to such fund and give such encouragement thereto as corresponds with their ability and the Nature of their Institution.

By order of the Society

Abingdon Street, Westmr July 19th, 1771

D. BURTON [Seal]

(NCCR 8: 631)

## APPENDIX F

## ACCOUNT BOOK FOR ROWAN COUNTY MISSION

Having under God's mercy and assistance succeeded so far, their deputies namely Christopher Layrle and Christopher Rantelman have desired William Symondson Esq., Treasurer to the said Society for propagation of the gospel in foreign parts, to receive the money which may be raised for this charitable purpose; the Revd Dr. Wachsel minister of the German Lutheran congregation in little Ayliffe street Goodman's fields and the Revd Mr. Burgmann minister of the German Lutheran congregation in the Savoy promise to assist them abroad with proper directions, and see that the money which may be collected be sent over and lodged with the said William Symondson Esq Treasurer to the aforesaid Society, whereof a satisfactory account will be published.\*

[\*After this point the pages are numbered. Pages 4, 11, & 12 are blank, pages 5, 6, 7, 9, & 10 have been torn out.—P.[F?] J.M. (Rector).]

1

By His Majesty's most gracious orders,

At Hanover

300 dollars

And at Osnabruck

100 dollars

2

£

s

d

The most Reverend and Honorable Frederick Lord

Archbishop of Canterbury

5

5

0

3

Governor Tryon's

subscription

5

5

0

The Honorable Miss Tryon's

do

2

2

0

The Right Revd the Lord

Bishop of London

do

6

6

0

By an order of the Society for

the Propagation of the Gospel

in foreign parts

do

40

0

0

The Earl of Dartmouth

do

5

5

0

The Earl of Granville

do

5

5

0

Peter DeBlon

do

10

6

Js. W. Spencer

do

2

2

0

Philip Skene

do

1

1

0

13

Received by me, John Casper Velthusen, Chaplain of His Majesty's

German Chapel at St. James [In Velthusen's handwriting]

Sep. 24th 1772, From Wurtemberg 75 florins which are

paid to me by Revd Mr. Ziegen-

hagen with

7

0

6

Sept. 27th 1772, By a public collection in German

Chapel at St. James's	54	18	9½
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From Hanover, besides a large quantity of Books, a

letter of exchange from the Revd Dr. Goetten

in which the most gracious Royal Gift of 300

dollars (mentioned pag. 1) is contained	103	14	0
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This letter of 'change is assigned from Mr. Ritz at Hanover to Mr. Clifford & comp. at London, has been accepted in its time, & shall be payed January 20th 1773.

[The next page is blank and unnumbered and the other pages torn out.—P.[F?]J.M. (Rector).] (NCCR 8: 631-33)



## APPENDIX G

## AREND'S SCHOOLTEACHER CERTIFICATE

(Translated from the German)

Of [From] his most serene Highness, most mighty Prince and Lord, Lord George the Third, King of Great Britain, France, and Ireland, Defender of the Faith, Duke of Brunswick and Lueneburg, Arch Treasurer of the Holy Roman Empire, and Elector, etc. real Privy Counselor and authorized President of the Royal and Electoral Consistory of this place, also of [from] Counselors of the Church Consistory, certifies herewith that the bearer of this, JOHN GOTTFRIED AREND'S, of Goettingen, in compliance with the desire of the evangelical Lutheran congregation in North Carolina, namely, in Rowan County, to have a capable school teacher; and to this end, according to the attestation of the Governor, has sent deputies, and his royal Majesty and electoral and serene Highness, our most gracious Lord, has commanded us to be serviceable to them; after due examination for such an office, found him to be experienced, he also having promised, according to the custom of this country and the published appointment for a future school teacher, to conduct his office with all fidelity and diligence, and manifest obedience toward his pastor, modesty toward the congregation, and love for the children.

On the other hand, we do not doubt that the congregation will amply remunerate his serviceable labor, and make his stay, as well as that of the pastor, agreeable.

However, should he desire to return, and be able to do so, then we promise him a proportional school service in this country according to the measure of his deportment and the time of his service, provided he has labored six years, at least.

In testimony whereof we have affixed the royal and electoral seal and signature of the Consistory.

Given in Hannover, the 16th of October 1772.

Respectfully

KAUFF

(Bernheim & Cox 15)

## APPENDIX H

## ARENDS' ORDINATION CERTIFICATE

(Translated from the German)

Second Creek, Rowan County, N. C.

August 28, Anno Christi, 1775

Being the Eleventh Sunday after Trinity.

The Rev. Mr. John Gottfried Arends has been examined by me, the Inspector over South and North Carolina, in the presence of several deacons, and thereupon ordained before the whole congregation, at their request.

The above-mentioned John Gottfried Arends is now, from this date a regular Evangelical Lutheran pastor and minister. We recommend him, therefore, to the kind reception of all Christians at the North, and heartily wish that he may, as a friend of the Bridegroom, bring many souls to the marriage supper of the lamb, and wait faithfully upon his office; also with exemplary life and pure doctrine, bring all the straying and deceived back to the fold.

This witnesseth out of love for the truth and its undoubted attestation.

Signed, Joachim Buelow

Missionary and Inspector over South and North Carolina.

(Bernheim & Cox 16)

## APPENDIX I

## McCULLOH LAND ADVERTISEMENT

From the *Virginia Gazette*. The advertisement was dated in "North Carolina, January 1, 1773" and explained:

The Subscriber will be in the Neighbourhood of Salisbury during the Months of March, April, and May next, in Order to treat with such Gentlemen as may be inclined to purchase any of his Lands in this Province. What are now in his Hands are the Choice of several large Surveys, run as far back as the year 1739, and are laid off in several hundred Hundred Tracts, from Two Hundred to a Thousand Acres. The Soil is remarkably suited to a Culture of Wheat and Tobacco, and is generally allowed to be equal in Goodness to any upon the Continent. The Time of Payment will be allowed as may be agreed on and the Lands may be viewed, and further Particulars known, by applying to Benjamin McCulloh, Esquire, of Halifax County, William Johnston and Michael Holt, Esquires, of Orange County, John Kimborough, Esquire, of Guilford County, Thomas Frohock, Esquire, of Rowan County, Thomas Polk, Esquire, of Mecklenburg County, and Felix Kenan, Esquire, of Duplin County.

Henry E. McCulloh



## APPENDIX J

# STORCH'S ACCOUNT OF HIS JOURNEY TO AMERICA ASSIGNMENT TO SALISBURY

(Translated from the German)

From Fresenhode having departed and gone to North Carolina in North America 1788, April 16. The cause for this distant and dangerous journey was as follows: A preacher, sent in 1773 from Germany to North Carolina, Adolph Nussmann, still being alive, demanded some supporting preachers from the abbot Velthusen in Helmstedt. The abbot Velthusen chose and persuaded me to this journey. On the permission and the command of the duke, I was examined by 5 professors of Helmstedt and was ordained as a minister for North Carolina by the abbot Velthusen. [ordained March 12, 1788] The cost of the journey was completely paid, and at the same time I was given the requested written assurance by our prince that, when I return after several years, I should get my promotion in the homeland. Under those circumstances, I went aboard with confidence in God May 4, 1788, and arrived happily (safely) in America, and first in the city of Baltimore, at June 27 of the same year. Hence, the whole journey lasted 7 weeks, five days. In Baltimore I found a good, friendly reception; and after a delightful stay there of six weeks, I went by sea to Charleston within six days. In Charleston, I stayed only 14 days, and then I rode on a horse, which I bought there for 11 Pounds Sterling, to Pastor Nussmann a distance, as I made it, of about 300 English miles. In the beginning of the month of September [17]88 I came to Mr. Nussmann, who has a congregation at the Buffalo Creek. After recovering there, we made arrangements in the congregations who wanted me as their preacher. Three congregations elected and called me. Namely, the first one in Salisbury, where I took first my residence; the second one at the formerly Second Creek called Organ-Church, 10 miles away from the city of Salisbury. The third one, at the Peint-Church, which I, however, had to abandon again, [his diary shows activity at Peint-Church shortly afterwards] and hence now have only 2 congregations, the one in Salisbury and the Organ-Church, which have promised to me 80 Pounds North Carolinian Paper Money each year. The funeral sermons and the weddings are paid separately, normally with 1/8 Thaler." (Storch 7-9)

## APPENDIX K

## BOOKS SENT TO STORCH FROM HELMSTAEDT IN 1788

The following books intended for pastor's libraries have been sent with the copies of our Reports for the Second Number, to Rev. Storch, and paid from our fund:

Resewitz'—*Education for Citizenship*.

(by Ungen) Rist's—Suggestions for School Teachers of the Lower Grades. Wiedeburg's Fundamental Principles, Plan, Discipline and Teaching.

Methods for the Ducal Institute of Pedagogy at Helmstaedt.

The copy of the *Messiah* mentioned in the Second Number, for the Rev. Mr. Nussmann.

Dapp's—Book of *Sermons for Christian Peasants*, written by Ungen.

Henke's—*Church History*, Part I, for the Rev. Mr. Storch.

Sermons, by the same Rev. Henke, Vol. II.

The 72 copies of the *Second Catechism*, for poor children already enumerated in the Second Number

Further, likewise from the fund; 100 copies of the *Second Catechism*, as a gift to Rev. Storch's congregation.

Since June 9th, inst, sent to Bremen, to be divided between the Rev. Nicolai, Pastor of the Cathedral, and the Rev. Mr. Roschen:

For Pastors' libraries (gifts from the editor),

Griesbach's—*Greek New Testament*.

Griesbach's—*Popular Dogmatics*, 2 copies.

*Christian Religious Instruction in Conversations*, for the Protestant youth. (a gift from Col. Bode of Brunswick).

From the fund:

The *Liturgy*, edited by the Evangel. Consistory of Vienna.

Seiler's *General Collection of Liturgic Formulary*.

(Both bound and gifts, the former for Mr. Storch's charge and the latter for Mr. Roschen's charge.)

100 copies of our *Large Catechism*. (Gifts to be divided equally between the above named charges.)

20 copies of the *Second Catechism*, for the poor children of Mr. Roschen's charge, and an equal number of copies, for pastor's libraries. (From the Fund)

Rev. Meyer's Songs, for the Teaching of the Gospels and the Epistles.

The 50 copies of the [New] Brunswick Hymnal, already listed in the Reports for the Second Number, for Mr. Storch's charge.

Dr. Gerling also sent the Hamburg supply to Bremen for this ship-

ment, among which were the following:

Two copies of his own Sermons, in Excerpts, (1778-87),

Two copies of the *New Hamburg Church Ritual* (one copy intended for Mr. Nussmann's charge, and the second for those charges which will give us satisfactory assurance of the support for the third pastor, whose transportation to America is provided for by our fund.)

Two copies of the new *Hamburg Hymnal*, likewise Protjens *Liturgical Archive*, the first four divisions.

The following are still stored with us:

Sextros' *Fragments for the Industrial Training of the Youth*.

Campe's, *Elementary Psychology for Children*.

Furthermore, Mr. Bandelin in Luebeck sent 25 copies of his *Religious Hymns* to the Rev. Mr. Nicolai in Bremen.

Helmstaedt, Sep. 25, 1788

J. C. Velthusen, H. P. C. Henke,  
L. Crell, P. J. Bruns. (Boyd 130)



## APPENDIX L

## A REVIEW OF ST. JOHN'S CONSTITUTION AND BY-LAWS

By Sue Pyatt Peeler

## Part I - The First Constitution

The first constitution on record for St. John's Lutheran Church was adopted 9 November 1890. The text of the document is included in the *Minutes* from 1874 to 1901, which is the official record kept by the Church Council during that period. The original constitution is recorded in a beautiful flowing handwriting typical of the day. It contains rather ornate flourishes and perfectly drawn letters; it is a work of art because of the quality of the penmanship. In 1928 when this constitution was revised, the revisions were inserted or written over the words involved; fortunately, one can still read the original script. When a word or phrase was involved a straight horizontal line was drawn to cancel the earlier provision. If a lengthy section was affected, it was crossed with a large X and the new wording was written out on a small rectangular piece of paper and pinned with a straight pin to the ledger page on the same spot as the obsolete article.

It is possible, with some effort, to read the entire Constitution of 1890 from the ledger. It is organized into eight articles dealing respectively with these areas: doctrinal basis, membership, pastoral functions and duties, church officers, elections and an amendment procedure. Any topics not covered by the above-named articles are grouped in Article Seven, titled "Miscellaneous."

The document occupies about ten pages in the ledger. One can imagine how many lengthy sessions would have been required for the church leaders to reach a consensus on each area of policy. The fine hand of the recorder of the constitutional articles is in contrast to the routine minute entries of the same year; presumably, someone was brought in to write out these important laws of the local congregation in order that no misunderstandings should result from lack of clarity and legibility. The constitution is a testimony to the diligence and devotion of its framers.

Following is a brief summary of the contents:

*Article I — Doctrines*

Sources of doctrine were named as follows:

1. The Holy Scriptures and Old and New Testaments
2. The Apostles', Nicene, and Athanasian Creeds
3. "Unaltered" Augsburg Confession

4. Other "symbolical books of the Evangelical Lutheran Church: *Apology*, the *Smalcald Articles*, *Smaller* and *Larger Catechism of Luther*, the *Formula of Concord*."
5. Other works published in the year 1580 (these were described to be the source of doctrines taught in the Augsburg Confession).

#### Article II — Members

Requirements included infant baptism, doctrinal instruction, and confirmation. Persons not baptized as infants must be publicly baptized upon profession of faith. Transfers from other denominations could be accepted if they presented a certificate to prove "good standing and dismissal from the church of their previous affiliation." Transfers could be admitted to the church on a "renewed" confession of faith.

Duties of members entailed regular attendance, family prayers, participation in Holy Communion, and providing good examples in the community of Christian life. The members were given specific prohibitions; they were forbidden to curse, break the Sabbath, drink to excess, gamble, or practice "other vices." Members were exhorted to "avoid fashionable amusements contrary to the example of Jesus."

An important duty of membership was for all members "to contribute according to their ability and the Command of God" in order that financial support be adequate for the church and the pastor. Members were responsible for having children baptized and given instruction in the doctrines. Members should "endeavor" to bring up their offspring "in the nurture and admonition of the Lord."

An interesting provision of Article II was the stipulation that members were "amenable" to the Church Council; members must appear before the body if "cited" and submit to the discipline of the council. If such a member was unhappy with the Council's action in his case, he might appeal the decision to the Synod.

#### Article III — The Pastor

Pastor duties were "prescribed in the Constitution of the Evangelical Lutheran Synod and the Ministerium of North Carolina." The pastor was described as the "Chief Officer" of the church who must preside over all council meetings. If unable to preside, a substitute might be named from the Officers of the Church (by him). No action of the Council was to occur without his (the pastor's) knowledge and his being given an opportunity "to be heard."

The constitution of the Synod would dictate procedures in any case in which a pastor might "preach unscriptural doctrines" or "indulge in immoral practices." The parenthetical phrase "(Which may God in his mercy prevent)" followed the latter phrase.

#### Article IV — Church Officers

The officers were twelve in number; six deacons and six elders.

These were also trustees of the church. Terms of office were set up so that half of each group would continue in office when newly elected members were installed. (Term of office for half of each board was two years in the original election, with others serving only one year). Installation procedures were prescribed in the Common Service.

Only male members in good standing were eligible to be elders and deacons.

#### *Article V — The Council*

The council consisted of the pastor, the elders and the deacons. Half the council members with the pastor or two-thirds of the council without the pastor constituted a quorum. This article further emphasized that no important business was to be transacted without the pastor's presence except under unusual circumstances such as a vacancy in the pulpit.

The original constitution authorized the council to select "from their number" two other officers—one to serve as secretary, keeping "*exact record*" of proceedings, the other to serve as treasurer handling and recording "all funds received and disbursed" and furnishing annual reports to the congregation. Audits of treasury records were mandated in another statement.

A member of the council was to be elected to attend Synod meetings, and his expenses were authorized to be met by the church.

The council was to have "possession and control of church property." This power was limited by the provision that no selling of property, leasing, mortgaging, or incurring of debts was to occur without the consent of a majority of the voters (members of the congregation) voicing approval at a congregational meeting.

The council had the further powers to approve applicants for church membership and to "discipline" all members "whose conduct is inconsistent with their Christian profession or who entertain fundamentalist errors." The conditions were set forth for the council to summon members who were subject to discipline to appear for a hearing. Witnesses might be called by the council (it was implied that these witnesses were part of the prosecution—there was no mention of defense witnesses obtained to defend the accused). If council action failed to correct the behavior of the errant member, the council was empowered to "suspend" the offender from the church. The council had the right to restore suspended members on evidence of "sincere repentance."

The council was empowered to call a congregational meeting at any time such a meeting was deemed "necessary." The congregation could initiate a request for a meeting if one-third of the voters supported such a move. The regular meeting of the council took place on the first Wednesday evening in the month. It was to follow the prayer meeting. The pastor could call a special meeting or respond to the



request of one-half the congregation for a special meeting.

A vacancy on the council could be filled by appointment by the council's remaining members.

#### Article VI — Elections

The members were to be notified of congregational elections at least ten Sundays in advance. Interestingly, the elections were to be the sole order of business on those days.

Members were eligible to vote if (a) they were in good standing and (b) they contributed regularly.

Council members were to be elected by *ballot* and a majority vote was required for election.

A majority of all qualified members voting by ballot was required to call a new pastor. The pastor-to-be was then notified of the will of the congregation.

Nominations for elders and deacons were made by the council. The council was instructed to nominate "twice as many persons as are to be elected" and the congregation was to submit "half as many more" to insure a broad slate of applicants. The congregation then chose from the total number. The date to elect deacons and elders was the first Sunday in April. Tellers, whose duty was to count votes and determine the outcome of the election, got this duty by pastoral appointment. Proceedings of congregational meetings were to have a place in the recorded minutes kept by the council secretary.

#### Article VII — Miscellaneous

The council must meet the requisites of both the church constitution and those of the N. C. Synod when calling a new pastor.

The congregation must settle with the former pastor (pay salary in full) before calling a new one.

The pastor's salary was to be paid monthly. Any arrears in the pastor's salary must be made up before the beginning of a new "Pastoral" year.

If the congregation wanted to be rid of a pastor, the pastor in question must be given a six-months notice through the council.

The council was empowered to decide the manner in which money was to be collected for the church. All funds must be deposited in the bank by the treasurer, and he must keep clear accounts of all funds "collected, deposited, and disbursed."

The Church Council was responsible to report to the Synod a list of all "communing" members.

An order of business for council meetings was provided.

#### Article VIII — Amendments

Amendments might be added by the decision of a majority of the members of the council, or a majority of the voters of the congrega-

tion if the changes were subsequently approved by a two-thirds majority of church voters present at a meeting held after *three* months notice. Two parts of the constitution could not be changed "if there are three (3) votes opposed to such alteration." These parts were (1) Article I (the basis for doctrine) and Article III, section I, which spelled out the pastor's obligation to support the "basis of faith" and the synodical affiliation of the church.

## Part II - Revisions

The current version of St. John's Constitution is greatly expanded from the previous document of 1890. There have been many changes; presently, there are no longer Deacons and Elders distinguished by those titles. A church council is the principal governing power of the congregation, aided by the pastors, church officers, and synod officials. Most of the original provisions can be found somewhere in today's greatly lengthened version. These have been couched in and surrounded by detailed additions and conditions.

The most prominent difference in the modern constitution from the earlier one is seen in the growing power of the synod in congregational policy and practice and the consequent standardization of most procedures; one Lutheran church must operate in a manner indistinguishable from all other Lutheran Churches. A change representing synod influence is the effort to make the principal work of the congregation more specific with the organization of the five principal boards: worship, education, witness, service and resources. In a sense a blueprint is furnished as to the way a congregation should proceed in carrying out its mission in the community.

There are many clauses which give the bishop of the synod a supervisory role in any major decision or act, pastoral calls or dismissals, congregational problems, or property disposal. The synod represents the last court of appeal to a pastor or a member whose standing is threatened by difficulties or who is under fire from critics.

While the congregation is no longer quite as unfettered and independent as it was in its earliest years, it has the foundation and support of synodical advice and assurance that its programs are in conformance with standard doctrinal practice of the Lutheran Church in America.

Following is a brief digest of the newest constitution which was approved by the Congregation in 1981.

The first article of the document is preceded by a Preamble expressing the aims of the church as those of obtaining the blessings of the "word and sacrament" and the union of the congregation through a common confession. The further aim is expressed "to defend and propagate our faith in Jesus Christ our Savior."

Article I, following the Preamble, establishes the name of the congregation—St. John's Evangelical Lutheran Church of Salisbury, North Carolina. It defines the congregation's status to be unincorporated. The official seal of the congregation is described as follows: "The Luther Rose encircling the symbol of St. John's with the date of organization,



1747, underneath." (None of the above was found in the original constitution).

Article II is entitled "Confession of Faith" and it names the bases for the beliefs of the church, these being the Holy Scriptures as "the norm for the faith and life of the Church" and "the divinely inspired record of God's redemptive act in Christ." After this direct statement of belief the second section of the article names the same documents which were listed in the 1890 version as the basis of faith.

Article III concerns "congregational function." This article sets up the present system of five boards, each concerned respectively with a major thrust of the congregation. These are (a) worship, (b) education, (c) witness, (d) service and fellowship, (e) resources. This article provides for the setting up of each of these boards and assigns this responsibility to the Church Council and the "synodical structures."

The next article, IV, reflects the connections of the congregation with the Synod and the Lutheran Church in America.

These connections are maintained in the following provisions:

- (1) The local congregation "covenants" to support the synod and the constitution of the synod and that of the Lutheran Church in America.
- (2) The synod must approve the constitution of the local church.
- (3) The ranking officer of the synod will supervise all congregational meetings during a pastoral vacancy.
- (4) Synodical approval is required for all mergers between congregations.
- (5) If a congregation splits, the part of the congregation which retains its synodical connection will be recognized as the "lawful congregation" and is authorized by the synod to keep the church property.
- (6) If a congregation fails to continue the "tenets and usages" of the Lutheran Church, disbands, drops its membership in the Lutheran Church in America, or becomes too weak to function, the property of the congregation can be taken over by the synod to "hold, maintain, and convey the same."

Article V deals with the membership which is defined as encompassing the pastor or pastors and other baptized persons who have been received into the church's membership. Members are categorized as (a) baptized, (b) communing, (c) confirmed, and (d) voting. Still necessary to active membership are the earlier requirements of receiving the sacrament of the Lord's Supper and making a contribution "of record" within the current or previous year.

A lengthy section of this article points out the privileges and duties of members. These include joining in worship, studying the Bible and "practicing" family devotions, participating in the sacrament

of the Lord's Supper, baptizing of infants, giving of Christian service, helping to strengthen other members in the faith, and giving financial support to the local congregation and the synod and the Lutheran Church in America.

The congregation must be responsible for instructing the unconfirmed members, releasing any members who transfer out of the congregation, helping such to relocate in another Lutheran Church, and showing concern for members who "drop out." The latter condition is the consequence of failure to contribute, worship, or participate in the Lord's Supper.

Memberships are terminated by death, resignation, transfer, excommunication, or removal from the roll. (Names may be dropped in cases of members who are totally inactive; members would be "counseled" in these matters by the pastor before drastic action occurs).

Article VI deals with the responsibilities of the pastor. The pastor must fulfill high personal qualifications of piety, ordination, and irreproachability in his personal conduct. He must be approved by the synod, and his selection by the congregation must be accompanied by the "counsel and guidance" of the bishop of the synod. After a pastor accepts the call from the congregation, his installation is a function of the synod. The pastor's job description is furnished in section V in six points. He must preach the Word, administer the sacraments, and conduct worship involving the "practices of the Lutheran Church in America." He must care for the members, instruct in the catechism, confirm new members, perform marriages and funerals, and visit the sick. Other obligations of the pastors include installation of various officers of the congregations. He has the further stated duty to "endeavor to increase the liberality of this congregation in support of the work of the Lutheran Church in America and of the synod."

His salary is to be paid in monthly or semi-monthly installments. He is to be paid for expenses incurred by attendance at conventions of the synod and district meetings.

The keeping of the congregational roster is a pastoral duty; records of his official "acts" are to be kept in a register, and he is the custodian of the church seal.

If the pastor resigns, he is to submit his resignation two-months before the effective date unless "otherwise agreed." If there is congregational dissatisfaction with a pastor, the synod investigates such charges. The council must notify the synod in such an instance, or a petition signed by one-third of the members should be submitted to the synod. A committee to investigate charges against a pastor should include two ministers and one lay person. (Causes for such investigations include

physical or mental disability of the pastor, continued neglect of duty, inability to conduct the pastoral office efficiently in view of local conditions but not reflecting on the morality or spirituality of the pastor). In a case of charges of immorality, this is a matter treated under discipline in the synod.

If the charges are found to be true upon investigation, the synod can declare the pastorate vacant. When a pastorate becomes vacant, the bishop of the synod may appoint a vice-pastor who has "the rights and duties" of the authorized pastor and who may delegate some of these to an interim supply pastor with the approval of the bishop of the synod. The constitution still contains a section which says that the former pastor's salary must be paid in full before his successor can be called.

When a pastor is to serve as a member of a team of pastors, each pastor's specific duties are to be clearly stated and provided to him in written statement. The division of responsibilities must be agreed upon by all participants: the pastor, the church council, and the bishop of the synod. Revisions of this agreement must be made in the same manner—unanimous concurrence.

There is a provision permitting a congregation in special cases to extend a call of less than permanent duration; such a call may be for a "specific term of years."

Article VII applies to congregational meetings. All members who participate in the Lord's Supper and who have made a contribution of record in the current or preceding year are voting members. An annual congregational meeting is mandated, and special meetings may be called by the pastor, the church council, or the written request of 1/10 of the voting members. The call for a meeting must specify the reason for the special meeting and no other business may be considered except for the single issue at hand.

Notice of meetings must be given at regular worship services on "the preceding two consecutive Sundays," or mailed notices to all voting members must be sent at least ten days before the meeting. Two hundred (200) voting members constitute a quorum. The latest edition of *Robert's Rules of Order* will dictate the procedure followed at all congregational meetings.

Article IX outlines the conditions pertaining to the church council. It is to have twenty elected members besides the pastor or pastors. Council members exclude themselves if (1) they cease to be voting members of the congregation or (2) if they are absent from four successive regular meetings.

The duties of the council are numerous. The members of the council



have the "general oversight of the life and activities of the congregation, and in particular its worship life, to the end that everything be done in accordance with the Word of God and the faith and practice of the Lutheran Church in America." In addition, the council is in charge of the church's economics. It must maintain and protect property and manage the business affairs of the church. The council cannot buy, sell or encumber church property unless such action is authorized by the congregation. It does prepare the budget (with certain limitations) and carries out the expenditures if the budget is adopted by the congregation. The budget must include the church's "full indicated share in support of the wider ministry being carried on in partnership with the synod and churchwide agencies." The council is responsible for paying all debts and obligations of the congregation and may make investments of church funds. All salaried employees are employed and supervised by the council.

A quorum for action by the council is comprised of a majority of the members with a pastor or vice-pastor.

The tenth article of the constitution provides the basis for church officers. These are president, vice-president, secretary, treasurer, and, if desired, a financial secretary, who are to be elected by the council at its first meeting in each congregational year. All officers are required to be of legal age.

The president, who presides over congregational meetings, and the vice-president, who presides in his absence, are chosen from among the elected members of the council. The other officers, if not council members, may attend council sessions but may not vote.

The officers are declared the "trustees" of the congregation and are subject to state laws governing trustees. The trustees may not act to affect the ownership by buying or selling property unless directed to do so by the congregation.

The council must set up the boards and committees necessary to meet the "local and wider" concerns of the congregation. The council determines the number of members assigned to each board, and a council member serves as a liaison to the council from each board. All boards are subject to pastoral "voice and vote."

Duties of each board are to be expressed in writing along with instructions for actions of the board. Council approval is required for any undertakings of the boards serving.

Article XII defines conditions for the various organizations which are outgrowth of the congregation. Organizations are limited to those defined as "official auxiliaries of the Lutheran Church in America or the North Carolina Synod."

Article XIII contains the policies to be followed in the disciplining of a confirmed member of the congregation. Discipline must be meted out by the council (for the congregation) in cases involving (1) denial of Christian faith, (2) immoral and scandalous conduct, (3) persistent troublemaking within the congregation, or (4) behavior "grossly unbecoming a member of the Church of Christ." Anyone cited as in violation of the above listed conditions will have a hearing before the council. A member thus accused may appeal to the synod.

Council action can be taken as follows: (1) censure of the accused member, (2) suspension from membership (repentance and amendment of behavior might allow the members to be restored), or (3) excommunication or expulsion.

Article XIII gives the by-laws which offer the exact procedures governing all the congregational machinery to carry out the terms of the constitution. They are almost as lengthy as the constitution itself. The by-laws deal with elections, setting up committees, duties of major committees, and duties of ministers.

## APPENDIX M

## BUDGETS OF ST. JOHN'S

by Araminta and Burt Harris

While researching the Council minutes and financial records, we found no set budget for St. John's until the year 1912. Prior to 1912 the Vestry (or Council) of the church would apparently collect funds to pay the pastor's salary. Most of the other expenses of maintaining the church were so low that in some cases the elders and deacons were able to pay these out of their personal funds. Obviously the Vestry was composed of men with financial means to support the church in this way.

The ensuing outline shows financial conditions at St. John's from 1874 through 1921. This outline is followed by a chart showing budgets, budget receipts, and major expenses from 1922 through 1983.

- 12/10/1874 First mention of money in the church records was in the December 10, 1874, minutes of the Vestry of St. John's. The term "Subscriptions" was used. The deacons were responsible to the Vestry to collect subscriptions from the members.
- 9/27/1875 The resignation of Pastor Nieffer, who at this time had not been paid in full, was brought to the Vestry with his instructions to make an effort to collect subscriptions from members and pay him by his departure date. If the amount was not collected, then he would forfeit the back pay. Apparently the church did not have a successful budget since funds were not there to pay the pastor's salary.
- 12/27/1875 The Vestry was informed of a shortage of \$130 in the \$1000 promised to the new pastor, T. W. Dosh. Two members of the Vestry assumed the shortage, an indication that no set or successful budget existed.
- 3/2/1876 The Vestry of St. John's recommended paying the sexton \$2 per month with \$3 per month salary after 6 months. A "cleaning lady" was hired at \$1 per month also.
- 3/6/1876 A special collection from the congregation was to be used for Sunday School "Lesson Leaves" and other books.
- 4/6/1876 The Vestry met at the Smithdeal store to discuss the raising of the pastor's salary. The members of the Vestry responsible to collect the subscriptions were to "stir-up" the delinquents and thus endeavor to increase the incoming funds.
- 4/31/1876 The Vestry was informed that subscriptions needed to be



paid on a regular monthly basis and that the "collectors" should see the members personally.

6/12/1876 The Vestry approved raising money for a new pulpit. This action indicated no funds were budgeted.

10/30/1876 The Vestry appointed a committee to collect the pastor's salary.

1/15/1887, 2/7/1877, and 2/14/1877 The committee was still trying to collect subscriptions.

3/21/1877 The committee reported that \$942.58 of \$1000 was collected for Pastor Dosh's salary.

5/23/1878 "Envelopes" were first mentioned as being "labelled and distributed" to members for subscriptions for the ensuing year.

8/5/1878 The Vestry was informed that a past-due gas bill would have to be paid, no deductions allowed. "How to collect" the pastor's salary was again discussed.

11/8/1878 The pastor's salary was not "collected."

4/14/1879 A report to the Vestry indicated "subscriptions" were coming in better.

1879 to 1887 As in the previous five years, much of the same concern was discussed by the Vestry (now being called Council). Chief focus was collecting monies for the salary of the pastor.

9/25/1887 The North Carolina Synod recommended that the church adopt a plan of assessment to collect the pastor's salary. Each member would have the right to appear before the congregation to have the assessment either raised or lowered according to the member's ability to pay. This plan was adopted but was rescinded the following month.

1887 to 1892 The Council at this time was still using subscriptions and envelopes to collect offerings each Sunday. Money was still hard to raise.

6/20/1894 Deacons were instructed to distribute envelopes for free will offering to help defray expenses.

10/7/1895 The word "pledge" first appeared in Council minutes concerning "subscriptions" and "envelopes" used to collect money for salary and expenses of the church. Envelopes for salary were labeled as such. Other envelopes were not labeled.

10/6/1897 First mention was made of the division of the city into wards for the purpose of soliciting subscriptions for expenses and salaries (then including the organist's salary).

1892 First mention was made of expanding expenses to include contributions to Salem Orphanage, home missions, and other benevolent causes.

7/6/1901 First mention was made of asking ladies to be involved in gathering subscriptions and in collecting past due pledges.

5/1/1912 The church year was to conform to the synodical year so the budget was approved prior to May. The budget pledged was \$3038.66.

8/1/1912 The first quarterly report showed a collection of \$232.31 to meet the \$3038.66 budget.

1/8/1913 A "sinking fund" was added to the budget to catch up on unpaid pledges.

10/1/1913 The sinking fund was a success; indebtedness was paid off.

4/29/1914 to 11/9/1921 Budgets were to be prepared each year and an every member canvass was to be held each spring. By 1921 a budget of \$9935 was pledged for the following year.

CHART SHOWING ADOPTED BUDGETS, BUDGET RECEIPTS,  
AND MAJOR EXPENDITURES OF BUDGETED AMOUNTS  
AT ST. JOHN'S, 1922-1983

<u>YEAR</u>	<u>BUDGET</u>	<u>BUDGET RECEIPTS*</u>	<u>REPAIR</u>	<u>ENERGY</u>	<u>PASTOR</u>	<u>APPORTIONED BENEVOLENCE†</u>
1922	\$ 9,935		N/A ‡	N/A	N/A	\$ 900
1923	11,915		N/A	N/A	N/A	2,975
1924	15,000		\$ 200	\$ 375	\$ 3,700	2,975
1925	15,000		N/A	375	4,000	3,000
1926	17,483		N/A	N/A	N/A	3,365
1927	17,000		N/A	375	4,000	3,365
1928	22,000		410	450	4,000	4,706
1929	22,000		100	500	4,000	4,560
1930	22,000		100	500	4,000	5,275
1931	22,000		50	450	4,000	5,270
1932	19,000	\$ 13,694	50	450	4,000	3,600
1933	19,275		50	450	4,000	3,600
1934	14,835		25	300	3,600	3,600
1935	16,010	14,648	-0-	300	3,600	2,952
1936	14,427		N/A	N/A	N/A	2,340
1937	15,450	15,316	350	300	3,600	2,340
1938	15,570		N/A	N/A	N/A	2,340
1939	15,470		200	300	4,000	2,340
1940	17,500		400	340	4,750(2)	2,820
1941	18,938		400	450	5,200(2)	3,000
1942	19,796		400	500	5,200(2)	3,000
1943	20,116		400	500	5,200(2)	3,000
1944	20,712		400	500	5,800(2)	3,510
1945	21,439		400	500	5,000(1)	3,510
1946	22,720	28,398	N/A	N/A	N/A	4,800
1947	23,657	32,616	N/A	N/A	N/A	5,000
1948	33,377	33,793	N/A	N/A	N/A	5,640
1949	36,548	37,060	N/A	N/A	N/A	6,580
1950	37,917	50,558	N/A	N/A	N/A	8,336
1951	43,558	53,052	1,000	1,300	8,600(2)	9,168
1952	47,222	53,976	1,000	1,300	9,900(2)	9,168
1953	50,020	59,326	1,000	1,650	10,873(2)	9,626
1954	52,925	69,277	1,500	2,010	11,354(2)	10,925
1955	65,055	69,259	2,000	2,400	11,893(2)	11,500
1956	72,677	74,622	2,000	2,400	12,600(2)	14,000
1957	71,905	79,304	1,500	2,400	12,700(2)	14,000
1958	71,881	70,449	2,000	2,400	14,100(2)	20,385
1959	75,868	79,904	2,500	2,550	12,900(2)	19,307

<u>YEAR</u>	<u>BUDGET</u>	<u>BUDGET RECEIPTS*</u>	<u>REPAIR</u>	<u>ENERGY</u>	<u>PASTOR</u>	<u>APPORTIONED BENEVOLENCE†</u>
1960	77,108	91,351	2,300	2,650	13,500(2)	21,279
1961	76,988	94,425	2,300	2,650	13,500(2)	23,714
1962	77,022	84,652	2,300	2,650	13,500(2)	24,219
1963	77,181	89,339	3,000	2,650	14,900(2)	27,235
1964	85,939	97,927	3,000	2,650	14,500(2)	28,229
1965	98,785	97,893	7,500	3,000	15,000(2)	28,836
1966	99,093	102,271	21,249	3,600	18,737(2)	29,826
1967	106,984	104,625	3,125	3,600	21,048(2)	31,649
1968	127,292	113,617	5,000	6,000	21,624(2)	31,482
1969	149,956	147,247	3,000	6,000	22,408(2)	34,150
1970	157,943	149,574	3,900	5,400	29,000(2)	36,599
1971	160,319	155,730	3,900	6,000	31,600(2)	37,288
1972	169,477	168,955	7,400	7,000	32,800(2)	38,110
1973	178,605	176,425	7,400	7,000	34,000(2)	37,850
1974	189,639	195,380	7,400	7,700	39,500(2)	40,446
1975	210,866	206,862	7,400	8,200	40,712(2)	42,673
1976	215,688	233,614	7,400	11,000	41,033(2)	45,495
1977	229,547	230,483	8,400	16,500	44,488(2)	43,754
1978	251,015	271,386	14,500	29,000	43,300(2)	45,413
1979	276,193	282,496	16,500	20,000	54,590(2)	46,376
1980	312,627	310,541	18,528	20,000	61,472(2)	49,251
1981	338,926	313,301	16,772	22,000	78,176(2)	51,725
1982	358,097	328,941	17,620	26,000	78,500(2)	57,387
1983	358,097	345,199	18,020	28,500	66,000(2)	57,528

\* Special gifts not included.

† Information from Synod minutes.

‡ Not available.



## APPENDIX N

## PASTORS WHO HAVE SERVED ST. JOHN'S

Itinerant pastors (1747-1773)

Adolph Nussmann (1773-1774)

Johann Gottfried Arends (1775-1785)

Itinerant pastors (1785-1788)

included Adolph Nussmann, Paul Henkel, and Christopher Bernhard

Charles Augustus Gottlieb Storch (Oct. 1788-1805)

Itinerant pastors (1805-1825)

included C. A. G. Storch, Paul Henkel, and Gottlieb Schober

John Benjamin Reck (Aug. 1825-1830)

David P. Rosenmiller (1831)

John T. Tabler, Supply (1832)

Samuel Rothrock (May 1833-May 24, 1835)

Edwin Abiel Bolles (June 1835-June 1836)

Samuel Rothrock (October 1836-1839)

John D. Scheck (1839-1844)

Samuel Rothrock, Supply (1844)

Jacob Brown Anthony (May 1844-Sept. 1846)

Vacant pastorate, Supply Pastors (1847)

John H. Coffman (Jan. 1848-1852) Licensed, never ordained

Vacant pastorate (1853-1855)

J. D. Scheck, Supply (1853)

William George Harter, Supply (1854-1855)

Levi C. Groseclose (Oct. 1856-Oct. 1, 1865)

Nicodemus (Nathan) Aldrich, Supply (1864-1866)

William H. Cone (1866-Feb. 1870)

Simeon Scherer, Joint ministry with Cone (March 1, 1869-Feb. 1870)

Jacob Grabenstein Neiffer (July 1870-Oct. 1875)

Thomas William Luther Dosh (Jan. 1876-June 1, 1877)

William Jacob Smith (May 1878-March 1883)

Willaim Stoudenmire (Oct. 1, 1884-June 1886)

Charles Banks King (Oct. 1886-April 26, 1896)

Levi Enoch Busby (Nov. 1, 1896-1902)

James Herbert Wilson (1902-1906)

Michael Middleton Kinard (Sept. 1, 1906-Sept. 1, 1920)

Frank Carroll Longaker, Supply (1920)

Edward Fulenwider (Nov. 7, 1920-Jan. 1, 1930)

Martin Luther Stirewalt (Feb. 1930-Sept. 1, 1938)

Pleasant David Brown (March 1939-Aug. 3, 1952)

Ernest Luther Misenheimer, Jr., Assistant (June 1, 1940-1943)

Herman Woodrow Cauble, Assistant (June 1943-1944)

Stafford Leroy Swing, Assistant (1946-1947)

Roger Harold Terry, Jr., Assistant (1948-1950)

Harold Emmett Rhoads, Assistant (1951-1955)

Frank Kimball Efird (April 7, 1953-March 15, 1963)

James Ray Stephenson, Assistant (1955-1958)

Robert Brown Lineberger, Assistant (1958-1962)

Terry Wayne Agner, Assistant (1962-1963)

Robert Douglas Fritz (Dec. 1, 1963-Oct. 13, 1974)

Charles Earnest Brooks, Assistant (1964-1968)

Hollis A. Miller, Assistant (1969-1973)

Ernest Edward Long (June 1, 1973-Sept. 20, 1981)

Team ministry with Fritz (1973-1974), with Huddle (1975-1981)

Lewis Otto Dasher, Supply (1974-1975)

David Keller Huddle (June 15, 1975- )

Team ministry with Long (1975-1981), Senior Pastor (Sept. 19, 1982- )

David Paul Nelson, Counseling (March 1979-Dec. 31, 1982)

John White Iddings, Supply (Oct. 18, 1982-August 31, 1983)

Assistant (Dec. 1983- )

Frederick Gebhart Gotwald, Associate (Aug. 1, 1983- )

## APPENDIX O

## COMMUNICANTS REPORTED TO SYNOD FROM ST. JOHN'S

1848	70	1894	292	1920	400	1946	955	1972	942
1851	75	1895	297	1921	N/A	1947	1050	1973	930
1866	69	1896	316	1922	600	1948	970	1974	875
1871	104	1897	334	1923	700	1949	1046	1975	881
1872	105	1898	345	1924	750	1950	1076	1976	863
1873	112	1899	352	1925	760	1951	1060	1977	851
1874	153	1900	N/A	1926	N/A	1952	1100	1978	771
1875	166	1901	372	1927	900	1953	1025	1979	831
1876	150	1902	361	1928	800	1954	1060	1980	844
1877	160	1903	386	1929	805	1955	1067	1981	757
1878	160	1904	386	1930	805	1956	1079	1982	792
1879	150	1905	360	1931	660	1957	1078	1983	779
1880	152	1906	378	1932	610	1958	1055		
1881	152	1907	400	1933	530	1959	1024		
1882	130	1908	400	1934	575	1960	1036		
1883	130	1909	400	1935	600	1961	963		
1884	65	1910	400	1936	600	1962	977		
1885	N/A	1911	300	1937	680	1963	990		
1886	81	1912	325	1938	654	1964	956		
1887	113	1913	400	1939	650	1965	1001		
1888	158	1914	400	1940	781	1966	1005		
1889	190	1915	425	1941	857	1967	970		
1890	N/A	1916	450	1942	858	1968	955		
1891	239	1917	475	1943	888	1969	955		
1892	254	1918	500	1944	953	1970	958		
1893	285	1919	500	1945	913	1971	938		



## APPENDIX P

## COMMUNICANT MEMBERS OF ST. JOHN'S

1906-1953

(Arranged Alphabetically)

AARON, Bettie, Henry, T. F.  
 ADAMS, Gerald C., Perry F., Rosalie Thomasine, Mr. & Mrs. T. Clark  
 ADERHOLT, Mr. & Mrs. Frank C.  
 AGNER, Frances L., Mr. & Mrs. John C., Mrs. Ralph, Thelma B., Viola  
 ALBRECHT, Ewart Alphonso, Jr.  
 ALBRIGHT, Charles Mitchell, Eva Marie, Leah Geneva, Mabel Pauline, Mr. & Mrs. William A., Willie Florence  
 ALDRED, W. G., William M.  
 ALDRIDGE, Urcie  
 ALEXANDER, Minnie  
 ALLEN, Mr. & Mrs. Hugh R., W. Franklin  
 ALSOBROOKS, Mr. & Mrs. William Albert  
 ANDERSON, Walter B.  
 AREY, Mr. & Mrs. Harry L., Leo, Mrs. N. G., Mr. & Mrs. R. W., Robert Francis  
 ARLEDGE, Mr. & Mrs. Wayne  
 ARTZ, Mary Ann  
 ATWELL, Mrs. G. Dewey  
 AULL, Mr. & Mrs. Francis, Mr. & Mrs. Humbert, Phillip  
 BAILEY, Mr. & Mrs. Thomas E.  
 BALLARD, Mrs. H. Reginald  
 BALLENGER, Mr. & Mrs. S. B.  
 BAME, David Goodman, George William, Margaret Dorothy, Mr. & Mrs. R. L., Mr. & Mrs. Samuel J., Sr., Samuel J., Jr.  
 BANGLE, B. H., Glenn David, Mr. & Mrs. Howard Davis, Mrs. Minnie  
 BANKETT, Inez  
 BARGER, Mr. & Mrs. B. W., Sr., Mr. & Mrs. B. W., Jr., Mr. & Mrs. Charles T., Sr., Charles T., Jr., Mr. & Mrs. D. W., Mr. & Mrs. Edwin Brice, Francis Brown, Mr. & Mrs. G. Harold, Gilbert Oren, James, Jerry Henry, Mr. & Mrs. Joe, Mr. & Mrs. Joe, Jr., Joe Warren, Nora, Peggy B. (Mrs. Gilbert O.), Mr. & Mrs. Ray, Mr. & Mrs. Ray Willard, Mr. & Mrs. Willie C.  
 BARKER, B. W., Jr.  
 BARNHARDT, Craig, Luther, Mary Lee, Sarah  
 BARRIER, Mrs. F. V.  
 BARRINGER, Mr. & Mrs. Bevan Kyle, Sr., Bevan Kyle, Jr., Mrs. C. P., Mr. & Mrs. C. Ray, Frances R., Sarah E.  
 BASINGER, Gertrude, Mr. & Mrs. H. E., Mrs. H. Ross, Harold, Lewis C.  
 BASS, Gary Kluttz, Mrs. L. B., Mona Genell, Ralph Fisher  
 BASSINGER, Billy Ross, Mr. & Mrs. Harold R., Mr. & Mrs. S. V.  
 BEAN, Mrs. Owen Duke  
 BEAVER, Ben Irvin, Clarence., Evelyn Marie, Mr. & Mrs. Guy Thomas, Mr. & Mrs. H. A., Mr. & Mrs. H. Clifford, James Burton, Mr. & Mrs. L. M., Lorene, Mr. & Mrs. M. H., Mary Anne, Myron Holmes, Jr., Mrs. Ralph, Ralph E., Mr. & Mrs. Roy David, Jr., Mr. & Mrs. W. Burton  
 BECK, Faith, Mr. & Mrs. J. B., Mrs. James C., Mr. & Mrs. Voils  
 BEHRE, Godfrey J.  
 BENFIELD, Mr. & Mrs. C. Clayton

BENNETT, Joan

BENTLEY, Mr. & Mrs. John W.

BERNHARDT, Mr. & Mrs. C. T., Mr. & Mrs. Clarence, Mrs. Floyd D., Geo. M., Gussie, Mr. & Mrs. H. A., Harvey A., James, Mr. & Mrs. John A., Mr. & Mrs. John H., Katherine H., Mrs. L. A., Mr. & Mrs. Leake A., Lillian M., Louise, Patsy Ruth, Paul H., Paul Leake, Paul M., Jr., Paul M., Sr., R. L., Raymond, Sallie

BERRY, M. H.

BETTS, Clarence

BIBELNIECKS, Mr. & Mrs. Alfred

BINDER, Mrs. Betty Sue Stiller

BLACKWELL, Lala, Linnie, Mr. & Mrs. W. A.

BLAIR, Mrs. Ada

BLALOCK, Mr. & Mrs. Ralph J.

BOGER, Mr. & Mrs. D. M., Mr. & Mrs. Jno. A.

BOGLE, Arnold Ray, Mrs. Blanche Kluttz, Cleo, Dorothy, Elizabeth, Mr. & Mrs. James L., Mr. & Mrs. James Meredith, Marie, Peggy Sue, Roberta

BOLICK, Mr. & Mrs. F. A., Mr. & Mrs. William

BONDS, Mrs. Eudora

BOOE, Mrs. W. H.

BORLAND, Mr. & Mrs. Thomas W.

BOST, Mr. & Mrs. Floyd, Lee Ross, Mr. & Mrs. W. A., Mr. & Mrs. Wm. C.

BOULUS, Mrs. Albert

BOWDEN, Larry Donald

BOWEN, Mrs. Carroll

BOWERS, Mr. & Mrs. Charles W.

BOYD, Addie, Mary, Mrs. Nellie Mahaley

BOZEMAN, Mrs. E. L.

BRADSHAW, Mr. & Mrs. R. B.

BRADY, A. F., Mr. & Mrs. Alfred, Mr. & Mrs. Charles J., Eloise, Mr. & Mrs. George, Sr., George Lee, Jr., Gilmer, Helen, Richard W., Mr. & Mrs. W. A., Mr. & Mrs. W. E., W. Everett

BRANDON, Ben

BRANTLEY, Donald, Mr. & Mrs. J. C., June C., Mr. & Mrs. Marvin E.

BREEDLOVE, Mr. & Mrs. Troy James

BRICKNER, D. W.

BRIDGES, Mr. & Mrs. Tillman F., Truly Myrtle

BRIGGS, James B.

BRITT, Mr. & Mrs. J. Albert, Mr. & Mrs. Robert Gordon

BRITAIN, Lucile, Mr. & Mrs. R. B.

BROCKMAN, Frieda Belle, Mr. & Mrs. Henry, Marion Robt.

BROOKS, Mrs. Harvey P., Mrs. T. L.

BROUGHTON, Mrs. Kirby

BROWN, Barbara, Betsy Louise, C. M., Carl Barrier, Corinna Ann, Daisy, Dodd A., Dorothy Ada, Edna Elizabeth, Frances Joan, Geo. Kenneth, Mr. & Mrs. H. M., Helen, Mr. & Mrs. Henderson M., Mr. & Mrs. J. Clement, Mr. & Mrs. J. D., Mrs. J. M., Mrs. J. N., Mr. & Mrs. J. S., Mr. & Mrs. James, Mrs. James R., Jesse Oscar, Joan Elizabeth, Joe, John C., Mr. & Mrs. John D., John Marshall, Mr. & Mrs. John O., Mrs. John W., Mrs. Kenneth, Mr. & Mrs. Leo, Lois Elizabeth, Martin L., Mary Emily, Mr. & Mrs. Meredith, Mildred Elizabeth, Mildred Eunice, Nancy Ruth, Mr. & Mrs. Olney, Olney Joseph, Jr., Ora Thelma, Mr. & Mrs. Orus Stedman, the Rev. Dr. & Mrs. P. D., Mrs. Rhea S., Mrs. Robert S., Mr. & Mrs. Roy A., Mrs. Ruth P., Stahley, Theo. M., Mrs. W. A. (Ruth), W. A., Willie Almeta

BROWNING, Mrs. Sarah

BUIE, Mrs. S. Ray

BURRUS, Homer

BUSBY, Mrs. A. A., Mrs. A. H., Dr. & Mrs. George Francis, Dr. & Mrs. J. G., John C., Julian McCannless, Lena Rachael, Mr. & Mrs. Max, Richard L., Dr. & Mrs. Trent, Virginia, Mr. & Mrs. W. T., W. T., Jr.

- BUTNER, Mr. & Mrs. D. E., J. R., Mr. & Mrs. John H., Mary Elizabeth, Robt. H., Wm. A., Mrs. William A.
- BYRNE, Mr. & Mrs. M. A.
- CAMPBELL, Helen Elizabeth, Mrs. James L., Marion L., Mr. & Mrs. Marvin L.
- CANUP, Mr. & Mrs. C. L.
- CAPPS, Mrs. S. A.
- CARLTON, Mrs. P. S.
- CARMICHAEL, Mr. & Mrs. Robert E.
- CARPENTER, Mrs. Albert, Mr. & Mrs. Clifford C.
- CARRUP, Emma
- CARSON, Ben B., Mr. & Mrs. J. T., Jno. Corl, Quillman
- CARTER, Lee Roy, Lois Brown (Mrs. P. W.), Nancy Henley, Paul Wilson, Mr. & Mrs. Stamey, Mr. & Mrs. Stamey Fulton, Jr.
- CARTNER, Gertha May
- CASEY, Mr. & Mrs. Oscar Lee, Jr.
- CASHWELL, Mr. & Mrs. Claude H.
- CASKEY, Mr. & Mrs. C. C.
- CASPAR, Edna Lee
- CASPER, Barbara Jean, Georgia, Mr. & Mrs. J. M., Sr., Mr. & Mrs. James M., Jr., Ray, Roy
- CAUBLE, Mr. & Mrs. B. Frank, Beverly L., Charles Eugene, Mr. & Mrs. D. L., Elva, Eugene Ford, Mr. & Mrs. Fletcher, Mr. & Mrs. Floyd C., Mrs. George M., Henderson, Mrs. Henry, Henry W., Mr. & Mrs. Herman W., Mr. & Mrs. Howard, Mr. & Mrs. J. Herman, J. Lee (ordained), Jean Marie, John Warren, Mr. & Mrs. Lewis, Lois Pauline, Louis M., Mrs. Marvin, Mary Carr, Murray Donald, Mr. & Mrs. Muriel Frederick, Nellie Mae, Mr. & Mrs. Norman C., Mr. & Mrs. O. E., Ola May, Richard A., Mr. & Mrs. Sidney L.
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- CHANDLER, Mrs. Ralph S.
- CHARBENEAU, Mrs. Florence
- CHARLES, Ruth
- CHASE, Mrs. A. G., Charles, Mrs. Ella B.
- CHILSON, Mrs. Edgar J.
- CHOATE, Mrs. Joe
- CLARK, Alda O., Mr. & Mrs. C. A., Cora Elizabeth, Elizabeth, Dorothy Louise, Duree, Harry Lee, Helen, Max Erwin, Van Lamar, Vivian, Zura
- CLEAVER, Mrs. Gertrude T., P. B., Robert B., William Eugene, William G.
- CLEMENCE, Mrs. A. B., Carrie Mae, Jasan B., Martha, Minnie
- CLENDENIN, Mary
- CLICK, Mrs. C. D., Mr. & Mrs. D. Cicero, Dorothy Helen, Ruth Louise
- CLIFFORD, Mrs. George B.
- CLINE, Mr. & Mrs. E. L., Edward Lee, Jr., Mr. & Mrs. Frank S., Harris, Mr. & Mrs. Howard B., Mrs. John, John Franklin, Mr. & Mrs. Karl B., Margaret Naomi, Martha Nancy, Mr. & Mrs. Roy M., Sybol, Virginia Lee, William S.
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- COBB, Mr. & Mrs. Curtis E.
- COBLE, Peggy Henry (Mrs. Robert), Russell
- COHEN, Mrs. Newton
- COLEMAN, Carrie, Gladys, Mrs. L. A.
- COLLINS, Mrs. Douglas, Mrs. George R.
- CONRAD, Mr. & Mrs. George A., Mr. & Mrs. Geo. F., Mary Catharine
- COOK, Amelia, Christine C., Mr. & Mrs. W. M., Walter M., Jr.
- COOPER, Mrs. Festus L., Mrs. Frick S., Ruth V.
- COPE, Ruth
- CORNELISON, Earl Claytie, John Haywood, Madgeline, Martha Eliz., Rosalie, Ruth Gray, Mrs. T. M., Thom. Michal, Thomas, Tom M., Jr., Mrs. W. C.
- CORRELL, Eugene Volk, Jr., Mr. & Mrs. Oscar



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DREHER, Mrs. Myrtle  
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 ELLINGTON, Dr. & Mrs. R. H., Martha Louise, Ruth Elizabeth  
 ELLIOT, Dr. & Mrs. John, Sr., John, Jr., Mr. & Mrs. Lee Odell, Mrs. Mary  
 ELLIS, Mrs. George F., Jr.  
 ENGLISH, Mr. & Mrs. James Anthony  
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 FARABEE, Mr. & Mrs. Allan G., Miss Minnie  
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 FARRIS, Eli, Mitchell N., Nicholas  
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 FELTS, Frank  
 FENDER, J. A.  
 FERGUSON, Mrs. J. C.  
 FESPERMAN, Augie, Mrs. James  
 FINE, Elwood  
 FINGER, Mrs. Ada, Alton, Preston, Robt. L.  
 FINK, Brown, Carl, Dwight A., Mr. & Mrs. G. B., Mr. & Mrs. H. S., John, Mrs. John W., Margaret Louise, Mary Elizabeth, Robert Brown  
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 FOIL, Relia  
 FOLGER, Elizabeth Ann, Mr. & Mrs. Roy Bernard  
 FOOST, Mary Ellen  
 FOSTER, Mrs. Robert S., Mrs. Sam P.  
 FOUSHEE, J. H. Smith, Jr., Mr. & Mrs. J. H. Smith, Sr.  
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 FRANCIS, Mildred Ann  
 FRANKLIN, Mr. & Mrs. J. Edward  
 FRAZIER, John W., Jr., Patricia Ann, Sara H. (Mrs. John W., Sr.)  
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 FRICK, Mr. & Mrs. Floyd A., Stetha  
 FRICKE, Mrs. Coy D., Edwin Jefferson, Ethel Davis, Mr. & Mrs. J. D., Mr. & Mrs. J. O., Joseph William, Margaret Louise  
 FRIDAY, H. B.  
 FRITZ, Prof. R. L.  
 FROST, Mrs. W. T., Jr.  
 FRYE, Hattie  
 FULENWIDER, the Rev. & Mrs. Edw., Edward, Jr., Mrs. Geo., Geo. O., Mr. & Mrs. Paul E.  
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FULMER, J. C.

GALOM, Lawrence

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Nancy Elizabeth, Mrs. Otis, Ruth Juanita, Mr. & Mrs. Thomas Jesse

GIBSON, Mr. & Mrs. M. T.

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Jno. W., M. W., Mr. & Mrs. Milas W., Mony, Mrs. R. L., Raymon, Mr. & Mrs. Roy A., Sr., Mr.  
& Mrs. Roy Alford, Jr.

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Mrs. Ree V., Mrs. Sara, Stella, Mr. & Mrs. Zeb Lee

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Pauline, Mrs. Sie C., Sr., Mr. & Mrs. Sie Chenault, Jr.

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GRIFFIN, Frank Link, Mr. & Mrs. George R., Jr., Mrs. George R., Mrs. Mary Menges

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Sadie K., Mr. & Mrs. Samuel Lee

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HAND, Mr. & Mrs. Frank Roseman

HANNOLD, Mr. & Mrs. Richard L.

HANSON, Mr. & Mrs. David L., Mary Emma

HAPPER, Mrs. William

HARKEY, Mr. & Mrs. George L., Mary Frances

HARP, Mrs. Harvey John

HARRELSON, E. Herman, Jr.

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Melene, Mr. & Mrs. Roscoe C., Mr. & Mrs. T. Burton

HARRISS, Charles O., Mr. & Mrs. Clyde H., Clyde H., Jr., Sara

HARTLEY, Mr. & Mrs. Mozelle

HARTMAN, Mr. & Mrs. Henry L., Sr., Mr. & Mrs. Henry Luther, Jr., Hubert, Lucile

HARTSELL, Mr. & Mrs. Glenn

HARVEY, Katherine Betty, Mrs. Vera K.

HAUSER, Mr. & Mrs. Francis

HOUSMAN, Mrs. C. E.

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HEARN, Edward R., Nell Jane, Richard Lee

HEIDENREICH, A. A.

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Chas., Charles, Jr., Elizabeth, Fannie, James D., Mr. & Mrs. James D., Jr., Mrs. James S., Jr.,



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HEINS, Mr. & Mrs. August E.

HELMS, Rufus Marshall

HENDERLITE, Mr. & Mrs. Max

HENDERSON, Eleanor Jo, Joyce

HENNESSEE, Mrs. William E. (nee Elizabeth Heilig)

HENRY, Betsy L., Mr. & Mrs. Charles S., Peggy Ann

HERION, Mr. & Mrs. John, Mary Elizabeth

HERSMAN, Mrs. R. J., Robert Johnston

HESS, David, George, Glenn, Mr. & Mrs. W. F.

HEYING, Mrs. Peggy Yost

HICKS, Mrs. James C., Mr. & Mrs. James Claude

HIGGINS, Jessie C.

HILL, Lois, Nancy E.

HOBSON, Mrs. W. H.

HODGE, Frederick Merrefield

HODGES, Fletcher Council, Mrs. Jas. H., John Hilton

HOFFNER, Edith R., Esther Pearle, Mr. & Mrs. Ivey L., Geo. Melville, Jno. M., Lee F., Valma F., Viola

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HOLDER, Mrs. Anna

HOLLAND, Mr. F. L.

HOLLIS, Jackie A.

HOLMES, Mrs. C. H., H. C., Mr. & Mrs. M. L.

HOLSHOUSER, Mr. & Mrs. Arthur, Chas. A., Mr. & Mrs. Dwight, Dwight W., Mr. & Mrs. H. A., Hazeline L., Walter Lee, H. C.

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HOUSON, Mary Emma

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HUFFMAN, Mr. & Mrs. E. W. G., Ewart William

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INGOLD, Mrs. Norman

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IRVING, Mr. & Mrs. Frank

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 KESTLER, Inez W., Samuel Joseph, Mr. & Mrs. William B.  
 KETCHIE, Mr. & Mrs. H. N.  
 KETNER, Carolyn Deane, Cleo Mae, Mr. & Mrs. George E., Mr. & Mrs. Glenn E., Glenn E., Jr., Joe, Ruth Elizabeth  
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 KINDER, Mrs. Billy C.  
 KINDLEY, Mr. & Mrs. James T.  
 KING, Mr. & Mrs. Donald P.  
 KISER, Dr. & Mrs. Glenn Augustus, Mrs. Michael L., Jr.  
 KIVETTE, Alice  
 KIZER, R. G.  
 KLINE, Edward A., Mr. & Mrs. Ray M.  
 KLUTTZ, Anna, Annie, Mr. & Mrs. Charles H., Mr. & Mrs. Charles H., Jr., Clarence Rowe, Donna Lee, Dorothy Elizabeth, Mr. & Mrs. Earl C., Mr. & Mrs. Edward F., Mr. & Mrs. Elihu Franklin, Mr. & Mrs. E. L., Ernest L., Jr., Frances, Mr. & Mrs. G. O., Grace, Mr. & Mrs. Harold, Harry Wilson, Mrs. Hazel, Mrs. J. W. C., Jennie M., Josephine, Mrs. Julia, Katherine West, Mary Elizabeth, Myra, Mr. & Mrs. Roy, Theda B., Vera, Mr. & Mrs. W. Lee, William B.  
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 LANTZ, Mrs. Ernest  
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 LAVENDER, Mrs. Clarence E.  
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 LEGALL, Mr. & Mrs. August, Mrs. Lena  
 LEINSTER, Bill, Jr., Julia E.

LEMLY, C. C.

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LIND, Carl Werner

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LINEBERGER, Mrs. John E.

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LOMAX, Mr. & Mrs. Clarence G.

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LONG, Mr. & Mrs. Clarence P., Mrs. E. M.

LOVING, Josie M.

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MEETZE, Mr. & Mrs. Kelvin

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MELTON, Mrs. Harold S., Jr.

MENIUS, Lula, Mrs. Mary L., Mr. & Mrs. Thomas W., Jr.

MERRILL, Mrs. H. B., Mrs. Maude



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 MERRITTE, Hattie H.  
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 MOTSINGER, Mrs. Ollie  
 MOWERY, Barbara Sue, Baxter, Jr., Betty Jane, Bobby Lee, Dorothy Rose, Mr. & Mrs. G. W., Mr. & Mrs. H. Baxter, Harold, Jr., Mr. & Mrs. Harold, Sr., Mr. & Mrs. Kerr L., Mrs. L. H., Murel Bess, Pauline Elizabeth, Reginald Gray, Thomas H.  
 MURNIECKS, Mrs. Olga  
 MURPH, Rachael  
 MYERS, Bernice (Bennie?), Mrs. C. Leo, Mr. & Mrs. G. G., Mr. & Mrs. J. H., Mr. & Mrs. J. T., John Thomas, Mr. & Mrs. Joseph H., Mr. & Mrs. Leo, Phyllis Ann, Mr. & Mrs. W. Henry  
 McCANLESS, Mrs. Ross  
 McCLAMROCK, Mr. & Mrs. John  
 McDANIEL, Mr. & Mrs. Ivey A., Mr. & Mrs. John A., Mr. & Mrs. Walter A., William Joseph, Jr.  
 McGEIVER, Mr. & Mrs. Samuel J.  
 McGINNIS, Mrs. H. B.  
 McPETERS, Mrs.  
 McPHERSON, Mr. & Mrs. J. H., John David  
 NAFFZIGER, Mrs. Richard Henry  
 NEWSOM, Dorothy  
 NICHOLAS, Cyrus, Dan Miller, Dorothy Anne, Mr. & Mrs. J. R., Mr. & Mrs. Moses Brown  
 NORMAN, Mrs. C. J., Hilda  
 NORRIS, Frank  
 NUSSMAN, C. D., C. L.  
 NYE, R. C.  
 ODELL, Geo. Gilbert, Rachael E., Mr. & Mrs. W. C.

OLSON, Mrs. George A.

OWEN, Mr. & Mrs. Samuel Cayce

OWENS, John

OZMENT, Mrs. Banks L.

PAGE, Blonnie Mae, Mr. & Mrs. Harold Davis, Mr. & Mrs. James Osco, Mr. & Mrs. John F.

PALMER, Mrs. W. E.

PARK, C. E., Mrs. Chas. E., James F., Mrs. Karl

PARKER, Amelia Marsh, Mr. & Mrs. Glenn G., Kenneth, Capt. L. D., Mrs. Myrtle

PARKS, Mrs. Jack

PATTERSON, Mr. & Mrs. Arthur Cree, Mr. & Mrs. John W., Mr. & Mrs. W. T.

PEARSON, Mrs. B. G., Carolyn, Gaither

PEELER, Mr. & Mrs. A. G., A. Haroldine, Abbie, Alice Elizabeth, Ann Quantz, Anne, Mr. & Mrs. Arthur Gregory, Jr., Belle, Bessie, Carrie, Christine Hudson, Mr. & Mrs. Clarence B., Mr. Clarence D., Mr. & Mrs. Clifford A., Mr. & Mrs. D. V. J., Mr. & Mrs. E. L., Edna, Elma, Emma Jr., Esther, Eva, Evelyn Caroline, Frank T., Genelda D., Mr. & Mrs. George C., George Hubert, Haroldine, Mrs. Herman, Herman Ray, Mr. & Mrs. J. M., J. Woodrow, Mr. & Mrs. Jack Ervin, James Clyde, James Robert, Mrs. Jane C., Jerry B., Jimmie E., John Davis, Joseph W., Joseph Woodrow, Mr. & Mrs. L. D., Larry D., Mr. & Mrs. Leon, Mr. & Mrs. Lewis Albert, Margaret Celia, Marianne, Marvin Roy, Mrs. Mary, Mary Anna, Mrs. Mary I. C., Nancy W., Mr. & Mrs. P. A. D., Mr. & Mrs. Paul A., Pauline, Peggy Anne, Mr. & Mrs. Robert Lee, Mr. & Mrs. Roy, Sadie Belle, Sarah, Sarah R., Shirley Evanne, Mr. & Mrs. Shuford H., Mr. & Mrs. T. C., T. Franklin, Mrs. Thomas, Mr. & Mrs. Thomas W., Mr. & Mrs. Trantham Franklin, Mr. & Mrs. Walter H., William H.

PEERY, Mr. & Mrs. Rob Roy

PENNY, Mrs. Dorothy, Kathleen Nicatie

PENTER, Otto

PERRY, Mrs. W. L.

PETERSON, Frieda M.

PETREA, Emmett Eugene, Mr. & Mrs. Hugh C., Hugh Conrad, Mr. & Mrs. L. B., Mr. & Mrs. M. D., M. D., Jr., Mary Anne, Mildred

PHILLIPS, Bruner P., Mr. & Mrs. D. M., Daisy Belle, Fannie, Frances, Mrs. Oscar

PHIPPS, Mrs. Wade

PINKSTON, Mrs. Arthur W., Dorothy Lee, Ella Marie, Ella Ruth, Mr. & Mrs. Oscar R., Sarah Antoinette

PLASTER, Mr. & Mrs. H. R.

PLYLER, A. Marlene, Bobby Joel, Mr. & Mrs. C. G., Claude, Mr. & Mrs. Clyde W., Dolores Ray, Dorothy, Dorothy May, Ernest, Mr. & Mrs. G. C., Mr. & Mrs. John A., Lex Lavern, Louise, M. J., Mildred, Mr. & Mrs. Paul L., Mr. & Mrs. T. R., Mr. & Mrs. Theron, Mr. & Mrs. W. E.

POLLOCK, Mrs. S. Z.

POOLE, Mr. & Mrs. A. H., Annie, Charles Clayton, Mrs. Clayton, Elizabeth, Jean Marilyn, Mrs. Loies C., Margaret Burke, Mr. & Mrs. Samuel Cecil, Mr. & Mrs. W. W., Mr. & Mrs. Walter W., Jr.

POPE, D. D., Jr.

POPLIN, Mrs. Wm. C.

PORTER, Dorothy N., Frances, Mr. & Mrs. H. T., Mr. & Mrs. Jacob Daniel, Mrs. M. E., Mattie, Norma Jean, Mr. & Mrs. R. L., R. N., Mr. & Mrs. Rome, Willis Robert, Wm. Virgil

POWELL, Mrs. Patsy Somers

POWLAS, Mr. & Mrs. F. R.

PRICE, Mr. & Mrs. Carl Wilson, Mrs. M. S.

PRIDGEN, James Pinkney, John B., Jr., Mr. & Mrs. John Bailey, Sr.

PROCTOR, Mr. & Mrs. Charles, Charles Cleveland, Jr.

PROPST, Beulah Mae, Lonnie Yother, Mr. & Mrs. Geo. M. A.

PUTNAM, Mr. & Mrs. Lee

RADER, Mr. & Mrs. Alvin M.

RAMSEY, Mr. & Mrs. Maurice

RANEY, Mr. & Mrs. C. F., Elizabeth, Garnell, Janice E., Katherine M., Luther A., Minnie

RANKIN, Bessie, Billy Ben, Lucile, Mr. & Mrs. Osborne Flake, Mr. & Mrs. R. Gray, Mr. & Mrs. R. L., Robt. G., Rosalie

- RASH, Mrs. C. W., Carrie Jean, Mrs. Henry F., Rebecca Frances  
 RATTZ, Merle, Mr. & Mrs. W. F.  
 RAYER, Mr. & Mrs. Ervin D.  
 RAWLING, Mr. & Mrs. J. P.  
 REAVIS, Mr. & Mrs. J. M.  
 REBHAN, Mrs. John J.  
 RECTOR, Catherine Louise  
 REEVES, Flossie, Marion Adair  
 REID, Mr. & Mrs. Chalmers A.  
 REISNER, Mr. & Mrs. C. F., Jr., Mr. & Mrs. Chas. F., Sr.  
 RENDLEMAN, C. Henry, Charles, David, Mr. & Mrs. David A., Sr., Dr. & Mrs. David Atwell, Jr., Eleanor, Grace, J. L., Jacob, Jake, Mr. & Mrs. John L., John Thomas, Margaret, Rosalind, Mr. & Mrs. Toby  
 REX, Annie Lucille, Doris L., Mr. & Mrs. Frank, Mr. & Mrs. J. H., Minnie, Sadie, Shirley A.  
 REYNOLDS, Mr. & Mrs. A. E., Ann Thorpe, Arthur E., Jr., Mrs. Beulah Pinkston, Mary B., Mr. & Mrs. Paul B.  
 RHOADS, the Rev. Harold E.  
 RHODES, Mr. & Mrs. T. H.  
 RICHWINE, Rebecca  
 RICKMOND, Mr. & Mrs. C. J., Theda Kluttz  
 RIDENHOUR, Edith Inez, Elizabeth, Mr. & Mrs. Ernest, Estelle, Mrs. J. B., J. Bruce, Mrs. L. E.  
 RILEY, H. Jesse  
 RIMER, Arthur, Mr. Mrs. Chas. E., Clara, Erma Ray Short, Mr. & Mrs. Fred, Margaret Inez, Mary Grace, Shelton Jacob, Wilbert James  
 RITCH, Grace, Margie  
 RITCHIE, Alexander, Alice Lee, Barbara Crow, Mr. & Mrs. C. M., Charles M., Claude A., Clyde, Mr. & Mrs. D. Foster, Mr. & Mrs. D. M., Elma V., Helen Elizabeth, Hollie, Mr. & Mrs. J. Arthur, John A., the Rev. & Mrs. John A., Mr. & Mrs. Lex, Mrs. M. L., Margaret Ruth, Marjorie Catherine, Mary Hope, Ray, Mr. & Mrs. Raymond C., Roy, Spencer Carl, Willie Mae  
 RODMAN, Earl J.  
 ROGERS, Mrs. A. C.  
 ROPP, Geo. H.  
 ROSEMAN, Alice LaVerne, Armin, Carl Peeler, Carrie May, D. Armand, Mr. & Mrs. D. T., D. T., Jr., Mr. & Mrs. E. J., Edna, Elizabeth, Emily Marguirite, Mr. & Mrs. Fred S., Jr., Mr. & Mrs. Fred S., Sr., Freddie Sylvester, Harvey, Hazel, Helen F., Laurie A., Margaret, Mildred, Myrtle, Mr. & Mrs. Paul Milo, Robert L., Ruth Elizabeth, Mrs. Will A.  
 ROSILIN, Mrs. J. A.  
 ROSS, Mr. & Mrs. W. L., Dr. William Livan, Jr.  
 ROTHROCK, Florence A.  
 ROUESCHE, Jo Anne  
 ROWE, Mrs. William  
 ROYALS, Herman  
 RUFTY, Addie C., Mr. & Mrs. Archibald C., Beulah, Mr. & Mrs. Charles William, Edward, Elmer Lee, Florence, Francis, Mr. & Mrs. Fred Council, Mr. & Mrs. H. E., Jr., Mr. & Mrs. Harold Edwin, Helen, Henry Edward, Joe Hearn, Lewis R., Louis, Mr. & Mrs. O. O., Mr. & Mrs. Oliver J., Mr. & Mrs. Thomas W., Mr. & Mrs. Raymond Wilson, Ruth, Virginia Dare  
 RUMP, Mr. & Mrs. Harold W.  
 RUSSELL, Betty J., Mr. & Mrs. J. F., Sr., Mr. & Mrs. John Flippin, Jr., Peggy Ann, Willie Frances  
 RYAN, Mr. & Mrs. Frederick, Patricia Janette  
 SAFRIT, Charles, Mr. & Mrs. Charles E., Mr. & Mrs. E. Glenn, Mr. & Mrs. Ernest C., Sr., Ernest Crawford, Jr., Frances J., Mr. & Mrs. H. M., Mr. & Mrs. J. L., Mr. & Mrs. J. P., Mr. & Mrs. James M., Jerry Franklin, Mr. & Mrs. Joseph Eugene, M. Joanne, Marvin H., Mr. & Mrs. Rufus A., Wade  
 SALONEN, Mr. & Mrs. Oke  
 SAPP, Mr. & Mrs. Odell



- SAUNDERS, Mr. & Mrs. R. L.  
 SCARBOROUGH, Mr. & Mrs. A. Dewit  
 SCOTT, Mr. & Mrs. A. V.  
 SEABER, J. A., Jr.  
 SEAGLE, Barbara Ann, Mr. & Mrs. Fred M.  
 SEAMON, Mr. & Mrs. G. L., Grover Lawrence, Jr., Mrs. Grover L., Sr., Sara Evelyn  
 SEAVER, Mr. & Mrs. Walter Lee  
 SEAWELL, Mr. & Mrs. Joe, Jr.  
 SEBASTIAN, George Stanley  
 SECHRIEST, Mrs. Lloyd  
 SELLERS, Mrs. James C.  
 SENTER, Mr. & Mrs. Karl W.  
 SETZER, Prof. & Mrs. Richard W.  
 SHAVER, Mr. & Mrs. G. H., Jean Carolyn, Laura R., Mrs. Ray E., Dr. W. T., Mr. & Mrs. Willie Alvin  
 SHAW, Mrs. William G.  
 SHEAROUSE, Mr. & Mrs. N. L.  
 SHEEHAN, Mrs. John  
 SHEPHERD, Mr. & Mrs. J. C.  
 SHINN, Mr. & Mrs. J. M.  
 SHIVE, Mr. & Mrs. Leonard C., Mr. & Mrs. Leonard Cox, Jr., Mrs. Lillian G.  
 SHIVERS, Ermine C.  
 SHIVES, Mrs. Leonard C., Jr., Mary Gwendolyn, Nancy, Nancy Ann, W. W., William, Mrs. William W., William W., Jr., William W., Sr.  
 SHOAF, Anne C., Edwin Wilson, Mr. & Mrs. F. J., Mrs. Fred, Grace Elizabeth, Irvin Demont, James, Jean Rowe, Mrs. T. J., Mr. & Mrs. T. Milton, Sr., Thomas Milton, Jr., William Walter  
 SHOE, George David, Lois Elizabeth, Mr. & Mrs. Irvin M.  
 SHUE, Mr. & Mrs. Fred  
 SHULENBERGER, Mrs. L. C.  
 SHUMAKER, Kermit Alexander  
 SHUMAN, Lee A.  
 SHUPING, Arthur, Jr., C. P., Mr. & Mrs. Edward Wallace, Joe Kinard, Mary Elizabeth, Robert Fletcher, Ruth Lucille, Sadie, Virginia D., Mr. & Mrs. W. E., W. E., Jr., Warren A.  
 SIDES, Mr. & Mrs. Alvah G., Pearson Glenn  
 SIFFERD, Clifford, James E., Luther, Mary C., Mrs. W. L.  
 SIFFORD, Frank, Mrs. James, Mr. & Mrs. John C., Mary K., Mrs. Ralph, Ralph Legrande, Ruth D., Sarah Elizabeth, Mr. & Mrs. W. C.  
 SIGMON, Mrs. & Mrs. R. E.  
 SIMS, Eleanor Camille, Mr. & Mrs. Joe L., Joseph Ivan, Robert F.  
 SINK, Cletus, Esther, Ester M., Martha Roberta, Mr. & Mrs. R. A., Mr. & Mrs. Robert, Mrs. Robert C., Mrs. Woodford G.  
 SIPE, Luther H.  
 SKINNER, Frank La Forest  
 SLICE, Mr. & Mrs. H. Walter  
 SLOOP, C. Ray, Mr. & Mrs. Calvin A., Mrs. Catherine, Mr. & Mrs. Frank, Mr. & Mrs. John Alison, Mr. & Mrs. Leon E., Mr. & Mrs. Lewis, Oneda Etheridge, Mr. & Mrs. Ray, Sadie Louise  
 SMALL, Mrs. Everett, Mrs. Perry  
 SMITH, Bessie, Dr. C. E., Mrs. C. E., Jr., Mr. C. H., Chas. H., Charles M., Elbert, Emily E., Mrs. Francis J., Mr. & Mrs. G. Murray, Mr. & Mrs. John Ellis, Jr., the Rev. & Mrs. John Lewis, Mr. & Mrs. Julian Cress, K. F. (girl), Mr. & Mrs. Karl F., Jr., Mr. & Mrs. Karl F., Sr., Mrs. L. S., Lucian, Margaret, Mary Louise, Merrea Lizzie, Mr. & Mrs. Paul S., Mrs. Ray E., Rhea C., Mr. & Mrs. Wilson Lee  
 SMITHDEAL, Frank  
 SMYRE, Nell  
 SNIDER, Mr. & Mrs. A. H., Jr., Mr. & Mrs. A. H., Sr., Betty Brandt, Emelie, Emily, Jennie Holmes, Mrs. Joe M., Margaret Council, Mary Stuart, Roby C., Mr. & Mrs. Roy H., Sr.,

Roy H., Jr., Mr. & Mrs. W. F., Mr. & Mrs. W. F., Jr., W. M., Mrs. W. Marvin, William Davis  
 SOMER, Charles W., Jr.  
 SOMERS, Adelaide Joyce, Mr. & Mrs. C. W., Sr., C. W., Jr., Patsy L.  
 SORG, Mrs. Karl G.  
 SORRELL, Mr. & Mrs. Julian J.  
 SOWERS, Mr. & Mrs. A. O., Adelaide Joyce, Agnes, Mr. & Mrs. C. G., Charles L., Doris E.,  
 Frankie, Mrs. J. C., Mr. & Mrs. J. Lewis, Mr. & Mrs. Leo, Lewis, Mr. & Mrs. M. C., Marion  
 Eula, Mary E., Mr. & Mrs. Oswald Marvin, Mr. & Mrs. Philip K., Mr. & Mrs. S. O., Sidney  
 George, Susan Cauble  
 SPANGLER, Mr. & Mrs. Robert F.  
 SPENCER, Mr. & Mrs. John  
 SPRY, Mr. & Mrs. James C.  
 STEADMAN, Mrs. Robert  
 STEAMER, Mr. & Mrs. Wm. M.  
 STEWART, Miss Florence, Mrs. Samuel E.  
 STILLER, Doris Jean, Betty Sue  
 STIREWALT, Mrs. Caroline, Catharine A., the Rev. Dr. & Mrs. M. L., Sr., M. Luther, Jr., Mary C.,  
 Ruth E.  
 STOESSEL, Carole Jean, Edith Winona, Emma Carolina, Eugenie M., Mr. & Mrs. Frank W.,  
 Katharine M., Margaret B., Stella Nile, Mr. & Mrs. W. M., Sr., Mr. & Mrs. William Michael,  
 Jr.  
 STONER, Mr. & Mrs. Carl L., Daisy M., Mr. & Mrs. Locke, Lottie, Nancy  
 STOUT, Mr. & Mrs. Henry C.  
 STOWE, Marvin  
 STRANGE, Mrs. Robert B.  
 STROUD, Elizabeth Leone, Georgia Evelyn, Mr. & Mrs. John A.  
 STUART, Blanche  
 SUGGS, Mr. & Mrs. S. B.  
 SUTHER, John, Ruth Pepper  
 SWARINGEN, Peggy B.  
 SWEET, Mr. & Mrs. Arthur  
 SWICEGOOD, Mr. & Mrs. Lonie A., R. R.  
 SWING, Stafford L., Mr. & Mrs. William A.  
 TALBERT, Carl Graeber, Mildred, Ralph, Mr. & Mrs. William D.  
 TANKERSLEY, Mr. & Mrs. R. L.  
 TARLETON, Catherine Elizabeth, Elizabeth, Gertrude, Katherine E., Leon, Luther G., Martha  
 Jane, Mr. & Mrs. Ray L., Ray Lentz, Mrs. W. G.  
 TATUM, Anne L., Mrs. Bessie Carson, Charles C., Mrs. Walter L., Walter Lewis  
 TAYLOR, Mrs. E. B., Joe Todd, Katherine H., Mrs. Rosa H., T. Holmes, Mrs. W. W.  
 TEMPLE, Mr. & Mrs. Edgar S., Mrs. Norma P., Paul David, Wm. Samuel  
 TERRY, the Rev. & Mrs. R. Harold, Jr.  
 THOMAS, Elizabeth, Evelyn B., Mr. & Mrs. James Alexander, Jimmy Boyden, John C., Mrs.  
 John Capps, Mrs. Melva, Mr. & Mrs. Noel M., Mr. & Mrs. W. A., Mr. & Mrs. William H.  
 THOMPSON, Mr. & Mrs. B. J., Benjamin Wood, Mrs. C. L., Dorothy Louise, Mr. & Mrs. E. G.,  
 Sr., Mr. & Mrs. Emmett Gray, Jr., F. Eugene, Jr., F. Eugene, Sr., Mr. & Mrs. F. M., Francis  
 Eugene, Jr., Frances M., Gertrude W., Mr. & Mrs. H. W., Sr., Hannis Woodson, Jr., Mary  
 Frances, Nancy Holt, Mr. & Mrs. Robert Eugene, Mr. & Mrs. Robert L., Mrs. V. E., Mr. &  
 Mrs. W. B., W. Hugh  
 TOLBERT, Carl Graeber, Dorothy, William  
 TOMAINI, Mrs. A. F.  
 TREXLER, Betty Jean, Betty Sue, Mr. & Mrs. C. Ned, Charles O. P., Christine, Elaine Elizabeth,  
 Mrs. Elizabeth, Mr. & Mrs. Floyd, Mr. & Mrs. Harold Dunham, Mrs. J. M., Mrs. J. W., James,  
 Mr. & Mrs. James D., James M., Mr. & Mrs. James P., Mr. & Mrs. James W., Mr. & Mrs.  
 Jno. I., Mr. & Mrs. Levi G., Louise, Mr. & Mrs. Luther Lee, Jr., Mr. & Mrs. Luther L., Sr.,  
 Mr. & Mrs. M. Luther, Maurine R., Muriel Wilburn, Mr. & Mrs. N. A., Phebia, Rachael Beam,  
 Ruby Orene, Mr. & Mrs. S. T., Mrs. Sallie E., Sarah Jane, William Reid, Z. V., Jr., Mr. & Mrs.  
 Zeb V.

TROXLER, Mr. & Mrs. Lloyd W.  
 TWEED, Mrs. Leila Wyatt  
 TYSINGER, Catherine V., Mrs. Helen Bost, Mr. & Mrs. Henry W., Jr., Mrs. Henry W., Sr., Mr. & Mrs. Murray Franklin  
 UNSTAD, Lyder L.  
 URBAN, Mrs. Gordon Earle  
 UZZELL, Barbara K., Mrs. Edwin C., Mr. & Mrs. Harry M.  
 VANN, John C., Mary Charlotte  
 VAN POOLE, Dr. & Mrs. C. M., Dr. & Mrs. Carl M., Edwin Linn, Glenn, Mary Eleanor, Mr. & Mrs. Milton B., Rena, Robert, Ruth, Mr. & Mrs. Thos. B., Thomas Bennett, Jr.  
 VAN WERT, Mr. & Mrs. Paul H.  
 VOGLER, Mr. & Mrs. George E., M. Antionette, Mrs. M. E., Robert  
 WAGGONER, Mrs. Adelaide, Mr. & Mrs. Charles, Mr. & Mrs. Gilmer Y., Gilmer Y., Jr., Mildred Louise, Mr. & Mrs. R. A., Mrs. R. L., Robert N.  
 WAGNER, Alice, George, Mr. & Mrs. George E., Pearle  
 WAGONER, Billy A., Mr. & Mrs. Charles, Charles Robert, Charlie, Mr. & Mrs. George, Mrs. John, Mr. & Mrs. John Henry, Mr. & Mrs. Lee Van, Mildred Louise, Mr. & Mrs. R. A., Raymond H., Mr. & Mrs. Reuben Layton, William  
 WALKER, Mary L., Mrs. Raymond Lee, Mr. & Mrs. W. C.  
 WALLACE, Mr. & Mrs. Charles Cohen  
 WALLER, Mr. & Mrs. Alvin G., Edna G.  
 WALSER, Mr & Mrs. Adam F., Jean  
 WALTERS, Mr. & Mrs. Sherman C.  
 WALTON, Agnes, E. G., Mr. & Mrs. John W., Mrs. L. W.  
 WAMPLER, Dorothy Elaine, R. F., Mrs. Roy F.  
 WANSLEY, Mr. & Mrs. A. F., Sr., Annette P., Augustus Florence, Jr., Thomas L., Thomas W., Mr. & Mrs. William Cobb  
 WARLICK, Mrs. Norman Gene  
 WATKINS, Mr. & Mrs. Aaron Lee, Mrs. Lillian  
 WEANT, Mr. & Mrs. E. Clifton, George Owen, Molly Neal, Mr. & Mrs. P. E., Perry Ernest, Jr., Wm. Francis  
 WEAVER, Mr. & Mrs. Council P., G. B., Mr. & Mrs. J. Elmer  
 WEBB, Mrs. Henry G.  
 WEBER, Mr. & Mrs. E. L., Elwood, Mr. & Mrs. J. P., J. P., Jr., Mrs. Lamont, Mary Eleanor, Sarah Gretchen  
 WEINBRUN, Mr. & Mrs. C. E.  
 WEINHOLD, Mr. & Mrs. Donald L.  
 WELCH, Mrs. Sam B.  
 WELLBORN, Mr. & Mrs. Albert, Genevieve  
 WELLS, Mr. & Mrs. Ernest B.  
 WERTZ, Mr & Mrs. A. H., Mr. & Mrs. J. Q.  
 WEST, Mr. & Mrs. Albert S., Mr. & Mrs. Hilton, Mrs. M. G.  
 WHEELER, Mr. & Mrs. Harry E., Laura Elizabeth, Lena May  
 WHITE, Mrs. M. A.  
 WHITENER, Mrs. Sterling  
 WHITESIDES, Mr. & Mrs. Leonard  
 WHITLEY, E. O., Kenneth McDonald, Mrs. W. R.  
 WHITMAN, Mr. & Mrs. Charles, Doris Jean  
 WILHELM, Mr. & Mrs. A. M., Staunton  
 WILKERSON, J. H.  
 WILKINS, Mrs. Betty Snider  
 WILLIAMS, Dr. & Mrs. F. F., Mr. & Mrs. Floyd, Mrs. T. F., Mr. & Mrs. Wallace Willard  
 WILLIS, Mr. & Mrs. T. W.  
 WILSON, Dorothy, Mr. & Mrs. Ervin R., Mrs. Riley L., Riley Lee, Riley Warren, Mr. & Mrs. Warren Lee



WINECOFF, Mr. & Mrs. Hope Henderson, Mr. & Mrs. R. Luther  
 WITHERS, Mr. & Mrs. B. Roscoe, Jr., Mrs. H. E., Sr., Hamilton Elms, Jr., Nancy Crotts (Mrs. H. E., Jr.), Mrs. Wesley  
 WITHERSPOON, Mr. & Mrs. H. A.  
 WOLF, Mrs. H. B.  
 WOLFE, Mrs. Cyrun Hereford, Mrs. W. L.  
 WOLFF, Mrs. Beulah, H. B., Robert Blackwell, William Lafayette, Jr.  
 WOMACK, Mrs. Wm. H.  
 WOOD, Mrs. Esther L., Mr. & Mrs. Mack, Mr. & Mrs. T. B., Thelma  
 WORKMAN, Annie Laurie, Margaret J., Mr. & Mrs. Thomas J., Mr. & Mrs. W. T.  
 WRIGHT, Mrs. G. W., Mrs. Henry, Lionel, Margaret, Mr. & Mrs. Richard P.  
 WYATT, Mr. & Mrs. Baxter, Mrs. Curtis, Jessie Elizabeth, Mrs. M. O., Mr. & Mrs. Matthew, Mr. & Mrs. McDonald, Nevada, Mr. & Mrs. Ray A., Wallace Wayne  
 YARBROUGH, Florence Estelle  
 YODER, Mr. & Mrs. J. Yates, Mr. & Mrs. W. M.  
 YONCE, Georgia Marie  
 YOST, Charles Miller, Mr. & Mrs. H. J., Howard M., J. B., Peggy Geneva, Mrs. Sadie  
 YOUNCE, C. M.  
 YOUNG, Mr. & Mrs. Donald W.  
 YOUNTZ, Ella May, Emma  
 ZIEGLER, Mrs. Lewis W.  
 ZIMMERMAN, Jack Leon, Mr. & Mrs. Milton

## APPENDIX Q

## COMMUNICANT MEMBERS OF ST. JOHN'S

1953-1983

(Arranged Alphabetically)

- ADAMS, Gerold C., Perry F., Rosalie T., Ruby Fink (Mrs. T. C.), T. Clark  
 ADCOX, Alice Lesley, Lacy B., Mrs. Lacy B., Lindsay Barrett  
 ADERHOLDT, Ethel Powlas (Mrs. O. W.), Winnie Louise  
 AGNER, Benjamin Peter, Dianne Rodgers (Mrs. R. C.), John C., Georgellen, Gurtner C. (Mrs. J. C.), Janice Clodfelter (Mrs. T. W.), Martha Susan, Martha Withers (Mrs. R. A., Jr.), Molly Eugenia, Patricia Wessinger (Mrs. Gerald Franklin), Rosemary, Dr. Roy A., Jr., Dr. Roy Christopher, Sally Patricia, the Rev. Terry Wayne, Thelma B.  
 ALBRIGHT, Dorothy Mason (Mrs. J. L.), Florence C. (Mrs. W. A.), Ida Wishon (Mrs. G. J.), James Lee, William A.  
 ALDRED, William  
 ALEXANDER, Kathi Roberts (Mrs. R. B.), Ralph Bell  
 ALLEN, Brenda Kay, David Lee, Edward Christian, Elmer Lee, Jr., Hugh Reece, Inez Bankett (Mrs. Gerald Reid), Janie Bonds (Mrs. E. L., Jr.), Kathryn Coble (Mrs. Robert Lewis), Laura Jane, Lillian Rabon (Mrs. H. R.), Margaret Janet, William Franklin  
 ALLEY, Thelma B. Agner (Mrs. Robert)  
 ALSOBROOKS, Betty Jean, Dorothy Louise, Margaret (Mrs. W. A.), William Albert  
 ANDERSON, Janette Cauble (Mrs. Jerry R.)  
 ANDREW, Kim Jordan (Mrs. Mark Byrd)  
 ANDREWS, Eleanor Sims (Mrs. Frank L.)  
 ANTHONY, Martha Jean McGinnis (Mrs. William Stewart)  
 AREY, Grace Kluttz (Mrs. H. L.), Harry Lindsay  
 ARTZ, Mary Ann  
 AULL, Ann Haroldine Peeler (Mrs. Phillip Sidney), Francis Marion, Francis Marion, Jr., Mildred Baggett (Mrs. F. M.), Mildred Elizabeth, Phillip Sidney  
 AUSTIN, K. Frederica Smith (Mrs. Bob), Nancy Brown (Mrs. John Thomas)  
 AUTEN, Betty Van Poole (Mrs. E. E.), Edward Eugene, Kelly Leigh, Kevin Lynn  
 AYERS, Linda Peeler (Mrs. Wayne Houston), Richard Baxter, Vivian Clark (Mrs. Richard B.)  
 AYRES, Christa Kubaseck (Mrs. T. L.), Kristina Margaretha, Thomas Andrew, Thomas LeRoy  
 BAILEY, Anna Jackson (Mrs. H. A.), Annabelle Lea, Carl Lynn, Cindy Lou, Henry Adams, Martha Jane Busby (Mrs. C. L.), Viola Hoffner (Mrs. Th. E.)  
 BAKER, Edward Madison, Evelyn Gray (Mrs. M. E.), Karen Lee, Kyle Michael, Marvin Edward  
 BAME, Davis Goodman, George William, Lola Swing (Mrs. S. J., Sr.), Samuel Jarvin, Sr.  
 BANGLE, Ann Francis (Mrs. H. D.), Howard Davis  
 BANKETT, Inez  
 BANKS, Julia Dyer (Mrs. Benjamin Thorpe)  
 BARGER, Almeta S. (Mrs. E. B.), Mrs. B. W., Sr., Claudette Shaw (Mrs. Jerry), Charles T., Sr., David Wesley, Edwin Bryce, Frances Lutz (Mrs. C. T.), Francis Brown, Gilbert Oren, James Steven, Jerry Henry, Kerry Kay, Lyndall Wagner (Mrs. D. W.), Margaret E. F. (Mrs. Ray), Myrtle Brown (Mrs. D. W.), Peggy B. (Mrs. G. O.), Ray, Rose Ann, Sheila Leonard (Mrs. F. B.), Shirley Jane, Traci Lynn  
 BARNES, Billie Nivens (Mrs. H. E., Jr.), Harold Eugene, Jr.  
 BARNHARDT, Joan P. (Mrs. R. O.), Robert Owen  
 BARRINGER, Bevan Kyle, Sr., Bevan Kyle, Jr., Brent David, Catherine Louise, Catherine R. (Mrs. B. K., Sr.), Sarah Ellen, Teri Lang (Mrs. Calvin Randal)  
 BASINGER, Henry Eugene, Pearl H. (Mrs. Henry H.), Sherman Dorn

- BASS, Ethel Kluttz (Mrs. L. B.), Gary Kluttz, Ralph Fisher
- BASSINGER, Billy Ross, Elizabeth C. (Mrs. H. R.), Frances P. (Mrs. S. V.), Harold Ross, Jo Carol, Julie Burris (Mrs. S. A.), Robbie Alexander, Ronald Gene, Shelby Velmoe, Stanley Nelson, Trudy Kaye
- BAUGHMAN, Mary Anne Cress (Mrs. Richard)
- BAUK, Elizabeth Peeler (Mrs. Michael Steven)
- BAYLIFF, Elizabeth Haskins (Mrs. L. T., Jr.), Lloyd Theodore, Jr., Lloyd Theodore III (Tracy)
- BEAMON, Linda Williams (Mrs. Paul Steven)
- BEAN, Owen Duke, Pauline Jarrett (Mrs. O. D.)
- BEARD, Carrie Stewart (Mrs. R. Q.), Mary Faith, the Rev. Robert Quincy
- BEAVER, Ann T. (Mrs. H. C.), Ben Irvin, Benjamin Taylor, Betty Brown (Mrs. J. B.), Bradford Alexander, Carol Smith (Mrs. C. B. III), Cassandra Shive (Mrs. W. C.), Clarence B., Corrine M. (Mrs. M. H., Sr.), Daisy S. (Mrs. G. T.), David Allan, Debra Joyce, Henry Clifford, Guy Thomas, James Burton, Laura L. (Mrs. R. E.), Linda Gay, Mary B. (Mrs. L. N.), Mary Catherine, Melanie Ruffy (Mrs. B. A.), Mildred G. (Mrs. R. D., Jr.), Myron Holmes, Sr., Ralph E., Ronald Jerry, Roy David, Jr., Virginia S. (Mrs. W. B.), W. Burton, William Clyde, William Eugene
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- BEHRE, Godfrey J.
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- BENNETT, Joan
- BENTLEY, Catherine H. (Mrs. J. W.), John Wesley, Sandra Kay
- BENTON, Barbara Hamilton, James C., Jr.
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- BERNHARDT, Alice M. W. (Mrs. Floyd), Cordie B. (Mrs. John A.), Eva N. (Mrs. L. A.), Eva Nicholas, John Henry, Leake A., Nessie W. (Mrs. J. H.), Naomi Rink (Mrs. P. L.), Patsy Ruth, Paul Leake, Robert Lynn
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- BOGLE, Blanche K. (Mrs. J. M.), James Meredith, James Terry, Lily Kluttz (Mrs. J. L.), Peggy Sue
- BOLICK, Ether I. (Mrs. W.), Martha Sink (Mrs. James Thomas), William
- BOLTON, Laura Lynn
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- BOND, Angela, John Lawrence, Dr. Lawrence Bigelow, Mary Virginia Ferguson (Mrs. L. B.)
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- BOWDOIN, Allan Gordon, Betty Gall (Mrs. A. G.)
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J. L.), Tamara Spohn (Mrs. Kevin Scott)  
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- POPHAM, Ruth Marsh (Mrs. Kimble)
- POPLIN, Pansy Graham (Mrs. Wm. C.)
- PORTER, Brenda Dorice, Diane Eloise, Doris Sowers (Mrs. J. D.), Fannie Lentz (Mrs. R. L.), Jacob Daniel, Louise Lampkin (Mrs. Rome N.), William Sidney
- POWELL, John Leroy, Jr., Minnie Huggins Rhodes (Mrs. Edwin Arthur), Patsy Somers (Mrs. John L.)
- POWER, Margaret Fay Graham (Mrs. Henry Clay)
- PRICE, Clay Crowson, Carl Wilson, Genelda Peeler (Mrs. C. W.)
- PRIDGEN, Beulah Meetze (Mrs. J. B., Sr.), James Pickney, John Bailey, Jr., John Bailey, Sr.
- PRIZZIO, Dianne Busby (Mrs. Peter John)
- PROCTOR, Charles C., Sr., Cynthia Lee, Mary McGinnis (Mrs. C. C., Sr.)
- PRUITT, Bobbie Louise
- PULLEN, Phoebe Webber (Mrs. R. C., Jr.), R. C., Jr.
- PUTNAM, Nannie Mahaley (Mrs. Lee)
- RABON, Carol Livengood (Mrs. J. G.), Jimmy Ben, Jonathan Samuel
- RAMSEY, Charles Stephan, Maurice Grayson, Mildred Brown (Mrs. M. G.), Patricia Grayson
- RANDALL, Patricia Ryan (Mrs. John V., Jr.)
- RANEY, Beulah Gardner (Mrs. C. G.), Charles Franklin, Janice Elizabeth
- RANKIN, Christina Mae, Eileen Jones (Mrs. R. G.), Helen Miller Meyer (Mrs. O. F.), Karen Anne, Mae Belk (Mrs. R. L.), Nancy Lee, Osborn Flake, Robert Gray
- RAPER, Janice Casper (Mrs. R. D.), Ronald David
- RASH, Rebecca Frances
- RATCHFORD, Ray Lewis, Victoria Fiemster (Mrs. R. L.)
- RATTZ, Ada Miller (Mrs. W. F.), Walter Franklin
- RAVER, Mrs. Louise Ellington, Ruth Elizabeth
- RAWLING, J. Pearson, John Reece, Karen Eide, Myrtle Harsted (Mrs. J. P.)
- REAVIS, Regina Boggs (Mrs. J. M.), Yolanda Roseman (Mrs. H. Lindsay)
- REBHAN, Dorothy Winecoff (Mrs. John, Jr.)
- REED, Cheryl Anne, Joy Forsythe (Mrs. W. R.), Kenneth Max, Ruth Menzel (Mrs. K. M.), William Robert
- REEVES, Mildred Jacobs (Mrs. Robert)
- REISCHE, Cara Joan
- REISNER, Charles Franklin, Jr., Margaret Franklin, Margaret Liles (Mrs. C. F.)
- RENDLEMAN, Charles, the Rev. Christopher Henry, Dr. Daniel Carl, Dr. David Atwell, Jr., David Atwell, Sr., David Atwell III, Donald Paul, Dorothy Vernon, Dorothy Vernon (Mrs. D. A., Jr.), Grace Aaron (Mrs. D. A., Sr.), Rosalind
- RESCHKE, Mrs. Gertrude
- REX, Cora Lou Plummer (Mrs. J. H.), Mae Waller (Mrs. J. Frank), Sadie, Shirley Annet
- REYNOLDS, Beulah Pinkston, Elinor Beckett (Mrs. P. B.), Elinor Brooke, Dr. James W., Kent Bolick, Mark Beckett, Mary Bernhardt (Mrs. A. E.), Mikell (Mrs. J. W., Jr.), Paul Bernhardt, Paul Bernhardt, Jr.
- RHOADS, the Rev. Harold Emmet
- RHODES, Minnie D. Huggins (Mrs. T. H.)

- RHYNE, Margaret Helen Brown (Mrs. Clayton Edward)
- RICE, Betty Jean Mackey (Mrs. James)
- RICHARD, Francis Harrison, Jr., Joan Eileen Eichler (Mrs. F. H., Jr.), Laura Ellen
- RICKMOND, Cleaver Jefferson, Constance Ann, Theda Kluttz (Mrs. C. J.)
- RIDDICK, Edna Elizabeth Bankett (Mrs. W. E.), William Elsberry
- RIDDLE, Frances Heilig (Mrs. James Henry, Jr.), John Norman, Melody Mann (Mrs. G. Mitch), Ruth Diehl (Mrs. J. M.)
- RIDENHOUR, Elizabeth
- RIMER, Grace Elfreda
- RINGENBERG, Ann Eagle (Mrs. T. D.), Thomas Dwight
- RITCH, Grace, Margie
- RITCHIE, Ada Plyler (Mrs. J. A.), Barbara Crow (Mrs. William M.), the Rev. C. Ross, Jr., Celia Evanne, Charles Clifford, Clarence Murphy, Daniel Monroe, Exer Barringer (Mrs. David M.), Harold Eugene, Jane Cress (Mrs. Ray), Jo Anne Hall (Mrs. C. R.), Lillie Brady (Mrs. C. M.), Mark Caldwell, Mary Stillwell (Mrs. W. Lex), Raymond Cecil, Shirley Peeler (Mrs. R. C.), W. Lex
- ROACH, Victoria Gwynn
- ROBERTSON, Sabrina Rufty (Mrs. Charles Woodrow)
- ROBERTSON, Ann Heath, Judith Parker (Mrs. L. H., Jr.), Katharyn Smith (Mrs. L. H., Jr.), Dr. Lloyd Harvey, Jr., Mark Harvey, Mildred Beaver (Mrs. L. H., Sr.)
- ROBINETTE, Mr. & Mrs. John Lindsay
- ROBINSON, Laura Misenheimer (Mrs. Todd Alan)
- ROGERS, Dennis Wurth, Elizabeth Aull (Mrs. Charles Harris), Judith Karen Lear (Mrs. D. W.)
- ROHDE, Gail Hansen (Mrs. J. J.), John Jay, Kathy Lynn
- ROISUM, Ardis Iverson (Mrs. B. H.), Dr. Bryant Harvey, Paul Bryant
- ROLLANS, Frances Marian Parker (Mrs. J. F.), James Foster
- ROOF, David C., Eula Sandel (Mrs. L. O., Sr.), Joyce Menees (Mrs. D. C.), the Rev. Lester O., Sr.
- ROOS, James Frederick, Patricia Walters (Mrs. J. F.)
- ROSEMAN, Carrie, Edward Jed, Florence Chase (Mrs. F. S., Sr.), Fred Sylvester, Jr., Gladys Bortner (Mrs. F. S., Jr.), Margaret, Margaret Hatcher (Mrs. E. Jed), Mary Beaver (Mrs. D. T.), Mildred, Phillip Erskine, Robert L., Yolanda Lysette
- ROSENBAUM, James, Mr. & Mrs. Kenneth E., David
- ROSS, Ina Mingias (Mrs. W. L., Sr.), William Livan, Jr., William Livan, Sr.
- ROTH, Billie Elizabeth Lyerly (Mrs. T. R.), Thomas Richard
- ROUDEBUSH, James R., Louise Warren (Mrs. J. R.)
- ROUESCHE, Jo Ann Cothran (Mrs. Joe)
- ROUZER, John Rankin, Peggy Peeler (Mrs. W. R.), Wade Rankin
- ROWLAND, Christina Rankin (Mrs. William Irvin), Jane English Rufty (Mrs. Robert Gerald), Robert Gerald
- ROZSFALVI, Maria Machan (Mrs. John A.)
- RUFTY, Addie, Addie Cathleen, Annie Kluttz (Mrs. R. W.), Archibald Caldwell, Archibald Caldwell, Jr., Barbara Ann Morris (Mrs. H.), Barbara Jean, Bonnie Starr, Bruce Ross, Charles William, Donald Lee, Esther, Frances (Mrs. Archibald), Frances Mary, Fred Council, Harold Edwin, Henry Edward, Jr., Henry Edward III, Jane English (Mrs. Joe Hearn), Jean Elizabeth Spake (Mrs. C. W.), Joe Hearn, Jon Steven, Lewis Rothrock, Lorna Leigh, Luann, Mary Elizabeth Sweet (Mrs. T. W.), Mary Lisa, Melanie Ann, Nell Hartline (Mrs. O. J.), O. Oliver, Oliver, Jr., Oliver Oscho II, Raye, Raymond W., Rita Gail, Ruby, Ruth Schenck (Mrs. F. C.), Sabrina Jo, Sheila Marie, Susan Sweet, Thomas Bradley, Thomas Wilson, Thomas Wilson, Jr., Tzena Jean, Willie Wood (Mrs. H. E., Jr.)
- RUMP, Harold W., Peggy Arctander (Mrs. H. W.)
- RUSHER, Bobby Lee, Bobby Lee II, Joseph Christopher, Kristia Ruth, Laura Mims (Mrs. B. L. II), Lori Joan, Ruth Joan Trexler (Mrs. B. L.)
- RUSSELL, Adelaide Julian (Mrs.), Betty Jane, John Flippin, Jr., John Flippin, Sr., John Stevenson, Lucy Mae Cooper (Mrs. J. F., Jr.), Maude Honeycutt (Mrs. J. F., Sr.), Sally Lyerly (Mrs. J. S.)
- RUTHERFORD, Ruby Rufty (Mrs. James Chalmers Ritchie)
- RYAN, Fred Lamont, Mildred Misenheimer (Mrs. F. L.), Patricia Janette

- SAFRIT, Anna Wagoner (Mrs. J. L.), Ashley Ruth, Billie Herman, Crawford Brent, Dannie Stuart, Edward Lane, Ernest Crawford, Jr., Ernest Crawford, Sr., Gertrude Cashwell (Mrs. J. M.), Ila Sides (Mrs. M. H.), James M., Jerry Franklin, Joseph Petigree, Margaret Cline (Mrs. E. C., Sr.), Margaret Joanne, Marvin H., Marybeth Page (Mrs. J. F.), Nancy Earle Miller (Mrs. J. M.), Norma Esther Kluttz (Mrs. B. H.), Patricia Hoffman (Mrs. E. C., Jr.), Rachel Wyatt (Mrs. Daniel G.), William Alan
- SALEEY, Joyce Earnhardt (Mrs. James Jeffrey)
- SAPP, Clarence Odell, Garnelle Gardner, Garnelle Raney (Mrs. C. O.), Odell Lindsay
- SAYLOR, Debra Hughes (Mrs. James, Jr.)
- SCHENCK, Douglas A., James Douglas, Nancy Moss (Mrs. J. D.)
- SCHLADENSKY, George Wilkinson, Linda Rose, Marie Helen (Mrs. G. W.), Robert James
- SCHLOSSER, Martha Heilig (Mrs. Emil Steed)
- SCHMIDT, Maryalice Knauer (Mrs. Robert), Robert Wayne
- SCHOFIELD, Victoria Roach (Mrs. John Collier)
- SCHOONMAKER, Cynthia Anderson (Mrs. S. W. III), Stanley William III
- SCHREINER, Kathy Bradshaw (Mrs. Ernst Jay, Jr.)
- SCHROCK, Linda Kay Pile (Mrs. J. W.), John William
- SCHWEITZER, Anna Kochner (Mrs. Joseph)
- SCOTT, Sharon Jean
- SEAGLE, Annie Laurie Workman (Mrs. Fred M.), William Max
- SEAGRAVES, Byron Lester, Judith Rival (Mrs. B. L.)
- SEARS, Jeanne Chuchek (Mrs. L. D.), Lester Dupey
- SEAYER, Eugenia Stoessel (Mrs. W. L.), Walter Eugene, Walter Lee
- SEAWELL, Joseph, Nevada Wyatt (Mrs. J.)
- SEBASTIAN, George Stanley, Sarah Faith Beck (Mrs. Walter P.)
- SECRIST, Esther Ruffy (Mrs. Daniel David III)
- SEDBERRY, Donna Weinhold (Mrs. William Martin)
- SEDERS, Alice E. Fox (Mrs. Donald A.)
- SELNES, Carol Dean, Connie Stewart (Mrs. C. D.), Monty Dean
- SERRAVEZZA, June Kluttz (Mrs. William James)
- SHANNON, Leda Shuping (Mrs. Alvin Milton)
- SHARPE, Mr. & Mrs. Marcus W.
- SHAVER, Inez Goodman (Mrs. Ray E.), Karen Starr, Robert Lee, Roy Alvin, Sibyl Cline (Mrs. W. A.), Susan Kleckner (Mrs. R. L.), William Howard, Willie Alvin
- SHAW, Mona Bass (Mrs. W. G.), William G.
- SHEAROUSE, Catherine Dixon (Mrs. N. L.), Nelson Leroy
- SHEEHAN, Katherine Raney (Mrs. John A.)
- SHELTON, Karen Graeber (Mrs. Michael Edmond), Leigh Brown (Mrs. Fred Gene)
- SHENEMAN, Doris Dry (Mrs. Joseph D.)
- SHERRILL, Bobbie Jean Craig (Mrs. E. K.), Ernest Kohn, Faye Furr (Mrs. J. F.), John Floyd, John Floyd, Jr., Rebecca Faye
- SHIVE, Barry Victor, Cassandra, Leonard Cox, Jr., Steven Mandrell, Vivian (Mrs. L. C., Jr.)
- SHIVES, Jane Cash (Mrs. W. L.), Jeffrey John, Mary Lucile Mattox (Mrs. W. W., Jr.), William Lindsay, William Webb, Jr.
- SHOAF, Grace Rowe (Mrs. Thomas Milton, Sr.), Mrs. Lillian
- SHOE, Irvin Monroe, Sadie Peeler (Mrs. I. M.)
- SHUPING, Adelaide Pounds (Mrs. E. W.), Arthur J., Barbara Wallace, Beverly Gay, Catherine Jane, Charlotte Daniels (Mrs. J. K.), Edward Wallace, Janet Platt (Mrs. J. E.), Joe Kinard, Joe Kinard, Jr., John Edward, Karen Lee Cress (Mrs. Robert), Leda Ellen, Linda Gay Beaver (Mrs. J. E.), Margaret (Mrs. A. J.), Margaret Susan, Richard Edward, Robert Fletcher, Thomas Locke
- SICELOFF, Susan Ruffy (Mrs. Robert Alexander III)
- SIDES, Alvah Glenn, Lillian Huffman (Mrs. A. G.), Pearson Glenn
- SIFFORD, Florence Ruffy (Mrs. J. C.), Eleanor Elaine, John Craig
- SIGLER, Kenneth Dean, Susan Jones (Mrs. K. D.)
- SIGMON, Alma Witherspoon (Mrs. R. E.), Roy Evan



- SIMMONS, Barbara J. Casper (Mrs. John Webb III), Joedy Cecelia, Margaret Graham Power Clark (Mrs. James)
- SIMS, Barbara Baker (Mrs. J. I.), Barbara Jo, Eleanor Camille, Hester Moser (Mrs. J. L.), Joseph Ivan, Joseph Lon, Joseph Lon II, Eleanor Camille, Melanie Ann, Robert Davis, Robert Frederick
- SINE, Dennis Robert
- SINK, Betty Holt (Mrs. O. W.), Cletus A., Doris (Mrs. R. C.), Esther M., Jay M., Martha Roberta, Nezzie Bernhardt (Mrs. J. M.), the Rev. Olin Ward, Robert Alexander, Robert C.
- SIZEMORE, Russell Cannon
- SLOAN, Inez Kesler (Mrs. J. C.)
- SLOOP, Adelaide Odell (Mrs. J. A.), Calvin A., Effie Miller (Mrs. C. A.), Frank Brown, Franklin Brown, Gladys Eudy (Mrs. F. B.), John Allison, Lewis E., Linda Carol, Rose Blackwell (Mrs. L. E.)
- SMALL, Addie Boyd (Mrs. Perry), Barbara Brown (Mrs. E. P., Jr.), Everett P., Jr., Helen Brown, Helen Brown (Mrs. Everett), Nancy Elizabeth
- SMITH, Alda Clark (Mrs. P. S.), Amy Clark, Carol Annette, Catherine Wallace (Mrs. T. E.), Charles Murray, Charles Sanders, Deborah Kay, Dorothy Mowery (Mrs. Clifton Eugene, Jr.), Dorothy Walker (Mrs. M. C.), Eugene, Evelyen Wyatt (Mrs. W. L.), Frances (Mrs. L. L.), George Murray, Helen (Mrs. E.), Janis Hudson (Mrs. R. L.), Jeannie Elizabeth, John Brock, John Ellis, Jr., John Ellis III, Julia Shirey, Julia Shirey (Mrs. J. E., Jr.), Julian Cress, K. Frederica, Karl Frederick, Jr., Karl Frederick III, Lester L., Marcus Carroll, Marian Miller (Mrs. O. F., Jr.), Marilyn Wellman (Mrs. K. F. III), Mary Parnell (Mrs. G. M.), Mary Patricia, Mary Porter (Mrs. J. L.), Mary Rogers (Mrs. J. C.), Mary Sanders (Mrs. K. F., Sr.), Melanie Ruth, Minnie Gullet (Mrs. K. F., Jr.), Owen Franklin, Jr., Paul Sanders, Paula Olivia, Pauline Linn (Mrs. Francis J.), Mr. & Mrs. Robert Clinton, Jr., Robert Clinton III, Ronald Lee, Timothy Marcus, Timothy Ray, Tommy Eugene, Victoria Koontz (Mrs. William Henderson, Jr.), Wendy Weisner (Mrs. T. M.), Wilson Lee
- SMITHERMAN, Bruce Wilson, Karen Louise, Marilyn Gessner (Mrs. R. A.), Martha Kathryn, Mary Louise Wilson (Mrs. R. A.), Robert Alexander, Robert Alexander, Jr.
- SNIDER, Annie Cauble (Mrs. R. H., Sr.), Arnold Holmes, Jr., Arnold Holmes III, Emilie McNair, Jenny Holmes, Kate Mills Suiter (Mrs. A. H., Jr.), Katherine Kitchen, Lewis Brittle, Margaret Council (Mrs. W. F.), Mary Harmon (Mrs. A. H., Sr.), Nancy Small (Mrs. A. M., Jr.), Roby Cecil, Roy Henderson, Sr., William Franklin, William Marvin
- SOMERS, Addie Huffman (Mrs. C. W., Sr.), Adelaide, C. W., Jr.
- SOUTHERN, John Clarence, John Scott, Rita Frances Snipes (Mrs. J. C.)
- SOWERS, Anne Stevens (Mrs. C. L.), Beth King (Mrs. C. L.), Charles George, Charles Lewis, Eula Cauble (Mrs. S. O.), Evelyn Roberts (Mrs. P. K.), Jessie Lewis, John Luther, Leo, Lois Cauble (Mrs. M. C.), Marion Eula, Marvin Charlie, Nell Nash (Mrs. L.), Oswald Marvin, Philip Kluttz, Ruth Stirewalt (Mrs. J. L.), Sarah Barringer (Mrs. O. M.), Sidney George, Susan Miller (Mrs. C. G.)
- SPANGLER, Robert Frank, Sue Stiegler (Mrs. R. F.)
- SPARKS, Ronda Jordan (Mrs. Mark Francis)
- SPENCER, Carolyn Jean, John Henry, John Henry, Jr., Myrtle Boger (Mrs. J. H.)
- SPOHN, Alice Evelyn, Helen Marie Held (Mrs. W. H.), Tamara (Tammy) Lynn, Dr. Wendell Herbert, Wendell Philip
- SPRY, Allegra Miller (Mrs. J. D.), Carolynn Foster (Mrs. R. C.), James Calvin, Ronald Craig
- STAFFORD, Nancy Lynn, William Lindsey, Jr.
- STALLINGS, Nancy Wagoner (Mrs. Stephen Craig)
- STAUFFER, Gary Bruce, Suzanne Spencer (Mrs. G. B.)
- STAVELY, Barbara Griswald (Mrs. C. W.), Curtis William
- STEEN, Elizabeth Isenhour Kindley (Mrs. William Clarence)
- STEPHENS, Anne Marie Jablonski (Mrs. J. G.), Diana Lynn Myers (Mrs. Ronnie Mitchell), James Boyce
- STEPHENSON, the Rev. James Ray, Loretta Darr (Mrs. J. R.)
- STEUART, Mary Lee (Mrs. L. D.)
- STEWART, Donnie Hugh, Judith Tackett (Mrs. D. H.)
- STILLER, Donald Ray, Doris Jean, Peggy Jordan (Mrs. D. R.)
- STIREWALT, Emily Beaver (Mrs. W. L.), (Sister) Catharine A., Lois Katherine, Willie Lee
- STOCKTON, Elizabeth Bankett Riddick (Mrs.)

- STOESSEL, Carole Jean, David Neal, Frank William, Frederick Michael, India Aldridge (Mrs. F. W.), Leona Mampe (Mrs. W. M., Sr.), Margaret Jane, Margaret Mahaley (Mrs. W. M., Jr.), William Alexander, William M., Jr., William M., Sr.
- STOKER, Lindell Gene, Loretta Holt (Mrs. L. G.)
- STONER, Carson Leonard, Maude Darr (Mrs. Carl L.), Mildred Petrea (Mrs. Locke), Norman Locke
- STOUT, Ella Mae Younce (Mrs. H. C.), Henry Clyde
- STOWE, Donald Roy
- STRANGE, Carolyn Lamb (Mrs. Robert Beaver), Lurline Beaver (Mrs. Robert B.), Robert Beaver, Thomas Eugene
- STRAUB, Leonard Eugene, Sr., Lois Sowers (Mrs. L. E., Sr.)
- STROUD, Catherine Kluttz (Mrs. J. A.), John Augusta
- STROUPE, Debra Beaver (Mrs. Richard Morris)
- SUTHER, John L., Ruth Pepper (Mrs. John)
- SWARINGEN, Peggy B.
- SWINDELL, GeoRene
- SWINK, Lydia Patricia Brady (Mrs. Robert Louis)
- TADLOCK, Amelia Alexander (Mrs. H. R.), Harold Ray
- TALBERT, Lyerly Reeve (Mrs. W. D.)
- TALLARDY, Helen Elizabeth Brace (Mrs. H. M.), Henry Milton
- TANNEHILL, Amy Ann, Frances Diehl (Mrs. R.), Myra, Dr. Robert, William Bruce
- TARLETON, Katherine E., Louise Taylor (Mrs. Ray L.), Ray Lentz
- TATE, Cecelia Trexler (Mrs. Charles Franklin), Charles Franklin, Sr.
- TATUM, Elizabeth Lynne, Evanne Low, Frances Linn Foil (Mrs. Walter Lewis), Pauline Peeler (Mrs. Walter Low), Walter Lewis
- TAYLOR, Carrie Rendleman (Mrs. W. W.), Gary Howard, Glenn, Mary Catherine Miller (Mrs. W. C., Jr.), Rosa Holmes (Mrs.), Rosemary Johnson (Mrs. Glenn), Sally Herring (Mrs. G. H.), Walter Clyde, Jr.
- TEAR, Theresa I. (Mrs.)
- TEMPLE, Anzonetta Vogler (Mrs. Norman P.), Edgar Samuel, Madge Elaine, Madge Sigmon (Mrs. E. S.), Nanette Aderholdt (Mrs. W. S.), Sylvia Ann, Paul David, William Samuel
- TERRY, Kathryn Koontz (Mrs. Roger Harold)
- THOMAS, Ann Barger (Mrs. Marvin Oberon, Jr.), Delores Dickson (Mrs. J. C.), Helen Farmer (Mrs. J. C.), Jimmie Boyden, John Capps, Lena Shives (Mrs. N. M.), Lillian Bernhardt (Mrs. W. H.), Noel Martin, Paula Smith (Mrs. William Herson), Sara Lougenia, William Horn
- THOMPSON, Ann Isenhour (Mrs. Hugh Graves, Jr.), Anne Lois Howard (Mrs. E. G., Jr.), Benjamin Jack, Deanna Jean, Emmette Gray, Jr., Emmette Gray, Sr., Emmette Gray III, Francis Eugene, Jr., Georgiana Davis (Mrs. R. E.), Hannis Woodson, Sr., Hazel Wood (Mrs. B. J.), Judy Anne, Judy Lynell, Lillian Boger (Mrs. H. W., Sr.), Robert Eugene, Robert Kent, William Hugh
- TOMAINI, Amadeo Frederick, Jr.
- TRANBY, Miss Laura, Miss Nora
- TREXLER, Ann Hughes (Mrs. J. W., Sr.), C. Ned, C. O. P., Cecelia Anne, Connie Sue Pries (Mrs. L. L., Jr.), Donald D., Ellen Hudson (Mrs. H. L.), Georgia Barringer (Mrs. N. A.), Henry Lamar, Jr., Henry Lamar, Sr., James Dunham, James William, James William, Jr., James William III, Joyce Kitchell (Mrs. L. L., Jr.), Judy Hole (Mrs. H. L., Jr.), Julia Jarrett (Mrs. J. W.), Luther Lee, Jr., Luther Lee, Sr., Mark Alexander, Mary Ellen, Mary File (Mrs. L. L., Sr.), Matthew Allan, Mattie Beam (Mrs. S. T.), Nancy Beaver (Mrs. D. D.), Narvey Apolion, Peary Honeycutt (Mrs. J. D.), Rebecca (Mrs. C. N.), Ruby (Mrs. O. A.), Shirley Frye (Mrs. J. W., Jr.), Timothy Scott, Z. V., Jr.
- TROXLER, David Hays, Lloyd William, Lloyd William, Jr., Nell Hays (Mrs. L. W.), Paula Symanko (Mrs. L. W., Jr.)
- TRUDELL, Dale Joseph, Jean Warner (Mrs. D. J.)
- TUCKER, Donald Watt, Marsha Fisher (Mrs. D. W.), Patsy Gail, Renee Harris (Mrs. D. W.)
- TURNER, Nancy Tysinger (Mrs. Max Jean, Jr.), Susan Lee
- TYSSINGER, Catherine, Ellen Uzzell (Mrs. M. F.), Helen Bost (Mrs. H. W., Jr.), Henry Wilson, Jr., Linda Ann, Marsha Ellen, Murray Franklin, Nancy Carolyn
- UPCHURCH, Allen McNeill, Jr., Judith Blackwell (Mrs. A. M., Jr.), Malcolm Thurston, Jr., Nancy Wallace (Mrs. M. T.), Wallace Thurston

- URBAN, Helen Julian (Mrs. Gordon Earle)
- UZZELL, Barbara Kesler, Harry M., Hope Ritchie (Mrs. H. M.), Ruth Kesler (Mrs. Edwin)
- VAN POOLE, Gladys Louise, Mary Beaver (Mrs. T. B., Sr.), Mary Eleanor, Robert Linn, Thomas Bennett, Sr.
- VAN WAGENBERG, Heath Robertson (Mrs. Jeroen August)
- VERSEN, Janis Lowe (Mrs. R. R.), Robert Roy
- VESTAL, Marsha Tysinger (Mrs. Bruce Randall)
- VINCENT, M. Eleanor Van Poole (Mrs. Thomas Newland)
- VOGLER, George E., Lillie Green (Mrs. G. E.)
- WADDELL, Elaine Temple (Mrs. Lewis Eugene, Jr.)
- WAGGONER, Adelaide (Mrs.), Barbara Robison (Mrs. J. D.), Gilmer Y., Jr., Julius Daniel, Julius Daniel, Jr., Marsha Elizabeth, Robert Nicholas, Rosalind Anne
- WAGNER, Charles Sunday, George E., Hilda Waitman (Mrs. J. H.), John Henry, Kathleen Feezor, Lucy Roberta, Lyndall Jane
- WAGONER, Billie Alexander, Bobby Lee, Charles, Charles Robert, Ethel Eagle (Mrs. Charles W.), Larry Dean, Lee Van, Lena Mae Troutman (Mrs. L. V.), Nancy Carolyn, Rebecca Lentz (Mrs. R. A.), Reuben Alexander
- WAIN, Alice Heilig (Mrs. George)
- WALKER, Betty Jean Drye (Mrs. Raymond Lee), G. G. Sapp (Mrs. Michael), Jerry Wayne, Judith Huffines (Mrs. J. W.), Mary, Timothy Wayne
- WALLACE, Catherine Conway, Charles Cohen, Nancy Thompson (Mrs. C. C.), Nancy Victor
- WALSER, Adam F., Thelma Misenheimer Shive (Mrs. A. F.)
- WALTERS, Grace Peeler (Mrs. S. C.), Sherman Crawford
- WALTON, Agnes, John Walter, Sarah Peeler (Mrs. J. W.)
- WANSLEY, Augustus F., Margaret J. Greene (Mrs. W. C.), Thomas Lentz, William Cobb, Zula Lentz (Mrs. A. F., Sr.)
- WARLICK, Kathy
- WARNICKE, Daniel Arthur, Patricia Fricke (Mrs. D. A.)
- WATSON, Catherine Beaver (Mrs. Robert Lee II)
- WEANT, Alice Elium (Mrs. E. C.), Alice Linda, Ernest Clifton, Ernest Clifton, Jr., G. Owen, Joyce Petite (Mrs. W. F.), Nancy Rankin (Mrs. George Edward III), Perry Ernest, Veda Winecoff (Mrs. P. E.), William Francis, William Scott
- WEAR, John Edmund, Jr., Mary Lisa Rufty (Mrs. J. E., Jr.)
- WEAVER, Elizabeth Rufty (Mrs. J. E.), Jacob Elmer, Patricia McGinnis (Mrs. Carroll Ray)
- WEBB, Nancy Lee Jackson (Mrs. Henry G.)
- WEBBER, Mrs. Phoebe
- WEBER, Elizabeth Ludwick (Mrs. E. L.), Sarah Gretchen
- WEDDINGTON, Sue Carol (married to W. Lin Stafford, Jr.)
- WEDEN, Sandra Kay Bentley (Mrs. Matthew William)
- WEINBRUNN, America Aaron (Mrs. C. E.), Carl Edward
- WEINHOLD, Claudia Brown, Cynthia Jan, Donald Leroy, Donald Leroy, Jr., Donna Merrea, Mary Toni, Melena Lynn, Merrea Smith (Mrs. D. L.), Patricia Heffner (Mrs. D. L., Jr.)
- WELLS, Ernest Bethel, Mildred Barringer (Mrs. E. B.)
- WENDT, Hilda Hale (Happy)
- WENTZ, Eloise Downes (Mrs. I.), Dr. Irl
- WESSINGER, Patricia Britt (Mrs.)
- WEST, Ada Smith (Mrs. M. G.), Anne Peeler (Mrs. James H., Jr.), Hilton Graham, Thelma (Jane) Clark (Mrs. H. G.)
- WHEELER, Ollie Mae Deal (Mrs. H. E.)
- WHISTNANT, Minnie Smith (Mrs. Tom)
- WHITE, Margaret Reisner (Mrs. Willis Hope), Martishey Glasgow (Mrs. M. A.)
- WHITENER, Dana
- WHITLOW, Nancy Lentz (Mrs. D. Rex)
- WHITTECAR, Elizabeth Ann, the Rev. Dr. George Richard, George Richard, Jr., Ruth Livers (Mrs. G. R.)
- WHITTON, Anne Peeler, Christine Peeler (Mrs. J. G. F.), James Gilmore Fletcher, Sr.



- WICKER, Tzena Rufty (Mrs. Charles Laster)
- WILLEY, Carol Weant (Mrs. R. G., Jr.), Robert George, Jr.
- WILLIAMS, Carolyn Frances, Dona Hakos (Mrs. Roger Dale), Floyd Leon, Floyd Leon, Jr., Joan Hakos (Mrs. Donald Wayne), Juanita Safrit (Mrs. F. L.)
- WILLIS, Mildred Moore (Mrs. T. W.), Thomas Wilson
- WILSON, Bonnie Rufty (Mrs. G. F. IV), Ervin Roosevelt, George Follett IV, Joe Russell, Joyce Isenhour (Mrs. Barry Thomas), Joyce Patterson (Mrs. John Theodore), Karen Smitherman (Mrs. J. Russell), Kay Goodman (Mrs. N. D.), Linda [married Michaels], Mary Miller (Mrs. E. R.), Martha Miller (Mrs. John Thomas), Norde David, Norde David, Jr., Rebecca Kirkley (Mrs. Joseph Raymond, Jr.), Sadie Yost (Mrs. R. L.)
- WINE, Winston B., Jr.
- WINECOFF, Hope Henderson, Marianne Peeler (Mrs. H. H.), Nellie Hill (Mrs. R. L.)
- WINTER, Emma Peeler (Mrs.)
- WITHERS, Anne Shoaf (Mrs. George Wesley), Betty Shoaf (Mrs. B. R.), Benjamin Roscoe, Eva Bell Fraley (Mrs. H. E., Sr.), Hamilton E., Jr., Nancy Crofts (Mrs. H. E., Jr.), Nancy Carol
- WOLFF, Beulah (Mrs.), Doris Furr (Mrs. R. B.), Robert Blackwell, Robert Blackwell II, William L., Jr.
- WOMACK, Shirley Kesler (Mrs. William David)
- WOOD, Carrie Goodman (Mrs. M.), Esther Miller (Mrs. T. B.), Gary Lee, Mack, Robert West, Thompson Brown, Tommie Leland, Yonnie Kay
- WORKMAN, Gerald Allan, Helen Ridenhour (Mrs. T. J.), Mary I. Sells (Mrs. W. T.), Thomas Jenning
- WRIGHT, Myrtle Mae Wilson (Mrs. Lionel)
- WRIKE, Martha Cline (Mrs. Milton Jennings)
- WYATT, Christenia Aids (Mrs. McDonald), Curtis Baxter, Margaret Linker (Mrs. Curtis), Mathey Stoner (Mrs. M. O.), McDonald, Rachel Malinda, Ruth Beaver (Mrs. C. B.), Wallace Wayne
- YARBOROUGH, John Thomas, Reba Harrill (Mrs. J. T.)
- YARBROUGH, Erin Brandy, Jeri Hinton (Mrs. J. N.), John N., Judy Cress (Mrs. Robert Vaughn), Marianna Monique, Shannon Leigh
- YOST, Charles M., Eunice Wyatt (Mrs. H. J.), Henderson Jethro, Max Henderson, Mrs. Sadie Sifford
- YOUNG, Betty Carole Easterling (Mrs. M. W.), Donald Wayne, Donald Wyatt, Julia Wyatt (Mrs. D. W.), Kathy Warlick (Mrs. Philip), Mickey Wayne, Philip Douglas
- YOWELL, Mary Elizabeth Kluttz (Mrs. R. B.), Robert B.
- YUCHA, Kim Peeler (Mrs. James Brian)
- ZACHARY, James W.
- ZELLNER, Diana Lynn Rothermel (Mrs. E. E.), Dr. Eric Eugene
- ZIMMERMAN, Fran Myers (Mrs. N. L.), Gladys Campbell (Mrs. M. L.), Jack Leon, Milton Leon, Myrtle Graham (Mrs. Ernest L.), Norman L.
- ZIPRIK, Fred H., Jewel Wolfe (Mrs. F. H.)
- ZVONAR, Carole Jean Stoessel (Mrs. Alexander)

## NOTES

### Chapter One

<sup>1</sup> Luther's statement of his belief that man could receive salvation through an attitude of heart and mind—justification by faith—was in contradiction to the teaching of the universal Catholic Church. The statement was heretical to the established beliefs and practices which gave emphasis to the infallibility of the Pope, the intercession of priests and saints for sinners, and the performance of the sacraments and good works to attain salvation. Luther's statement was dangerous indeed. Such heresy was a crime punishable by death, usually burning at the stake.

<sup>2</sup> In September 1517 (a month before Dr. Martin Luther posted his ninety-five theses), one of his students, Franz Gunther, defended his thesis, "Disputation Against Scholastic Theology," in Luther's presence (Todd 101). Of interest to St. John's, Salisbury, is the name Gunther because one of the first known trustees of the German Lutheran congregation in Salisbury in 1768 was Caspar Gunther (Guenther).

<sup>3</sup> Other leaders in the break from the Roman Catholic Church were Ulrich Zwingli, John Calvin, and John Knox. Their followers (with those of Luther) from Germany, Switzerland, the Netherlands, and the British Isles helped to settle the New World. Zwingli, who was born January 1, 1484, less than six months after the birth of Luther, embarked on his career as a reformer in 1519 at Zurich, Switzerland. In 1520 he supported Luther in opposing the pope. Zwingli and Luther disagreed about several doctrines in the Reformation, especially that of the Lord's Supper. In 1531 Zwingli's efforts precipitated a war between Zurich and the five Roman Catholic cantons of Switzerland. He participated in the war as a chaplain with the troops, and was killed at the battle of Kappel. Calvin (1509-1564), a Frenchman, allied himself with the cause of the Reformation in 1532, the year following Zwingli's death, and went to Basel, Switzerland, from France. After 1536 Calvin went to Geneva where his followers in the reformed church came to be known as Presbyterians. Knox (1515?-1572) led the protestant Reformation in Scotland. His religious teachings were based on those of John Calvin.

For reasons more personal than religious King Henry VIII (1491-1547) had separated the Church of England from the Roman Catholic Church and established the Reformation in England. In 1534 parliament passed two acts that made the break with the Roman Catholic Church complete. One declared that the pope had no authority in

England. The other, the Act of Supremacy, made the Church of England a separate institution, and established the king as its supreme head.

<sup>4</sup>In Luther's day (1517) the lands of the region of central Europe which were to become modern Germany were divided into scores of small autonomous states, their rulers having varying degrees of power over their subjects. Austria, for example, was ruled by the Hapsburgs and contained several differing nationalities under the same ruler. Charles V, a Hapsburg, held the title of Emperor and controlled a vast Empire. The Emperor of the Holy Roman Empire was the nominal head of the German states (also the states of the Italian peninsula and other lands in Europe). As such, he had the power to summon the princes from their respective states to attend an assembly or diet to consider matters affecting the whole region. Within their own lands, many princes were sovereign. Of the numerous states, Austria and Prussia emerged as the most powerful. It was not until 1871 that the modern nation-state of the German Confederation was achieved (Austria was not a member).

Charles V, then emperor of the Holy Roman Empire, sworn to uphold the papacy and the church, had called for a diet to assemble at Worms to give Luther an opportunity to defend or to recant his unusual teachings. Since emperors had been crowned by the popes since the day of Charlemagne (Christmas Day, 800 A. D.), he was obligated to defend the church.

<sup>5</sup>Martin Luther succeeded where others had failed because he had made his assertions at the right psychological moment. His ideas gained acceptance and he survived execution because he spoke out in a general climate of change and skepticism. The church had become corrupt and people were feeling some discontent and disillusionment with such evils as the buying and selling of church offices, the selling of indulgences, the diverting of the wealth for Rome, and the marriage of the clergy. Luther's elector protected him from the emperor and the church.

Other princes became sympathetic to the Protestant cause for political as well as idealistic motives. If a ruler made his state Protestant, he no longer supported the church at Rome. This meant that church-owned lands (often extensive) in his state could be seized. It also meant that the flow of gold in church tithes from his state would end.

Luther was the Man of the Hour in that he was a spokesman for greater intellectual freedom in a day when people were critical of the existing institutions. When Luther advocated reading the Bible for oneself, that feat was just becoming possible through the invention of the printing press (most people still were illiterate and depended upon the priest to read for them). Some historians see the Reformation as the effect of the Renaissance as it applied to religion.



<sup>6</sup>One of the strictest reformers and adherent to Lutheran doctrine was a contemporary of Luther's by name of Erhard Schnepf (1495-1558). A native of Heilbronn, Wuerttemberg, Schnepf (the name in Rowan County is Snapp) is credited with reforming Swabia, Nassau, Hesse and Thuringia.

## Chapter Two

<sup>1</sup>In a letter dated May 6, 1982 Dr. Carl Hammer, Jr., author of *Rhinelanders on the Yadkin*, concurs with this opinion. He writes: "Dear Mrs. Agner, After reading your paper, 'Research on Early German Settlers in Rowan County' several times I shall now venture a few comments and suggestions. First, let me congratulate you on your accomplishment of your prime objective, namely, your convincingly presented thesis regarding the long lapse of time between the first settlement and the issuance of deeds. Before the second edition of my *Rhinelanders on the Yadkin* appeared, and just when I was having some correspondence with David Rendleman about his map, the late Mr. Kizziah wrote me that he thought my dates of settlement were too early. He cited the delay in the deeds, whereas I had based my calculation on the recorded statement of the colonial governor, Arthur Dobbs, in 1755 (see *Rhinelanders*, pp. 26 and 131). Your explanation of the discrepancy in time, as caused by the Granville-McCulloh complication, in my opinion, effectively closes the gap."

<sup>2</sup>Although tradition relates the demise and interment of a Beard child no documentation has been found. The deed, which ordinarily would have recognized preservation of a hallowed spot, makes reference only to the property upon which to build a Lutheran Church.

## Chapter Three

<sup>1</sup>In a 1786 report to the supporters of the Helmstaedt Society, Velthusen wrote of the Buffalo-Creek Congregation in Mecklenburg County, 20 miles south of Salisbury and 8 miles from the church on Second-Creek. The congregation on Buffalo-Creek "had consented to the [1772] delegation to Germany" (Boyd 144), which indicates a concerted appeal through the Second-Creek Congregation.

<sup>2</sup>The "Hickory Church" was located on the site of the present St. Peter's Lutheran Church Cemetery.

<sup>3</sup>Evidently the entire Bahrtdt (Beard) family was most hospitable. In his diary for 1789, Paul Henkel wrote of his "Fourth Journey to Ebert's [Abbott's] Creek" where "the Rev. Storch preached in the Church of the First Congregation at Ebert's Creek" and where, as Henkel put it, "I had an English sermon. After several days I directed my way to Salzburg [Salisbury] in a heavy rain, stopped with the old Widow Bart [Barth/Beard]" (Curry 6).

## Chapter Four

<sup>1</sup>Surry County was formed in 1771 from Rowan; Stokes was formed in 1789 from Surry; Forsyth was formed in 1849 from Stokes County.

## Chapter Five

<sup>1</sup>Both Scheck and Rothrock provide example of the mobility of the Lutheran pastor of this period. In particular, Rothrock, who served most of his long ministry in Rowan County, is a paradigm of the pastor serving more than one church at a time and changing frequently the composition of his charge. An examination of Rothrock's ministerial career reveals the complexity of his association and service in Salisbury and Rowan County. For example, in 1833 Rothrock came to this county to serve "John's Church" in Salisbury and Union in the county. He served these two churches until 1835 when St. Paul's, Rowan, was added. In late May of that year he moved to Pennsylvania, where he had accepted the charge of four churches. He returned to Rowan County in the fall of 1836, once again to serve St. Paul's and "John's," Salisbury. In 1837 he was serving those two churches and Union as well. From 1837-1839, he was pastor of the three: "John's," Union, and St. Paul's. In 1840, having resigned from "John's" after almost six years with that Salisbury congregation, Rothrock was for that year pastor of Union and St. Paul's. In 1841 and 1842 he also served a third congregation, that of Luther's Church on the Stokes Ferry Road. In 1843 he had left St. Paul's and was again serving "John's" Church, Salisbury, and Union as well as two others—Organ and St. Stephen's, Gold Hill. In 1845 he no longer served Union but continued as pastor of "John's" in Salisbury, Organ, and St. Stephen's.

From 1846 to 1853 Rothrock was pastor of two churches: Organ and St. Stephen's. In 1854, to these two churches, he added a third, Lutheran (known then as "Luther's") Chapel, China Grove. In 1855 he

continued with these three churches and added a fourth, St. Peter's. Then for ten years, from 1856 to 1866, Rothrock was pastor of only two churches, Organ and St. Peter's. In 1867, he added to these St. Matthew's in Rowan County and Frieden's in Gibsonville. The next year, he served Organ, St. Peter's, and Frieden's. The year 1868 marked the end of his first engagement as Organ's pastor, an association that had lasted twenty-two years consecutively. Rothrock began a new pastorate in west Rowan, serving Salem and St. Luke's in 1869. Until 1875 he served these two churches only—except for the years 1872 and 1873 when Bethel, Rowan, was also in his charge. He returned to Organ and St. Stephen's in 1878 when he added also New Bethel, Stanley. The next year, 1879, found him as pastor of Organ and New Bethel, but from 1880 until 1885, when he added St. Peter's again, he served Organ alone. The next year 1886 he resigned from Organ and St. Peter's, marking the end of a second long tenure with Organ—this one of almost eleven years duration. He had had nearly thirty-three years in all with Organ. In 1888 and 1889 he ended his active ministry by again serving Luther's Church on the Stokes Ferry Road.

That he was "recalled" on a number of occasions to churches he had previously served attests to Rothrock's effectiveness as a pastor. Throughout his long and active ministry in and about the town of Salisbury, he maintained a spirited interest in the congregation now known as St. John's and he continued to give spiritual support and encouragement to it.



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